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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JANUARY 7, 1914 NO. 1

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Traced by Their Tracks

You can track Abraham by his altars; David by his battles for the Lord; Paul by his missionary journeys; Jesus by His miracles and parables in behalf of the multitudes upon Whom He had compassion; the Duke of Alva by the martyrs he had burned; and the Saloon by the broken hearts, the shattered hopes, the widows and orphans it has made.

Its True Value

Papers tell us that the daughter of George Innes, the noted American landscape painter, scraped from a piece of old canvas, lying about the house, a coat of white paint the other day, and, to her and a famous artist's amazement, found an art treasure of very great value. There are priceless treasures in every home, if only the hand of the Master Artist of the world is allowed to do its work there and reveal the real values. Sin obscures every treasure it touches, and depreciates in value all that it has to do with. Matthew was a publican, a hated tax gatherer, besmeared all over with a coat and covering of sin; but our Savior touched him, and revealed in this man one of the finest writers of biography known to literature. The Son of God, even more than the daughter of George Innes, reveals His Father's priceless treasures to the children of men.

Paroled But Not Pardoned

A paroled prisoner from Sing Sing, New York, was recently apprehended for further crime and sentenced to longer term than ever. In the recent election in New York it was proven that the fellow had voted fourteen different times. Being brought to judgment and condemned to Blackwell's Island for this, he will be returned to Sing Sing to finish his sentence there when that for much voting will have been served out on the Island. He was only on parole, and not out on pardon. Many men live in this world only on parole. They have never been pardoned for their sins and transgressions, and have never received forgiveness of their gracious and loving Father. They are out on parole and, like the repetitious voter, they would run the moral universe upon their own say so and in their own sins. All this in spite of Isaiah 55:7: "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon."

Santa Claus Is Real

We are told that on the day before Christmas a young man of great wealth, but of very feeble health, in Denver, Colorado, on learning that a certain mother had told her boy that there was no Santa Claus for poor children, arose from his bed, ordered his automobile, drove through the beating snow to the toy and candy store and thence toward the place where the poor mother lived with her child. The snow being too deep for his car, the young man alighted, took his bundles in his arms, pressed on through the driving weather, delivered them to the poor mother for her child, and was soon after seized with a severe coughing spell and died. As long as there are men in this world who have it in their hearts to do deeds of kindness like that, in the name of the Babe of Bethlehem, you may put it down that there is, and will remain, a real Santa Claus in the world. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Great Service

The New York *Christian Advocate* relates that in one of our States a young man who was successful in his examination as a contestant for a Rhodes scholarship at Oxford University lost out because he intimated that he would probably enter the ministry. It was argued by the judges of the contest that there was no prospect of eminent service in the ministry—that in that calling he would do some good as preacher and pastor, but there was not much hope for fame or renown "in such a narrow circle." Therefore, the young man whose talent and standing entitled him to the coveted prize lost out because he wanted to be a preacher. Our readers will say that these judges were unwise, and did a silly thing: still is it not a tendency of the times? What family now thinks it is a cause of rejoicing and congratulation that one of its number has been called to the ministry? What mother rejoices now more over a son that decides to enter the ministry than one that enters a business or political career and attains fortune? Were not these judges about interpreting the spirit of the times in which we live? If they were, the more is the pity, for truly can we proclaim now with Christ our Lord in saying, "The harvest truly is plenteous, but the laborers are few." (Matt. 9:37.)

Love's Indulgence

You find people who believe that infinite love will not permit eternal punishment; that God's mercy will ultimately obliterate hell, and that all punishment will be turned into ultimate reward. Let us hope: but neither reason, experience, nor the Bible teaches such doctrine. The wayward and the reckless take love as a means to greater indulgence, and the more the love the greater the iniquity. David loved Absolom as only great hearted and few fathers ever love their sons; yet David's love only gave room for Absolom's continued indulgence and final deadly rebellion. The more love David gave the more wicked Absolom became. The other day a young man was convicted in New York for forging a check for $100, and was sent on to serve time. A little over a year ago that boy's fond father died, leaving his son by will $10,000 in cash, with an additional income of $1,000 annually, and $150,000 when he shall reach the age of thirty. The boy in this brief period has spent, in the indulgence of a generous father's love, the $10,000, also the $1,000 income, and resorted to crime to get more money for further indulgence. That which was intended as a blessing has turned out to be a curse, and the gift of love has been turned into a means of ruin. Hear ye what the Son of Love himself spake: "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46.)

Mother and Child

New York papers report that there is to come at once to this country a picture, "painted on a panel two inches thick and measuring 17 by 23 inches," which sold recently for more than $500,000, the highest price ever paid for a single painting, in the history of all time. It is Raphael's painting, made in 1505, of the "Madonna and Child," and has long been considered the most coveted art prize in the world. The recent purchase was from Lord Desborough of England by a firm of art dealers and will likely be purchased by some American millionaire at a price largely in advance of that paid in the recent purchase. If a true philanthropist shall be found as purchaser he will hang it in one of our art galleries and multitudes of men and women will take untold pilgrimages to view the priceless treasure. It is not the paint, nor the panel, nor the canvas, nor the picture that is thue prized beyond measure, but the soul, the life, the truth portrayed by the artist's heart and hand. We remember to have heard Henry Drummond say once that he had seen the sights and wonders of mountains, plains, valleys and seas, but the most sublime scene, the most wholesome and inspiring, the most holy and heavenly was that of a fond mother bending and beaming over her babe. Raphael, the artist, four hundred yeras ago, thought so, too, and taking for his model the only Virgin mother and the sublimest Babe character that ever came to this earth, painted a picture such as the eyes of artists had never seen before, and have never seen since. So likewise men, anywhere and everywhere, taking this selfsame Character as a mark and model, have enriched the world beyond computation and have themselves become the world's best and purest and noblest men and women, who like Paul, can say: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.)

The grand, and, indeed, the only characteristic of truth, is its capability of enduring the text of universal experience, and coming unchanged out of every possible form of fair discussion.—*Herschel.*

EDITORIAL

A VERY SIGNIFICANT LETTER

Since, by the grace of our brethren, we became editor of this paper, we do not recall having given the least heed or any publicity to an anonymous letter; but now one comes to hand of such frank and vital interest that we feel justified in departing from the unbroken rule, and give this one, line for line, except the post office from which it comes, and the two initials at the close. It will, no doubt, be of as much interest to SUN readers as it is to the editor. Read it: Dear and respected Sir: I strongly advise you for your own interests to abstain from low and insulting language about the H. C. Church. The Catholics here are *loved* and respected by *all* on account of their sanctity, and liberality to non-Catholic churches. The Catholic Church is largely on the *increase* in the States and she has got a strong and generous body of Protestants at her back. Recently Tennessee donated $5,000.00 for a Catholic institution unsolicited. I am requested by a Catholic here to ask you what you mean by asserting that 'Jesus is the head of the church?' Surely our dear Lord is not the visible head of the church on earth—were He so we would see Him. Before His ascension Jesus conferred this office on Peter and his successors, together with the keys to the kingdom of Heaven and power to bind and to loose, etc., etc. If Jesus Christ be the head of all the conflicting creeds and isms in the world, the Protestant Church must be Infallible, because under his guidance it could not promulgate false doctrine. Please pay attention to these matters and pray for enlightenment. Wishing you many happy Christmases, I am, dear and respected editor, Yours truly,"

We wish our sweet spirited friend had signed his name in full, for he writes an interesting letter, comes to the point, and knows when to stop. We have reproduced the letter, capitals, punctuation, italics, and all. And it is printed here that we may have an occasion to say:

(1) We have not, so far as we know, used the first "low and insulting" word about the H. C. Church—further than to tell a few real and undisputed facts about some of its deeds and teaching. The worst thing on this earth that can be printed about our Catholic friends is the truth, without prejudice or variation; just give their own history, deeds and dealings. That is enough.

(2) We are painfully aware that the Catholics are on the increase in the States, and if there is any greater danger to our liberty and our rights, as free American citizens, than the H. C. Church, we don't know where to go to find it. Socialism, and anarchism, and secularism and profanity and disregard of the Sabbath and gambling, in fact all of those evils which have full sway in any and in every land, country, or emmunity where the Catholics are in control, are also on the increase. Our Catholic friend is evidently conversant with the statistics of his Church and is correct in his deductions.

(3) What we mean by saying that "Christ is head of the church" may be found many times repeated in the Bible, but since we presume our friend is a Catholic and therefore not allowed by his "father" or his Church to have a Bible, or read it, we will reprint just one verse for his enlightenment, to wit: Colossians 1:18, "and he (i. e. Christ) is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence."

(4) Of course, "our dear Lord is not the visible head of the church" on earth. Who, pray, but a Catholic, or a pagan, ever thought of a visible head of the church? Why, man, the Church is spiritual, or it is nothing, and to say that a spiritual body can have a visible head is to assert a monstrosity, unless one means to blaspheme openly and avowedly. Talk about the Church of the living God, that spiritual force that makes for peace, righteousness, and truth in the world, having a visible head is a thought as abhorrent and absurd as it is vile, superstitious and dangerous.

(5) Our delightful friend asserts the Catholic position when se says, "Before his ascension Jesus conferred this office on Peter and his successors, together with the keys of the kingdom of Heaven and the power to bind and loose." Now seriously and frankly, if our anonymous friend will prove that, or anything like that, is in the Bible we solemnly and devoutly affirm that we will roll every leaf of that Bible into pellets and swallow them one by one and, surviving the ordeal, we will renounce the Protestant faith, take all the Catholic vows known to the order, and allow ourselves to be incarcerated in a Catholic convent, or suffer any other penalty the Catholic or non-Catholic mind may imagine. The only reason our Catholic friend believes that is because he is not allowed to read his Bible and find out its sweet and sacred truths for himself.

It is to us a deplorable sacrilege that men in a free country should have beautiful and significant passages of Scripture perverted and dished out to them, and not be allowed themselves to read and see the truth as it has been plainly set forth. Now, no doubt our friend, as Catholisc usually do, refers to Mat. 16:18, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Now our friend ought to know, if he is really open to the plain truth, that the teaching here is as plain as our Savior and human speech can make it, viz., that thou art Peter who hath made this confession. What confession? That which the Father in heaven had just revealed through Peter as spokesman. What was it? Read verse 16 "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Then our Savior said, upon this rock (certainly not upon Peter. He was no rock, he was a man of flesh and blood and bone) upon this spiritual confession of Peter, this spirit-revealed confession, that Jesus Christ is the Son of the living God, I will build my church and the gates of hell shall not prevail against it. Peter was no rock, but that spirit-revealed confession he made was a rock, a rock firm enough, broad enough, eternal enough to build a church upon that would stand even the perverted attacks of Catholicism, paganism, and all other isms that the sinful and wicked heart of man might contrive or devise. Ah! me, how the great heart of our blessed Lord must yearn for men and women in this world to come to this spirit-revealed confession and with their hearts and lips confess that Jesus Christ, the humble, loving and devout Nazarene, is the Son of the living God, and with their lives seal what their lips confess. What a different world this would be if all men everywhere would allow nothing to come, not even the Catholic Church, the Virgin Mary, or the Pope of Rome, absolutely nothing to come between them and their Christ, the belief, the faith, the knowledge that Jesus Christ is now the Son of God, and on this account is their blessed Redeemer and everlasting Savior.

(6) But what about those keys? and the binding? and the loosing? But what is the use? If the previous verse with its plain truth is perverted by the machinations of men, how may we expect the subtle and mysterious, but simple and sublime fact of this verse (Matt. 16:19) to be treated? Our Savior is still in the ecstasy of spirit over Peter's spirit-revealed confession and so sweet, sacred and solemn is the confession that He immortalizes and perpetuates it on earth by giving to it heavenly and holy attributes, powers, and characteristics. Why man of life, Peter was mortal and must die; but his confession was spiritual, immortal, and must live. So, gentle reader, make note of the So, so, there is not one little hint, word, suggestion, phrase, or punctuation about Peter's successor or successors, their kind or kindred, how they might be created, produced, manufactured or brought about in this world. Peter's successor! Who? Where? How? Peter's successor? If our gracious friend will show us by any sort of fact or convince us by any sort of fiction that the Pope of Rome is, or can be Peter's successor in office we will sell all we have, turn it into cash, purchase a ticket forthwith, make a solemn pilgrimage to the fallen and sin cursed capital of Italy, namely, Rome, and obediently kiss not only said Pope's big toe, but his least little one and all the others, too, about, and above, if permitted. Peter's successor in office to whom is permitted high Heaven's privilege of binding and of loosing whatsoever he will on this earth? There is your picture, and there is the heart of your Catholicism.

Our anonymous friend knows his Catholic catechism all right, and sets forth in frank fashion the true inwardness of the Catholic position.

(7) No, our blessed Lord "is not the head of all the conflicting creeds and isms in the world." These have come and are in the world by the short sightedness and evil dispositions of men, and the Protestant church as a visible church, in its *outward* dealings, is not infallible, but that spiritual church, that invisible church, that church in the hearts of men which believes, and with tongue confesses that Jesus Christ is the Son of God, and with devout soul perpetuates that confession in love and life and deed—that church of which our Savior is head, that beloved friend, is infallible. It is as infallible as the spirit of the Christ who founded it and the Holy Ghost who rules it.

We have given longer reply than was intended, but our friend seems in earnest, and though acting under that which we take to be erroneous and dangerous teaching, he has set forth in few words the real doctrine of the Catholic Church, which, going under the garb of Christianity, is doing more, in our judgment, to prevent the progress of real Christianity and of spiritual development in the world than all the open and avowed attacks on our Christian system combined.

May God help in this conflict which is being transferred with so much zeal and vigor from Rome ridden, therefore sin cursed, Spain, and France and Italy, to free America. The darkest and deadliest shadow that ever fell across the path our Savior trod, and that which leads to the King's highway of holiness, was that cast by Rome and its devotees. This is truth or the history of ten centuries has been written in vain.

MEASURING LIFE

A long time reader of THE CHRISTIAN SUN, a distinguished son of North Carolina, a faithful man of God and a most generous friend, sent us the following letter dated December 25, 1913, and its spirit is so gracious and its lines so wholesome that we print it in full, and would give the writer's name if we dared,

"Christmas may come and may go. But Christmases do not measure life. Life is not measured by the calendar, nor yet by deeds. One's life is rich, not in proportion to the great things he does, but in proportion to the love he wins and the love he bestows, in the name of Him who loves us all. By this measurement your life is rich and growing richer. May the new year begin your best year; and I know it will, for have not all the years gone by been preparing you to make it so? And as your friend I shall be glad." Now we submit that there is a sentiment which is a classic and while it may never be printed in gilt, nor bound in morocco it is as beautiful as any that is sung by a poet. What this friend expresses for us is that which thousands of SUN readers feel and express for their friends around about them. "One's life is measured by the love one wins and the love one bestows." That is a standard of measurement worthy of thought and consideration. How much of the world's heart are you winning? How much of your heart are you giving? The sentiment of our friend is not for the editor personally, but for all SUN readers everywhere. It is a universal sentiment.

SUNSHINE

Wasn't it a bright, merry, cherry, delightful Christmas? Never mind about the weather. There was a little rain and some cloud. But they were all right. How happy the house party was—just friends and loved ones together by a good, warm, generous fire! The weather is always good. Sometimes it is just a little inconvenient to our plans and preconceived notions. But the weather is never bad. Our loving and wise Father orders that, unobstructed, unmolested by the hand, will or disobedience of man. So the weather has and is and will be, ever and always all right. But Christmas, the merry house parties, the delightful songs, the wholesome and happy laughter, the practical and teasing joke, the harmless fun, the untold and innocent mischief, the giving and receiving gifts. Wasn't it a very breath from another and a far better world. And then when the mails would come, there was more and unexpected delight—an old friend, a new friend, a good friend and an indifferent friend, one and all had sent a Christmas card "Wishing you a very merry Christmas and a happy New Year." My! the dear things are stacked on our desk now, beaming and bright and beautiful. They must be burned now to make place for the busy mail of the year now on, but the friends that sent them will not be forgotten and life is sweeter because the harmless and happy cards came. One dear one wrote a letter, a man of busy affairs and crowded with interests now, just to say, "THE SUN has never been so good and so helpful to me as in 1913, and I rejoice that the Christian Church has a denominational paper ranking with the foremost and the best. God bless the editor and give him strength for his good work in 1914." Ah, well, this is the Christmas and the New Year spirit. We all caught it and are the happier and better because of it. Here and now, every SUN reader accept our grateful appreciation for the favors and untold courtesies of 1913, its Christmas season and all. We can't write each and all, but no mark of kindness or indulgence was received for which we are not profoundly and sincerely grateful. No, we did not get pounded; but several of our preacher friends and brother pastors did, and therein is our joy.

To one and all a happy, useful, good and healthful year, 1914.

And say, be sure to make the way brighter for some one, and let in the sunshine this year of our Lord A. D. 1914.

1000 NEW SUN READERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. J. O. Atkinson	2
Rev. H. H. Butler	3
Rev. R. F. Brown	3
Rev. A. T. Banks	1
Rev. L. I. Cox	29
Rev. W. G. Clements	2
Rev. J. S. Carden	6
Reav. B. J. Earp	6
Rev. Jas. L. Foster	1
Rev. Stanley C. Harrell	4
Rev. J. W. Holt	1
Rev. I. W. Johnson	4
Rev. J. Lee Johnson	6
Rev. P. T. Klapp	10
Rev. S. B. Klapp	1
Rev. A. N. McAbee	1
Rev. N. G. Newman	1
Rev. C. C. Peel	5
Rev. H. E. Rountree	5
Rev. C. H. Rowland	4
Rev. Herbert Scholz	1
Rev. W. W. Staley	2
Rev. G. R. Underwood	2
Rev. W. L. Wells	2
Rev. W. C. Wicker	10
Rev. H. F. Wolf	1
Total	113

NOTES AND PERSONALS

—Make 1914 the best year of your life so far by making it happier and better for those round about you.

—Many new students are coming in for the midyear term, and while some had to drop out Christmas, many more have come in already to take their places.

—A most praise-worthy new year resolution: By the grace of God we will keep up the family altar in our home during the year of our Lord 1914.

—Te Directors of the Southern Christian Publishing Company will meet in annual session next Thursday, January 15, at the office of the company, Elon College.

—Rev. B. J. Earp has sent in five new subscribers to THE SUN since Conference and is hopeful of quite a number of others in the near future. Thank you, beloved. Every one counts now and is greatly appreciated.

—You never grow better yourself by trying to make it appear that others are worse than you are. We never rise in this world by pushing others down. The only process of our going upward is that of pulling others up with us.

—Dr. N. G. Neman, Defiance, Ohio, had a happy Christmas. Friends of former days in the South remembered him with tokens of interest and esteem—54 pieces of mail delivered to him at one time from dear ones of the South, while boxes, a turkey and many tokens of esteem came from nearby and newly made friends.

—Dr. W. W. Staley's good people presented him with a purse of gold for a Christmas present; the beauty of which is the Doctor is well worthy and the size of the purse reflected the liberality and love of those whom he has served so long and so faithfully.

—Rev. J. W. Harrell, D. D., Portsmouth, Va., writes: "The interest in mission study classes promises to be good. Hope much good will come of them. Interest in missions is growing in my church and in this Conference. There is a bright future for us." A hopeful note which facts seem to justify.

—A correspondent writes: "Not fifty per cent. of the Sunday schools I am acquainted with are growing, and not one of these 'stand-still' schools has a pastor who takes the slightest degree of interest in the school, so far as I have been able to find out; in fact, most of them feel that it is a personal compliment to them that there is nothing doing except on preaching Sundays, and then the folks come too late for Sunday school."

—Rev. J. W. Wellons, D. D., celebrated, in fine health and happiness, his eighty-eighth anniversary Jan. 1, and has entered his eighty-ninth year full of hope and many plans of usefulness and service in the future. He was never more zealous in good works and anxious for the cause of righteousness. What a splendid, beautiful, and unselfish life he has lived through these years! And there is not a phase of church work today that is not of the deepest interest and concern to him.

—The following has been received: "Mr. and Mrs. Jesse Williams Brinkley request the honor of your presence at the marriage of their daughter, Jessie, to Mr. John Frances Wilroy, on Wednesday afternoon, the fourteenth of January, 1914, at four o'clock, Berea Christian Church, Driver, Virginia." Miss Jessie is a charming woman held in high esteem by a large circle of friends and Mr. Wilroy is a popular business man of the Driver community. We extend best wishes for a long and happy married life.

—Our Canadian brethren brought out a beautiful number of their church paper, *The Christian Vanguard*, the cover design and contents being all that could be desired; and then they largely spoiled it all by printing in bold type on front cover page "Xmas 1913." Putting a cross mark for Christ is an abbreviation that seems to us intolerable and without excuse. Jesus the Christ gave us Christmas, and the world is doing enough to crowd Him out without Christian people's putting a cross mark in His stead.

—For our Convention itmes, 1913 was not a bad year. On December 22 Treasurer Jno. A. Mills had placed the following amounts to items named: Convention Missions (Home), $1,513.12; Foreign Missions, $1,374.05; Elon College Fund, $1,920.78; Convention Fund, $415.06. The steady growth and the present size of the Elon College Fund must be a source of gratification to those who proposed it, and to all who contribute to it, and the friends of Elon.

—The Woman's Missionary Societies of the various Burlington churches are to hold a union meeting at the Christian Church January 9. This strikes us as highly appropriate, that now and then all the missionary societies of a town should hold a union service. This is following the lead of missionary societies, organizations and persons doing missionary work in foreign lands. Nothing is doing as much to bring the churches of Protestantism together and make them one in spirit and sympathy and effort as missions.

THE DIVINE CALL TO CONSIDER

A SERMON BY REV. A. B. KENDALL, D.D.,

Burlington, N. C.

TEXT: "O that they were wise, that they understood this, that they would consider their latter end."—Deut. 32:29.

THIS song of Moses seems to be partly historical, but largely prophetical. After recounting God's grace in choosing Israel, and His wonderful loving-kindness in caring and providing for them in the past, the great leader, inspired of God, sees down the long vista of years and foretells the things that are to befall Israel. He sees the Israelitish nation, now a wandering, homeless nation, established in the land which God was about to give them, grown prosperous and great: but instead of this binding them closer to God and making them love Him more, He sees them turning away from Him to the worship of idols. He also sees, because of this, the terrible calamities the sorrow and suffering of this unhappy people burst upon his mental view; and as he realizes that they are going to bring this upon themselves; that if they were true to God He would bless them and make them powerful so that no nation would be able to stand before them and they would be the "Head and not the tail among the nations: the yearning of the loving God bursts from his lips in this text: "O that they were wise, that they understood, this, that they would consider their latter end."

In the light of the powerful object lesson of the Israelitish people there are some things that we, if we would be wise, may well stop to consider.

1. Consider Your Past Life

This season of the year is a time of casting up accounts in the business world, in order that men may know whether their business for the last year has been conducted at a gain or a loss, in order that they may shape their business policy for the coming year somewhat in accordance therewith. We realize the wisdom and the importance of this. Do we realize as fully the necessity, the value of spiritual stock-taking, or stopping to consider. I have known men sixty years of age who said they had never stopped to 'consider." What is the record of your past. Do you find on consideration that you are further away from God than you were one year ago? Worlds and away farther than when you were a child. What have the years brought you? A wrinkled brow; a feeble step; gray hairs in the place of the brown. Experience of the world and life. Yes. Wealth to some of you? Yes. Honor? Yes. These are the things which have come to you. What have they done for the real man? Have you become cynical?, materialistic, grasping? Have the beautiful ideals of life you once cherished grown dimmer one by one and died in your heart? Has the rough trend of the experience of your life so hardened you that you who once wept over a wounded bird can view all unmoved a world filled with dying souls? Consider! Consider! Has your past life measured up to the standard set in the Ten Commandments? How do you measure up? You may have something of a feeling of self-complacency and like the rich young ruler you may be able to say "All these have I kept from my youth up." Suppose then you stand your past life alongside Christ's demands for inner purity and control and victory. How do you measure up now? Can you place your finger on some spot in your life that you would give much if it could be erased, blotted out forever? Sins of omission, sins of commission. Consider that every sin you ever committed was against a just and Holy God who hath said that "He that offends in one point is guilty of all." To the bar of this just and Holy God we are all fast hastening. How much real thought have you given God and His claims upon you? God is calling. Listen! "Consider, all ye that forget God, lest I tear you in pieces and there be none to deliver. Surely if sinful man would only stop in the mad rush of life and "consider" he would turn to God. That was the effect it had on the Psalmist, for we hear him saying: "I thought (considered) on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments." (Ps. 119:59-60.) An aged Christian father lay on his dying bed while by his side stood his wayward son with whom he had pleaded oft and long, but in vain, to turn from his wicked ways. As he grasped his hand for the last farewell, he said: "My son, I have one last request to make of you, one that will not be difficult of fulfillment. I am not going to ask you to be a Christian and meet me in heaven, but I do wish you to promise me just this one little thing. Will you promise me that you will shut yourself alone in a room ten minutes each day for a month, and do nothing but just think of your life, its tendency and of what will be the end? Will you promise?" The young man, thinking that an easy proposition, readily assented. At first he thought the fulfilment of the promise rather monotonous but easy: but soon God's Holy Spirit began to operate upon his heart, and long before the expiration of his promise he was at the foot of the cross pleading for mercy. "Oh! that my people would consider" their past lives.

2. Consider how great things he hath done for you." (1 Samuel 12:24.)

Language breaks down here, for mere words can never convey the wonderful load of blessings which God hath bestowed upon us. Consider that he created you. By all the rights of creation you belong to him. The very breath men use to curse and blaspheme with and to profane His name is His gift. The body and the brain with all their wonderful powers used so often in opposition to Him are His gifts to you. Secondly, more wonderful than the fact that He has created you is the fact that He has redeemed you. "I have redeemed thee, I have called thee by thy name; thou art mine." Put whatever construction you will upon that word "redeemed," you cannot rob it of the greatness which inheres, the wonderfulness which speaks through its syllables. In its plain meaning it signifies "to buy back." "Ye have sold yourselves for naught; and ye shall be redeemed without money." (Isa. 52:3.) What was the price that He paid? Ah, soul, if God paid anything it surely was wondrous grace. But with what did he redeem us? Consider. "Redeemed with the precious blood of Christ." (1 Peter 1:18-19.) "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3:13. Redeemed from the curse, redeemed from sin, redeemed from Satan. Thoughtless sinner, consider. Sing it, O Christian, and shout it until its echoes shall ring to the uttermost parts of the earth. "Redeemed by the precious blood of Christ." At Cairo, in the slave-market one day, a negro was being offered for sale. Tall, broad-shouldered, of haughty bearing. He was the son of an African king. He had been captured by the Arabs in one of their raids and now he was being sold, to be carried he knew not whither and to be a slave for the remainder of his days. His soul was full of bitterness and hatred. A young Englishman, observing him, and impressed with his bearing, decided to purchase him and began bidding for him. The African, observing his persistent bidding, was filled with an intense hatred toward the Englishman, and mentally resolved that if he bid him off he would kill him at the first opportunity. Soon he was struck off to the Englishman, who approached him and said: "Sir, I have bought you; you are my property; but I have bought you that I may make you free." Instantly the great fellow fell at his master's feet, and placing his master's foot upon his neck, cried out: "I will be your slave forever." That is what Jesus did for us on Calvary, bought us, made us His slaves by right that he might give to us an eternal freedom. For, "if the Son therefore shall make you free, ye shall be free indeed." (John 8:36.) Shall we not, like Paul of old, fall at His pierced feet and become the "bond-slaves" of Christ forever. Shall we not turn over to Him that which He has purchased with his own precious blood. I beg of you to "consider" His claim upon you.

Thirdly, He has spared you. You have not treated Him fairly. You have abused His property, your body; you have perverted His treasure, your soul, and its powers have been given to His deadly enemy; and His "purchased possession," your life, you are wasting. Still He spares you. He who could destroy you instantly and plunge you into the awful blackness of darkness forever, in His loving-kindness spares you. A father was vainly pleading with his wayward son, begging him not to go out with his dissipated companions that night. Finally he threw himself across the door and said, "My son, if you go out tonight you must go over my prostrate body." With an oath the boy kicked the fallen form of the man who had given him life and fed and clothed and sacrificed for him, and strode into the night. What baseness you say. What awful ingratitude. True, but how shall we label the awful ingratitude of the one who tramples under foot the blood of Christ, spurns His "body broken for them," and goes on the way of sin. Consider, I pray you, consider lest He reject you forever.

3. Consider the Danger of This Life Without Christ.

Life's pathway is thronged with foes in ambushment ready without a moment's warning to spring upon the unwary, the unguarded. Temptations lurk in the home life, the school life, the social life, the business life. You are in awful peril of moral disaster in this life without Christ. Th eman who has not Christ in his life unconsciously drifts down the current of sin on the bosom of some luring stream and often is not aware of his danger until he feels the strong pull of the current and hears the roar of the fall so close at hand. There is a place along the Niagara river above the fall known as Redemption Point. As long as a man keeps his boat above that point they consider he has a fighting chance; but let that point once be passed, and his doom is sealed.

So many drift on in sin carelessly until when they awake to their awful peril they are in the grip of the current and confused, alarmed by the roar from the awful pit below the fall they drift hopelessly, helplessly, down to eternal ruin. Sometimes temptation springs upon one suddenly and overwhelms him with the force of its terrific onslaught.

A few years ago the world was startled with the account of the robbery of one of our Express Companies. It was the largest sum that had ever been stolen from any such company. The man was finally captured and proved to be the Express Agent, one whom the Company had never found dishonest before. He confessed to the crime, and when asked how he came to do the deed, said: "When the money came into the office and I saw it lying there in great bundles, a sudden overpowering impulse seized me to make it mine; and swept off my feet by the impulse I crammed the money into two valises and sent one east and one west and the deed was done." What he needed was the strong presence of the indwelling Christ to have given him a tremendous impulse toward the right. "Greater is he that is in you than he that is in the world." (1 John 4:4.) We pride ourselves on our strength, and we laugh at the fellow who goes down easily before temptation, but suddenly someday temptation comes our way and we go down before it like ten-pins before the bowler's ball.

A Young Men's Christian Association worker at Ellis Island stepped up to a young Scotch Highlander who had just landed. He was big, broad-shouldered, muscular,—a splendid specimen of physical vigor. After conversing with him for a time on general topics, the Christian worker presented the claims of Christ upon the life of the young immigrant. He urged him to take Christ into his life to help him fight the battles of life. The Scotchman, with a sneer on his lips and scorn in his eyes, said: "I don't need your Christ. I am big enough to take care of myself." Two years later this worker visiting one of the city hospitals, was asked to see a young man who was near death A she stepped to the side of the bed of the dying man, he saw a man dying by inches of a loathsome disease brought on by sin. The man looked up and said, "You do not know me, do you? I am the man who at Ellis Island two years ago told you that I did not need Christ, that I was big enough to take care of myself. My God! I never thought I would come to this. I thought I was strong enough, but I wasn't." And neither are you, my brother. Satan is not all-wise, but he is far wiser than you or I. Satan is not omnipotent, but he is immeasurably more potent than the strongest of us, without Christ's help. I pray you, "consider."

4. Consider the Value of Your Soul.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.) Consider your value to others, in a world where there are souls to save, tears to dry, burdens to be borne, light to be given. Of what value is your soul to others as you are now living? Christ can give it a value beyond human computation. Consider the value of your soul to yourself. Suppose it were possible for you to obtain by the exchange of your soul the whole universe of matter and things. What profit would there be when in a few brief days you would have to leave it all and lose your soul for all eternity. Consider the value of your soul as God estimates it. He was willing to give His only-begotten Son to save it. Mr. Armour gave $20,000 to have the limb of his daughter Loreta straightened so that she might walk. That seems like quite a price, but God gave a treasure infinitely more valuable for you that you might walk with Him in glory by-and-by.

In a graduating class at one of our colleges there was a young lady who was the pride of the class, gifted, talented. Her classmates and teachers felt that the world was going to hear from her; but suddenly she dropped from sight of her friends. Some years after one of her classmates, going along the streets of a large city, looked up and saw the face of her old friend at a window. Hastening to the door and ringing the bell, she was overjoyed to look once more into the face of her loved classmate. After interchange of greetings, she began to upbraid her for hiding herself away from her friends and her gifts and talents from the world, and finally asked her why she did it. Stepping to the door of another room, she threw it open and said, "My son." There, grovelling on the floor, was the form of a man. One look at the blank face revealed the fact that there was no mind back of that face. The mother said: "For him I have hidden myself away all these years." "But," said the friend, "How could you?" With a pained look, the mother replied: "I knew you would not understand. All these years I have cared for him with but one great hope, that some day he would look into my face and call me Mother."

How could God lay aside His glory and hide Himself in the person of His Son and come down into this world and suffer and die? Ah! we will never understand until we realize the love that gave and sacrificed for you and me in the hope that some day we would look up into his face and say, "My Father."

5. Consider the End of a Sinful Life.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.)

Could the young man as he tips his first glass of wine see that raving, gibbering, fiend haunted maniac shrieking, struggling in the awful clutches of delirium tremens and realize that that was going to be the end of what promised to be such a pleasant road, the glass would be shivered into a hundred pieces and the wine spilled ere he drank of it. Could that beautiful girl over whom a loving father bent and imprinted a kiss as he said, "Good night, dear little girl, God watch over you"—could she, as she begins that foolish flirtation and sets aside her modesty, look down the years and see the cold, dead features of a woman with the sea-water dripping from her dishevelled hair, and as she lies there in the morgue with the awful sin-marks on her face; and the same father appears, and as his eyes fall upon her, he cries out in an awful agony, "Oh my little girl, my golden-haired baby. Dishonored, a suicide! My God, is this the end?" Think you she would not flee from the tempter? Ah, yes, she would. Oh, I beseech you consider. Could that young man who has begun to be a little dishonest, who has begun to gamble see adown the years and see that man staring out thru the bars seeing naught but dishonor ahead and recognize himself do you not think he would hesitate before he could do the least wrong? I am sure he would. Then I plead with you, consider the end. God plead with Israel to consider and she would not and for two-thousand years she has been driven from her land, hunted, despised, persecuted, scoffed at, spit upon, a hissing and a by-word. There are a thousand ways in which sin gets the man or the woman who will not stop to consider. It will get you. Do not flatter yourself that you are so wise or so strong that it cannot get you. It has conquered men and women far wiser and stronger than you. There is but one safe place and that is to be "hid in Christ in God." Consider the end of a life lived for the glory of God and the good of others. What a contrast! Walking with God like Enoch until he just stepped over the threshold of his Heavenly Father to be with Him in His heavenly home forever; a Moody who could cry out: "Is this dying? This is heavenly. Earth is receding. Heaven is opening. God is calling me. I must go."

One day I was journeying on the Pennsylvania road across the State of Pennsylvania. Finally night settled down over the mountains and we drew up at the station of one of the towns along that road and as I looked out by the light from the incandescents at the depot I saw happy looking people alighting and saw the happy smiling faces of friends as they rushed forward to greet the friends getting from the train. Suddenly in imagination I saw a man alight and I noticed the pallor of deadly fear on his face. He was trembling; he drew his hat far down over his eyes. There were no friends there to greet him. No bright smiles and joyous greetings, but out of the gloom I saw a stern faced man wearing a blue coat and on the lapel a gleaming star draw near, and then I noticed that this man was manacled and in the charge of another, who turned him over to the man with a star and he was hurried away into the darkness. Such is the end of life's journey. To some it will be the greetings of friends whom "we have loved long since and lost awhile." The light, the joy, the bliss, the welcome to the Father's house of the many mansions to abide there forever. To some it will be to go out trembling and afraid. A criminal hastening to the bar of a just God. Out into the darkness. I pray you consider. Which will it be? You may choose right now if you will. For God the Father hath said: "Whosoever will may come."

A PRAYER THAT SAVED A YOUNG MAN

One night many years ago two young men were put into the same room in an English country inn. One of them was a heedless, thoughtless youth. The other, when the time for retiring came, quietly knelt down beside the bed and prayed in silence. His companion was strangely impressed. Fifty years afterward he wrote: "That scene, so unostentatious and so unconcealed, aroused my slumbering conscience, and sent an arrow into my heart." The result was the young man's conversion to God, followed by long years of service as a Christian minister and as a writer of books which have greatly blessed the world. "Nearly half a century has rolled away," he wrote again, "with its multitudinous events, but that old chamber, that humble couch, that silently praying youth, are still present in my imagination and will never be forgotten, even amid the splendors of heaven and through the ages of eternity."—*J. R. Miller.*

A PRAYER

Heavenly Father, we bless Thee that Thou hast set us in the line of many good and faithful men. We remember all who from the beginning of the world have wrought righteousness and walked with Thee. We remember prophets, apostles and martyrs, and all lowly people whose lives have been beautiful with the beauty of Christ. Thine was the spirit of knowledge in their minds, and thine the spirit of love that dwelt in their hearts. We rejoice in the communion of Thy saints, more especially in those whom we ourselves have known and loved, the dear and holy dead who have made the unseen world a home for us. Let the cloud of witnesses be to us an example of godly life; and by faith, hope and love may we be united to them and to Thee now and evermore. Amen.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The 20th Century Baraca Class of the Suffolk Christian church was organized January 24th, 1909, with *fifty-seven* charter members. The largest number enrolled at any one time was 184. The largest number present on any one Sunday was 101. The active enrollment, at the present time, is 68. The number present the first Sunday in the new year was 47 or 69 per cent. The roll is pruned, from time to time, to prevent too low an average in attendance.

The class has an orchestra and a meeting is held once a week, for practice in music. They have their own song books, conduct their own opening services in the morning; but the class meets with the main school for closing exercises.

The class has raised, during the five years of its history, about $2,000.00, or an average of $400.00 per year. The year 1913 reported $364.77; but nearly $200.00 was collected for purposes not included in their report. The class does benevolent work outside of channels included in their records and reports—what one might call private, personal, and, sometimes, delicate help. This class gives, regularly, $12.50 per month to the Christian Orphanage.

They have a good room to themselves, furnished with matting, chairs, maps, desk, piano, Hymn Books, and whatever is necessary for their comfort and their work. They sometimes sing at the regular church services and in the Sunday school.

H. Woodward is the teacher and he is one of the best in the state. He devotes much time to the study of the lesson and has many of the most modern helps. The class is very much devoted to their teacher and on Christmas Sunday presented him with a loving silver cup twenty-four inches high, resting on an ebony base, and filled with beautiful roses. J. M. Darden presented the cup in fitting words on behalf of the class and completely dumfounded Brother Woodward for a few moments; he finally recovered enough to respond in terms of sincere appreciation. The inscription was: Presented to our teacher, H. Woodward, by the 20th Century Baraca Class of the Suffolk Christian Church, December 25, 1913. It will be a magnificent heirloom in the family for generations; and no doubt the time will come when honors won in Sunday school work will be more valued than honors heretofore won in battle. The world is moving toward such conditions and such a public sentiment. The sword of the Spirit, which is the word of God, will win more victories than the sword of the conqueror red with the blood of human victims. If you want to get in the ranks of the army that will conquer the world one day, unite with the Sunday school.

W. W. Staley.

ALABAMA LETTER

The writer regrets that circumstances have been such for several months that he could not write to The Sun as often as he would like. In addition to the care of four churches, there has been for four months the added responsibility of teaching in the Wadley High School five days in the week. Only those who have been both pastor and teacher at the same time can understand what this means in the way of work as well as responsibility. But amidst all this, there is a splendid opportunity for doing good and great joy in Christian service.

The first session of the Pastors' Institute of the Ala and the Ga. and Ala. Conferences met in the Lanett Christian church on Tuesday following the second Sunday instant. We haven't at hand a detailed account of the meeting. Several of the pastors' however, were present and a helpful session was held. Such a gathering of our pastors will evidently meet a long felt need in our midst..

On the 13th instant the Home Mission Board of the Conference was in session here, all members being present except one and this one was unavoidably detained. Quite a number of important matters were carefully discussed, among which was that of the advisability of undertaking the work at Flint Hill again. It was decided to make an effort towards the consolidation of Sardis and Flint Hill and Rev. C. W. Carter has been requested to take up this proposition with those congregations. We trust his efforts may prove fruitful.

The annual conference of the M. E. Church (North) was in session here from the 17th to the 21st of this month, Bishop Leete presiding. The conference was largely attended, the session harmonious and the spirit distinctively Christian. The Bishop's sermon on Sunday was indeed a masterly utterance. Although simple, it was profound because of its simplicity. Such messages will live in the lives of men long after the laborer has gone to his reward. The conference was a blessing to our town.

Christmas trees, with appropriate exercises, were held in two of our churches last night. Many hearts were gladdened by tokens of "peace and good will." Indeed this world would be vastly other than it is if we had no Christmas, no Christ.

As we pass from the year closing into the new, may it be our privilege and pleasure to think not so much of what we shall get out of life as what we shall put into it; not what the world owes us but what we owe the world. Giving is better than getting. Happiness is dependent not upon what one gets, but upon what one does; not upon what one has, but upon what one is. G. O. Lankford.

Wadley, Ala., Dec. 27, 1913.

WINCHESTER LETTER

Our meeting at Timber Mountain closed December 18. There was good interest from the start and a hearty co-operation of all denominations. The Lord blessed us richly in the service. Thirty-one confessed faith in Christ and eight united with the Timber Mountain church. The others will join other churches. This is one of the weakest churches in our Conference and the work has been rather discouraging, but with this addition, we believe the church has a brighter future before it.

The Sunday school at Winchester held its Christmas exercises the night of December 22. A good program was well executed before a large and appreciative audience. Gifts were distributed to over two hundred members of the school including the Home Department and Cradle Roll. The pastor was presented with a handsome Morris chair and a nice fur cap, for both of which he is under many obligations to the school. Special presents were given to five members of the school for bringing in five new scholars during the year and four received special presents for not missing a Sunday since last Christmas. Our school has been gradually increasing since last fall. The attendance last Sunday was the largest we have had for many months.

The Christmas exercises at Timber Ridge were held the night of the 24th. A large crowd was present and the good program rendered by the school was very much enjoyed. Gifts and treats were given to all the members and the pastor was presented with $5.00 from the Christian Endeavor Society. This is a country school in a mountainous section twenty miles from the railroad that keeps open all the year and has a Christian Endeavor Society that meets weekly.

W. T. Walters.

December 30, 1913.

A PORTABLE CHRISTMAS TREE

There are many kinds of Christmas trees, but one of the most unique was enjoyed in our home on Christmas eve. The spirit that prompted it and the effect it had upon our home cannot be put on paper. The Christmas spirit touches all classes, the old as well as the young.

My mother is nearly eighty years old, and has been confined to her room for more than eight years by a stroke of paralysis. She is familiarly known as "Mother Rowland," and her friends are legion. The many letters and cards which brought her Christmas greetings came from the oldest down to those who had to get mamma to write for them.

The Christmas tree was on this wise. The family had gathered in mother's room, and was discussing Christmas, and hanging up the children's stockings, when the door bell announced a caller. One of the girls, seven years old, went to the door, and shouted, "A Christmas tree in our porch." All of us except mother went, and no one was to be seen, but a card on the top of the tree told the story. "For Mother Rowland, from the Ladies' Aid Society."

The tree was quickly carried to mother's room, with every candle burning, and a score of presents visible. The scene will never be forgotten, for there was not a word spoken. The presents were taken from the tree and laid in mother's lap amid tears and rejoicing. Surely the Christ spirit prompted such a lovely deed. When they did it unto our mother, it was more than if they had done it unto us. Mother and all the family join in thanking these good friends. C. H. Rowland.

RALEIGH LETTER

I have purposely delayed writing for The Sun since I came to Raleigh the 14th of November. First impressions are apt to be flattering. I have found the work in as hopeful condition as I expected. The average congregation has been encouraging.

Friday evening, December 26, our first service was held in the new S. S. annex. The occasion was an entertainment by the school and a treat for the children. Everything passed off pleasantly. The addresses delivered by Hon. J. H. Fleming and Prof. Root were gems.

At the conclusion of the services and while the audience joined in the last song, the pastor was called to the rostrum, for what purpose he knew not. In a few minutes the Baraca Class came up from the basement with a most generous pounding for the writer's family. Almost the entire church, together with some friends, were among the donors. There were flour, sugar, coffee, hams, cereals, canned goods, etc. For this expression of kindness and good will both myself and family are very grateful.

This week the main auditorium will be closed and all services hereafter will be held in the Sunday school rooms until the needed repairs are made. The Sunday school apartments are neat and attractive with modern

fixtures. These are a credit to the untiring efforts of Dr. Johnson and his faithful helpers.

The S. S. and Jr. C. E. Society are soon to be reorganized. The Juniors meet regularly each Sunday afternoon. A Woman's Home and Foreign Missionary Society is being planned. From all of these auxiliaries we are expecting good work for the new year.

C. E. NEWMAN.

December 29, 1913.

FIRST CHURCH, NORFOLK

The Christmas season has brought to us great joy and happiness. Supplies have gone forth to the needy, a purse to the ex-pastor, Brother Bryant, and the present pastor and his family have been remembered. Our people have shown a liberal spirit and wisdom in their gifts and service. The Christmas service on Sunday and the entertainment Monday night promise to be of a very high order. The Christmas music arranged by Sister W. J. Spence and the entertainment arranged by Miss Edna Pierce will be received with interest and appreciation.

Our church is taking on new life. We expect the year of our Lord nineteen hundred and fourteen to be the best year in the history of the church.

L. F. JOHNSON, Pastor.

VIRGINIA SUNDAY SCHOOL WORKERS

The Virginia State Sunday School Convention will be held at Lynchburg February 18-20, beginning at 3 p. m. Wednesday and closing Friday at 10 p. m. The pastor, Superintendent and one other delegate is expected from each of our schools. 400 delegates will be entertained free for lodging, breakfast and supper, if names are sent in between February 1 and February 10. Dinners will cost 25 cents. Dr. Franklin McElfresh and Mrs. Mary Foster Bryner from Chicago will be present. Dr. McElfresh is the International Teacher Training Superintendent and Mrs. Bryner is the International Superintendent of the Elementary Division. They are very fine, and will speak several times. Rev. B. H. DeMent of Louisville, Ky., and Rev. Geo. A. Joplin, Kentucky State Secretary, will be present. Very few of our schools were represented at the Fredericksburg Convention last Spring. I trust that all our Virginia schools will have their full quota of delegates present. This Convention will elect 55 delegates to the International Sunday School Convention to be held at Chicago next June, 23-30.

Lynchburg is very easy of access to all our Virginia schools and I hope the Valley conference officials, and the Eastern Va. conference officials, and the Sunday school Convention officers of our Virginia conferences will take this matter up and have a delegation at Lynchburg worth while. Very truly,

WARREN H. DENISON.

"I WILL NOT LEAVE YOU COMFORTLESS"

Hear the pledge of Jesus Christ: "I will not leave you comfortless; I will come unto you. Lo! I am with you alway, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we cannot always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But is it not because we are stunned, unconscious?

SUMMERBELL LECTURES OF 1914

For several years now the College has been highly favored in having early in the new year a course of lectures by that prince of lecturers, Dr. Martyn Summerbell, of Lakemont, N Y These lectures have all treated of the Reformation, treating it historically and yet humanly in the various countries.

This year there will be four lectures on the Reformation in France, which shape themselves thus:

France and Her Early Huguenots.

Reform Under Henry II and Frances II.

Charles, Catherine, and the Great Massacre.

The Huguenots in Their Closing Struggle.

Those who have had the rare privilege of hearing the previous courses of lectures on this great question in other countries will not need to be invited twice to hear this series. It begins on Monday morning at the regular chapel service, January the nineteenth.

Preceding the lectures, on Sunday, the eighteenth, Dr. Summerbell will occupy the College pulpit at both the morning and the evening services. The eleven o'clock service will have for its theme, The Faith Divinely Simple, based on Gal. 1:11-12. The evening worshippers will hear a sermon on The Faith in Sincerity, from Rom. 13:7.

To all these lectures and sermons the friends of the College and community are cordially invited.

W. A. HARPER.

It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready. You stretch out your hand to your friend, "Don't leave me, don't forsake me." The last thing you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us, above us, and we may know that he will be there even when all else fails. . . . Amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty Voice that says, "I will not leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of My face shall save thee."—*Henry van Dyke, D. D.*

—Of President W. A. Harper's missionary addresses delivered before the N. C. and Va. Conference at Semora in November and since printed in *The Herald of Gospel Liberty*, Dr. Barrett writes editorially: "In this issue will be found the last of President Harper's articles on Missions, and we hope it may have the careful attention of *Herald* readers. We have rarely printed a better series of papers. They are to be put in pamphlet form by the Southern Christian Publishing Company, Elon College, N. C. The booklet ought to have wide circulation. If possible, let it be put into every home in the Church." So well pleased was Conference with this series of missionary addresses that it appropriated the money to have them put in tract form for free distribution, and President Harper was elected to deliver another series at the next session of the Conference. Dr. Harper is a close student of missions, and is in touch with the great missionary idea and movement of our time. The subject of missions is attracting the attention of students, thinkers and educators as never before, and laymen as well as ministers are interested and conversant with the missionary needs and opportunities.

—THE SUN'S editor was at the Berea (Nansemond) Va. Sunday school Christmas exercises on the evening of December 30 and enjoyed the same thoroughly. The recitations by members of the school were well selected, appropriate and thoroughly prepared, and the program was beautifully executed. The Christmas Fairy Garden was a real garden of splendor and delights, and the entire school, including Pastor Johnson and the Editor, were happily remembered. It was a joyous occasion and worthy of the excellent women and good men who arranged it. Count on Berea doing the gracious and generous act always.

—This week Rev. A. B. Kendall, D. D., Burlington, supplies the sermon for the large and appreciative audience of SUN readers. Those who read it will be the richer and the happier for their time. Others who will supply sermons at an early date are Rev. N. G. Newman, D. D., Defiance, Ohio, Rev. C. H. Rowland, D. D., Franklin, Va., and Rev. A. W. Andes, Harrisonburg, Va.

—President Harper of Elon has spent a busy, and therefore to him a very happy Christmas, writing to old students, soliciting new ones, and building up the College in every way possible. How we do envy a man who can work forever, enjoy every hour of it, and do all things heartily, conscientiously and well.

The Making of Books

The annual report of the Librarian of Congress shows that 115,862 volumes have been added to our immense national collection of books the past year, and that the Library now contains 2,128,255 volumes. It is not, however, the number of books printed or read, that makes a people great or shows their taste and trend, but the kind of books published and how well their contents are digested. Solomon said, "Of the making of books there is no end."—Eccl. 12:12.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

CHRISTIAN ENDEAVOR TOPIC: JANUARY 11

Purpose, Persistency and Power in Prayer.—Matthew 7:7-11.

Bible References

Purpose in Prayer.—Exod. 2:23; 14:10; 17:4; 1 Sam. 7:9; Matt. 15:27; Acts 12:5.

Persistency.—Luke 18:1; 11:8; 22:24; John 4:49; Gen. 32:26.

Power.—James 5:16; 2 Chron. 7:14; Mark 11:24; 1 John 3:22; 5:14.

The subject for this meeting is easy to remember, as it has a play in the alliteration of the word "P." Purpose, Persistency, Power, and Prayer; four great words around which the greatest things of life center. The leader should emphasize the importance of having a purpose in prayer, having persisteeny with that purpose, and the wonderful power that is revealed to man through this medium.

When you pray have a purpose in the asking. Prayers because of custom avail little, if anything. When we pray we should not pray for all the world and the individual needs of every one present when we have in mind a special blessing. The way some of us pray, if the prayer was to be answered in full, it would be almost necessary for us to change our vocation in life to take care of it.

When you pray be persistent with the will of God. Be in accord, in harmony with the will of the Master. But before this can be done one must know the will of the Christ. When we have thus learned the will of God, it is easier to know what to pray for and how to pray. Consider the matter you wish to pray about, or the thing you wish to pray for before you ask God.

We have a purpose in our prayers and persistency with that purpose, then the power from prayer will be realized. Steam is no good unless it is attached to something. A pulley is useless without a belt; but if the steam is properly applied to the pulley, and the pulley to the belt, the three will constitute a combination in which there will be power. Prayer, Purpose and Persistency will give us power. Try it, live it, learn it. Make the meeting prayerful and spiritual. Let the leader talk with those who have not been taking a part in prayer and get some one to lead who has not been in the habit.

NOTICE

On December 2, Brother C. A. Hines tendered his resignation as Editorial and Field Secretary of the Sunday School and Christian Endeavor General Convention. It was with regret that the resignation was accepted by the Executive Committee. Bro. Hines has been a faithful officer and has rendered efficient service and the committee would have been glad to continue him in that position, but he felt that a pressure of other duties demanded his attention, hence his resignation.

The committee, by correspondence, elected Brother C. B. Riddle, of Elon College, as his successor. Brother Riddle is a young man but is full of energy, and of the spirit of the work, and we feel sure that his services will be acceptable to our people. We bespeak for him the co-operation of all who are interested in the Sunday school and Christian Endeavor work. All communications intended for this department should be addressed to him.

W. T. WALTERS, President.

PLEASANT HILL SUNDAY SCHOOL

It was the Secretary's pleasure to be with the Pleasant Hill Sunday school the last Sunday in December. This is a live school and does things. It has a Baraca and a Philathea Class; also a Christian Endeavor has been organized by the church. This school has a custom of giving some Bible reference each Sunday. When the bell taps for the reassembling of the classes, it is also a signal for the preparation of your scripture verse. When the school has reassembled in the main part of the church, the teacher of Class No. 1 will give some Bible verse and then each member of his class will do likewise. Class No. 2 follows, and in this order every member of the school repeats some verse from the Bible. This is all done in ten or fifteen minutes and is very much enjoyed.

At the close of the school the Sunday on which we were there, the Secretary of the school was presented with a nice Bible for her efficient services. The Superintendent was also remembered with some nice ware for his home, and we had the privilege of presenting to Mr. Edd Overman, the teacher of the Baraca Class, a nice set of gold cuff links in behalf of the school. We were informed that presents had been ordreed for other members of the teaching force, but had not arrived. This church is under the leadership of Rev. L. I. Cox, whose services are most acceptable.

The Department Editor would like very much to have reports from schools and C. E. Societies which would tell how—

To keep interest;
To raise money;
To keep regular attendance;
To manage the little folks;
To get pupils to prepare the lesson;
To interest the old people;
To get all to work together.

If you have been able to overcome any of these difficulties, write and let it help other schools and societies.

"RING OUT THE OLD—RING IN THE NEW!"

To the Readers of This Department:

With the first issue of THE CHRISTIAN SUN for 1914, I desire to present to you one who needs no introduction to many—Mr. C. B. Riddle, of Elon College, the newly elected Editorial and Field Secretary of the Sunday School and Christian Endeavor General Convention.

Several weeks ago I offered my resignation to the Executive Committee, believing that a man who could more energetically and capably carry on the work would be found. In the choice of Mr. Riddle my conviction and action have been justified. I ask for him the same cordial support and kindly consideration you have given my efforts.

I am not writing to say good-bye. I am still as deeply interested in the work as I have ever been, and I shall continue to help, and, with the permission of the new editor, contribute occasionally to this page. I have given up the work because of "too many irons in the fire" which have so divided by time and thought that I felt I was not giving to this and to other work the energy and attention they deserve.

Let me here make public acknowledgment of the many kindnesses that have been shown me by the officers of the Convention and others interested, and express to them my profoundest appreciation. I shall remember these bits of friendliness in all the years that are to be.

Great things are in store for our Sunday schools and auxiliary organizations, and if you will but respond to the calls and suggestions of our leaders you will share in the blessings soon to be unfolded.

CHARLES A. HINES.

Greensboro, N. C., Dec. 31, 1913.

THE SUNDAY SCHOOL LESSON: JANUARY 11

The Mission of the Seventy.—Luke 10:1-24.

Time.—Autumn, A. D. 29.

Place.—Probably on the road to Jerusalem. ... ..

Golden Text.—It is not ye that speak, but the spirit of your Father that speaketh in you.—Matt. 10:20.

Great Truth.—God rewards the willing worker.

This lesson reveals to us one of the most practical things Jesus would have us do—go out to carry the glad tidings of salvation. When Christ began his ministry, he appointed twelve, whose work it was to witness to all of what He did and taught. Their work was limited to the Jewish race, but in the appointment of the seventy, he gives them an unlimited field of labor and delivers to them a charge. He told them that they were on an important mission, and that they should be like lambs among wolves; but He assured them of the unseen power—the thing we all must have to accomplish the work of the Kingdom. Christ knew of the conditions with which they were to meet, and hence clothed them with special power for such conditions. He gave them power to heal the sick, which would make the people believe in their work and faith. To be kind and considerate was one of the most important elements they were to possess; they were to return good for evil and help those who would not help them.

These men went out and took the Savior at His word. They met with great success and returned in triumph. They lived with the people, for the people, and by the people. They carried no burden or baggage, no purse or provision—they trusted a great God and did a great work. The great need of the world today is for men to go out, not always in the name of a minister, but go out and carry the glad tidings of the Christian religion to a dying neighbor. Go without hands upon self and the world and teach of Him who saves men from their sins. This lesson has in it the missionary spirit the Christian Church needs, and must have to accomplish its part in the saving of the world.

RESOLUTIONS FOR THE NEW YEAR

What have you in mind to accomplish for the year 1914 as a Sunday school, as a Christian Endeavor Society? Did you do all you desired to do last year? If you did you should be happy. Plan something for this year and work that plan. Do not get a great combination of plans so the task will be so great that mending the ideal to be worked up to, we give you cannot attain to them. Set a simple standard for some definite work and keep that before the school or society. Here are a few things to strive for: to get all the children in the community in the Sunday school; to work for a regular attendance; to bring all your members into the church; to carry the best report to your Convention next summer; to assist your pastor in all the way you can. Plan something, do something, and be a great school for Christ and the Church.

—The Mexican situation is grave and unsettled, and heavy fighting between federalists and constitutionalists continue.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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LIAN I

"Tell us a true story," say the boys and girls to their elders. Well, here is a really true one told to you by Miss Cynthia Miller, of Laichow-fu, China, who is now in this country on furlough.

When I arrived in China eight years ago, this boy of eleven was a pupil in the Mission School at Laichow-fu. His people were all heathen and his father an opium fiend. The family was an aristocratic one and Lian I's uncle, his father's oldest brother, held some kind of an official position in Peking. Lian I heard the gospel story, learned to read his Bible and sing gospel songs in the Christian School, though he had not been sent there for that purpose, lent as his father said afterwards that he might learn something of the Western sciences, and be associated with good people. The boy, however, became very much interested in the "Jesus Doctrine" and that just as the founders of the school intended it should, became the first thing in importance with the boy. His father was afraid to even come to the church for fear it would hurt his older brother in Peking; finally little Lian I was taken very ill, and his parents watched over him for days while his life hung in the balance and during this time they often heard his whispered prayers to the "true God" and often calling the name of Jesus, and sometimes, his fathre said, he would scramble up to his knees and bow on his hands to pray; one day after he began to improve, but was still too weak to walk or stand, his father came into the room and found the bed or kang on which he had lain, empty, and when he found him he was out in the open court in front of the house on his knees looking up and praying to Jesus. He had crawled out there on his hands and knees, and when asked why he did it, he said, "I wanted to get out where there would be nothing between me and Jesus."

As soon as he was well enough to go to church his father went with him, saying that he wanted to hear the "Doctrine" that had made such an impression on his child, and ever since he has attended church often and says he believes, but he has not yet had the courage to come out and confess Christ openly before the world, and when Lian I applied for church membership, the father was opposed to the church receiving him because he said, it might cause the child's big uncle in Peking to lose his position, so he was asked to wait until he was older, and was told that his not being admitted into the church need not hinder him from living a Christian life, and perhaps even yet he might lead the rest of his family to salvation, but he continued to apply for baptism every year until the third time, when he was asked to wait again he wept and the evangelist who was questioning him broke down and wept with him. Soon after that his father put him in the Government School, but that, as in many other cases, only caused the little band of native Christians as well as missionaries to cry more earnestly to God to give China religious liberty. This last attempt of Lian I's to unite with the church, was about a year before the revolution broke. I shall never forget the prayer the native evangelist made just after he got through examining Lian I for baptism and saw him turned down by the church because he was young, and because he might injure his uncle's position. In his prayer, he plod with God to give China religious freedom, and all that year this prayer became more common among the native Christians; and finally the sentiment became so strong among them that a notice was put up on the wall in the church, asking that every Christian join in the prayer, and also to join in a petition to the Chinese Government to grant religious liberty to China's citizens. Little did we dream how soon this prayer was to be answered: even at that very hour God had his man, Dr. Sun Yat Sen, just about ready to begin to answer it, and soon we were commanded to flee to the port for safety. We had to stay away from our stations in the interior for six months. Soon after our return we heard the joyful news that China had religious liberty. And soon Lian I will be permitted to follow his Lord in baptism and worship Him instead of his ancestors.

I believe that some time and in some way the Lord will reward Lian I's faithfulness.

WING JOY LO

Wing Joy Lo was a China boy,
And he lived across the sea,
And Wing Joy Lo was a strange, strange lad,
Or so he appeared to me.

When we, on our side of the world,
At night are going to bed,
In China where Wing Joy Lo lives,
They're getting up instead.

Wing Joy Lo's skin is yellow, quite,
His slanting eyes are black,
And from his crown, a braid of hair
Is hanging down his back.

His finger nails are very long,
He likes them so, you see,
His favorite food is bird's-nest soup,
And fish and rice and tea.

He goes to school as we do here,
For he must learn to read,
He reads his book from back to front,
A funny way indeed!

And not alone from back to front,
Without a single stop,
But every page Wing Joy Lo reads
From bottom to the top!

And many letters he must learn,
(We've only twenty-six).
But many more Wing Joy Lo tries
Upon his mind to fix.

And Wing Joy Lo is just a boy,
He loves a jolly game.
He's good and naughty like white boys,
For boys are much the same.

What though his skin is yellow, quite,
His clothing odd and queer?
In his land, he's a happy child,
As you are here, my dear.

—From Primary Plans.

CHINESE NEW YEAR

In China there is no time like the New Year; everything stops for a whole week all over the country. Food is laid in as there is no buying. Business stops, stores close and no job of work can be done. Mail is neither received nor sent out for five days. Imagine New York's post-office closing for five days! The dragon processions are interesting but soon grew monotonous, and the noise of tom-toms, cymbals, and fire-crackers was deafening. The dragon himself is a wonderful creature—a long strip of brown cloth, held up every few feet by a pole, connects his head and tail which are of wooden framework and tissue paper. The men who manipulate him go through marvellous "stunts," and get the poor beast so tied up that I wondered if they could ever untie him. At intervals small children in costume appeared, and rode around on the dragon for a minute or so, if they didn't fall off. The costumes were grotesque in the extreme. The lanterns are beautiful, and so are the kites.

A NEW YEAR SONG FOR AMERICAN CHILDREN

"When the year is new, my dear,
When the year is new,
Let us make a promise here,
Little I and you.
Not to fall a-quarreling
Over every tiny thing,
But sing and smile, smile and sing,
All the glad year through.

"As the year goes by, my dear,
As the year goes by,
Let us keep our sky swept clear,
Little you and I.
Sweep up every cloudy scowl,
Every little thunder growl,
And live and laugh, laugh and live,
'Neath a cloudless sky."

APPEAL TO AMERICA

"O America, America, stretching between the two great seas, in whose heart flows the rich blood of many nations, into whose mountain safes God has put riches of fabulous amount, in whose plains the Almighty has planted the magic genius that blossoms into harvests with which to feed the hungry multitudes of earth, nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the pillar of cloud by day and of fire by night, sanctified by a faith as pure as looks up to Heaven from any land. O America, let thy Master make thee savior of the nations; let thy God flood thee with a resistless passion for conquest; let thy Father lead thee over mountains and seas, through fire and flood, through sickness and pain, on to that great hour when all men shall hear the call of Christ and the last lonely soul shall see the uplift of the cross, and the whole round world be bound back to the heart of God!"—*The Call of the World.*

FACTS FOR FUEL

Every third person who lives and breathes upon the earth is a Chinese.

Every month in China, 1,000 souls pass into eternity.

Ten thousand foreign missionaries are needed in China, if there is to be one for every 25,000 of the population.

In the United States there is one Gospel worker or evangelist to every 48 people.

One thousand five hundred and fifty-seven of the 2,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no center of Gospel light. No province is adequately worked.

Even after a century's work, out of every 1,000 people 999 have no Bible, even if every copy printed were still in use.

China is under the hammer and the devil is an active bidder.

All opium smokers were disfranchised in a recent election in China. How would it do to disfranchise drinkers here in America?

It has been stated that the trustees of Yale University have put more money into a baseball park for the undergraduate students of that institution than all the Baptists of the Southern Baptist Convention gave for Foreign Missions last year.

There are 600 Student Volunteers in China. Their watchward is, "The evangelization of China and of the world in this generation."—

CHURCH NEWS

WADLEY, ALA., LETTER

Dear Brother:

I am trying to pen a few lines to THE SUN for the last time in 1913, and for the first time since Conference. Our Conference was not as largely attended as some preceding sessions, but we had a good meeting and some forward steps were taken. Churches made good reports, and everything was harmonious.

Our work is all provided with pastors, so far as I know, and everything bids fair for a good year's work. I have my same work for next year that I have had this, except McGuire's Chapel. Bro. Hughes is preaching for that church. I trust he may have a successful year with that people. The Sunday schools at Antioch and New Hope have both remembered their pastor in a substantial way, for which I feel very thankful. The brethren at La Grange pastor. Of this however I will write next time. Had a fine service at all my churches during this month. I am trying to enter the new year with my work in good shape. I trust that next year will bring great results.

A happy new year to all.

G. D. HUNT.

PLEASANT GROVE, VA.

My first visit to this church since Conference was made the first Saturday and Sunday in December. The rain and unfavorable weather prevented the people from attending the services. I regretted this because I was anxious to see this congregation and renew my old friendships. This church was the first to call me as pastor when I began to preach. I was given license by the N. C. and Va. Conference in October, 1860, and began at once to serve this church and continued to do so during the Civil War. This community shared largely in the hardships and severe trials of that cruel and destructive struggle, but the church was at peace and prospered notwithstanding the strife that raged in that dear old State.

I am told that only two of those who were members of this church in 1860 are now members. A few have removed and are now connected with other churches. Those who now constitute the membership of this church are largely the children and grandchildren of those to whom I once preached, and I can only wish that my association with these may be as pleasant and cordial as it was with their dear parents.

INGRAM, VA.

After spending several days visiting around Pleasant Grove I went over to this church. While some of the membership have been known by me for several years, yet this was my first visit to this church. I was told that Rev. P. T. Klapp began to preach here some years ago, and held services in a bar room. Well, the good Lord blessed his ministry and enabled him to establish a church that has done great good. The outlook here is good. I only wish that Bro. Klapp and others like him could go into every bar room in the Old Dominion and as effectually break them up as he did this one and establish in their stead churches of the living God.

W. S. LONG.

Chapel Hill, N. C.

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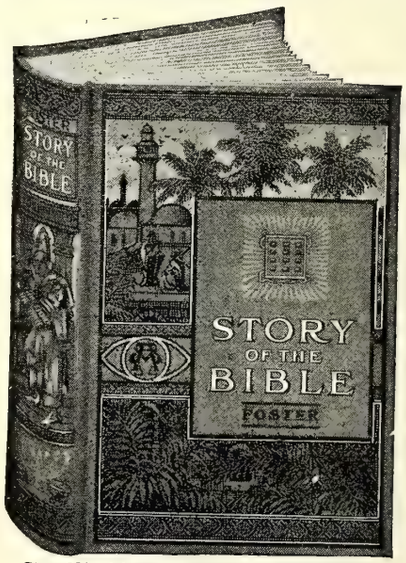

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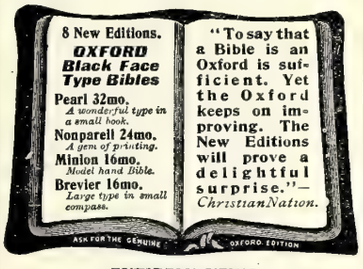
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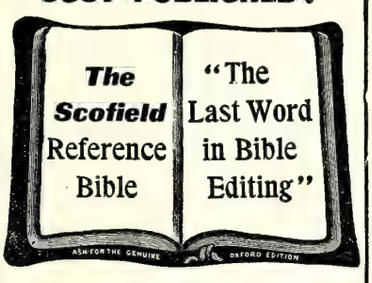

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ELON COLLEGE, N. C.

OUR CRADLE ROLL

Dear Cradle Roll Workers:

Did you notice how peculiarly last Sunday's lesson was ours? "They brought young children to Him." Who? Well, in those long ago days I suppose it was the mothers and fathers and friends as it often is yet, but you see, dear workers, with us today, it is not optional. It is our business.

Did you ever think of it in just that way? Suppose those long ago people had not brought those young children? The little ones would have been poorer all their lives through lack of the "blessing" of the Master's word and touch and all down the ages we who came after would have missed the wonderful story of this lesson, and the tremendous lessons to which it gave rise.

Suppose, we fail in our work? Who can tell how many little ones will be poorer because they are not brought to Jesus and who can tell how far down the ages the lesson we have failed to give may be missed by sorrowful hearts. Such a little thing, you say, to get a baby's name on a wall roll perhaps hardly seen in the Sunday school at all. As like as not your Sunday school Supt. and even your pastor hardly knows whether there is a Cradle Roll in the church or not. You feel as if what you are doing counts for nothing or less. But don't be deceived. "One there is above all others" my mother used to sing, and he knows whether you are caring for these "little ones" You would be surprised too, how soon the little ones themselves realize. My baby girl, not four years old, knows that she is a Cradle Roll baby, and says she "b'longs to Sunday schoolchurch" as she always calls it. Don't you see, she is growing up with the idea of belonging to Sunday school, as a part of her very being.

Psychologists tell us that our thoughts gradually form channels either of good or ill, repeated over and over again makes a great highway through the brain, into which all other thoughts will enter. Let us, then, make of this thought, "I belong to the Sunday school" a broad trunkline, crossing the entire line of the mind, and making all other thoughts subservient to it. If we wait, however, untill a child is six or seven years of age to begin to make this impression we will find that the child has already started for himself a "trunkline" of thought which may be a vastly different one from which he should have. We shall have much more trouble to erase that line of thought if inded we ever do erase it, than we would have had to prevent its being formed in the first place.

This is the beginning of a new year, a time of new endeavor, a casting aside of old thoughts and old values, and a remarking of life and impression. I wonder if we too, cannot remake some of our im-

(Continued on Page 15)

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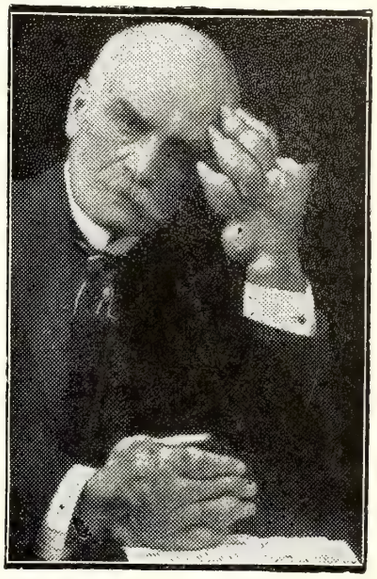

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Reported last week		$5,288.80
Dues		
Florence P. Holden	$ .10	
Garland Gray	.35	
Ruth Horne	.10	
Lillian Horne	.10	
Mary Foster Horne	.05	
Caleb Ralph Copeland.	1.00	1.70
S. S. Offerings		
Damascus (Orange)	$ 2.82	
Morrisville	2.62	
Linville, Va.	1.30	
3rd Church, Norfolk	7.21	
Auburn	.69	
Oak Grove (Gates)	.50	
Apple's Chapel	.35	
Henderson	1.60	
Memorial Temple	21.80	
Pleasant Grove, Va.	2.00	
Haw River	1.71	
Hobson	2.00	
Wentworth	2.82	47.42
Special		
Burlington S. S.	$ 25.58	
Wake Chapel	4.55	
Ladies' Aid, Bethlehem	5.00	
P. F. Barber	10.00	
Mrs. Bettie Cates, support of children	3.00	
Excelsior Class, Bethel, Ill.	5.00	
Friends	6.00	
J. A. Foster's Estate, Endowment	50.00	109.13
Thanksgiving Offering		
Pleasant Ridge (Guilford)	$ 4.70	
Palm St., Greensboro	2.00	
Union (Southampton)	1.55	
O'Kelley's Chapel	7.70	
Park's Cross Roads	3.70	
Mt. Gilead	4.50	
W. M. S., Suffolk	5.00	
W. J. Heard	1.00	
F. M. Carlton	5.00	
Suffolk Church	100.00	
Ramseur Church	3.70	
Miss Maude Hackbee	1.00	
Bethlehem, Nansemond.	22.75	
Ether Church	1.80	
Shady Grove	3.50	
Dendron S. S.	8.20	
Happy Home	3.00	
Franklin, Va., S. S.	20.00	
Children's Christmas offering, Franklin	6.00	
Amelia Church	2.25	
Liberty (Vance)	25.00	
Spring Hill	2.66	
Centerville	4.50	
Waverly	30.00	
Plymouth	5.30	
Pleasant Hill, Johnson.	3.50	
Holland Church	13.97	
Lebanon	10.00	
Belews Creek	2.90	
Holy Neck	50.00	
New Center	.65	
Christian Union	.70	
Mt. Zion (E. Va. Con.)	4.19	
Apple's Chapel, additional	1.05	
Oakland	7.30	
Mt. Zion (N. C. & Va.)	8.90	377.98
Total for the week		$ 536.23
Grand Total		$5,825.03
By error in adding report of October 1st		1,000.00
Total for the year		$4,825.03
Of this amount the children contributed through the Corner		$ 57.13
The monthly S. S. offerings amount to		1,404.26
The Tranksgiving offering to date amounts to		1,122.96
Contributed last January from last year's Thanksgiving offering		150.02
Making the Thanksgiving offerings contributed in this calendar year		1,272.98
The Endowment fund has been increased		417.50
Churches, societies and individuals have contributed for special purposes more than. To all these we record our sincere thanks.		1,500.00

My Dear Children and Friends:

This brings us to the close of the year. Our report is before you. Those of you who are not pleased with the record should now in the very beginning of the year plan and begin to work to make next year's total greater. We can, if we will, easily double each of these amounts. I just know our children are going to more than double their amount the coming year. And I am sure if each of the Sunday schools will do their duty they can easily raise $2500 the coming year. That would be only $12.50 each, if each of the 200 schools would have a part. There is not a school in the whole Southern Convention that cannot easily contribute this amount and more. One school the past year has contributed $300 to the Orphanage, and is none the poorer by it.

We are very grateful for the many liberal offerings and donations during the year, especially during the Thanksgiving and Christmas season. New Providence, Burlington, Franklin, Va., Elon College, Memorial Temple, Third Church, Norfolk, Greensboro and Waverly held giving services in connection with their Christmas exercises; when the people were given an opportunity they gave gladly and liberally and the Orphanage was greatly helped by their gifts of provision and clothing. We are profoundly grateful to each one who had a part.

We look to the new year with greater faith and courage and promise the church to labor faithfully and zealously in this place of delightful service. We shall expect the co-operation of each pastor, Sunday school superintendent and church official in the bounds of the Convention. We must work together if the greatest good is accomplished. Let us reach out and grasp the great opportunities that are before us in this line of Christian work. J. O. Cox, Supt.

A FORMER COUSIN'S NEW YEAR WISH

McRae, Ga., Dec. 30, 1913.

Dear Uncle Jim:

Many years ago I wrote my first letter to the Corner. It was the beginning of my real interest for the church and the CHRISTIAN SUN. I had just learned to read the little letters that came each week. The rest of the paper was of no use to me then, but as I grew older and could read rapidly I found other articles that pleased me until nothing in that dear paper that came to our home at the end of each week escaped me. I have so often run to meet my father as he came home whistling from town to get the CHRISTIAN SUN, and now in my own home it is a part of us, and each article is read with loving interest.

In the Children's Corner I wrote to several of the "Uncles" and was contemporary with Emma Williamson and Margaret Etheridge. Other names I do not recall tonight. Pattie Newman was one who preceded us, and Bessie Staley a faithful cousin to follow. These doubtless feel truly what I am writing to say.

Uncle Jim, you are striking the keynote when you arouse the children, and the success of your work will be the greater the more you touch these little ones. What is more beautiful than for children blessed with home and loved ones to work for the support of those destitute of these things?

The child is the heart of the home and the church. Fondle it and it will not only bestow upon you its treasures, but the father, the mother and the neighbor who loves it will desire to remember you with gifts—then, O, the blessings rebound! All is happy!

I have heard complaint against the Corner. Some have called it a lot of nonsense. In every instance, however, they either had no child or lacked zeal for Christian work.

Make that page bright with the child's own letters, or his own sayings, add a bright comment. (I remember how I appreciated those words of "Uncle" at the bottom.) Make the children feel that you want them—the dimes will be the least coin added to the treasury of the church. The real value will be an army of children impressed for good, imbued with an abiding love for THE CHRISTIAN SUN and the great church it represents.

God bless you and give you wisdom and strength sufficient for this great and beautiful work you have undertaken is the New Year's wish from one who owes more than she is able to tell to the SUN's Children's Corner.

Myrtie Daughtry Denton.

Louisburg, N. C., Dec. 26, 1913.

Dear Uncle Jim:

Christmas eve I hung up a red and green stocking trimmed with bells and yesterday morning I found it filled and overflowing with dolls, rattles, gold pins, and gold money, that came from Santa Claus, relatives and friends.

I called mother at 3 o'clock when I awoke and saw my stocking all full of knots in the sides, but she would not let me look at

Your Office Stationery

IS an index to the character of your business. If you write your business correspondence on stationery that is poorly printed on cheap looking paper, your reputation as a business man suffers. You know that. Then why not get first-class stationery printed in a first-class way? Our printing department is equipped in both workmen and material to turn out the very best class of printing, and at no higher price than the common kind. We print everything, such as

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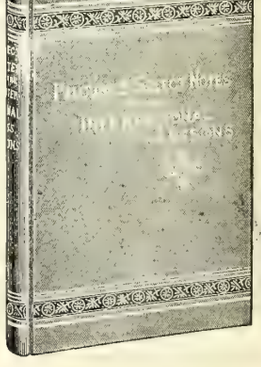

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FOR THE SOUTH.

No. 81	4:35 a. m.
No. 29	Ar. 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

the pretty things for fear I would get too wide awake, so it was six o'clock before I awoke again and saw the contents of the stocking.

William Staley brought me a handsome rag doll Christmas eve when Grandpa, Aunt Bessie and he came to take Christmas dinner with us, but I did not see it till next day, then mother let it sleep in the basket with me. She is almost as large as I am and has a pillow he cut and sewed for her.

Melissa and William Cook sent me a celluloid rattle and I have played with that more than with anything else, for it is light enough for me to told, slick enough for me to lick and has a little bell inside that I like to hear jingle.

I hope the Orphans had a merry Christmas and that Santa remembered each of them.

Grandma Staley sent me another dime for the band, so I am sending it along with my love to you and the cousins and a wish that the Orphanage will get free from debt during the New Year.

Fondly,
FLORENCE PATRICIA HOLDEN.

Yes, the Orphanage family spent a very happy Christmas. Santa remembered each one a number of times. Uncle Jim is very grateful for your New Year wish, and is going to do all he can to make it come to pass.

Waverly, Va., Dec. 23, 1913.

Dear Uncle Jim:

I am trying to keep my promise to write more often. I expect to have a good time on Christmas and I hope the other children will too. Enclosed you will find 35c.

Your friend,
GARLAND GRAY.

We appreciate your promptness very much. Our Orphanage family spent a very delightful Christmas. Our friends were so good to us.

Burlington, N. C., Dec. 30, 1913.

Dear Uncle Jim:

I was so glad to get the nice card and think it so nice of you to think of us. I hope all of the orphans have enjoyed what Santa brought as much as we. We play with our dolls and build with our blocks and it has been so nice to have them this bad weather when we have to stay in. Hope the orphans enjoyed all our Sunday school sent, for we certainly enjoyed sending it. We still remember you being at our home last Spring, Uncle Jim, and you must come to see us again, now you are not far off. Enclosed please find 10 cents. Love to all.

RUTH HORNE.

Yes, our children enjoyed the many nice things sent by your Sunday school; and the children were not alone in the rejoicing. Uncle Jim's heart was glad too when he saw so many nice and useful things. How can we ever express our thanks?

Burlington, N. C., Dec. 30, 1913.

Dear Uncle Jim:

Here comes another little Horne. Mary Foster Horne is my name, and I go to Sunday school every Sunday that I am well and love to go so much. Mrs. Dr. Morrow is my teacher and we love her very much; she is so nice to us. Our class gave thread and we hope it will help to make dresses for the orphans. Hope you all and the orphans have enjoyed Christmas as much as I have. I have had a real bad cold but kept playing, and papa promised me five cents if I would learn my piece and say it so all the people could hear me. We had a nice time at our Christmas exercises. Please find enclosed five cents. Lovingly,

MARY FOSTER HORNE.

Hornes are always welcome, especially about Christmas time, and we are glad to have another one in our Band of Cousins. It is noble in you to send your five cents to the Cousins.

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SOUTHERN RAILWAY.

Schedule of the trains leaving Elon College:

N. B.—The following schedule figures are published only as information and are not guaranteed.

No. 21—11:28 A. M. Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

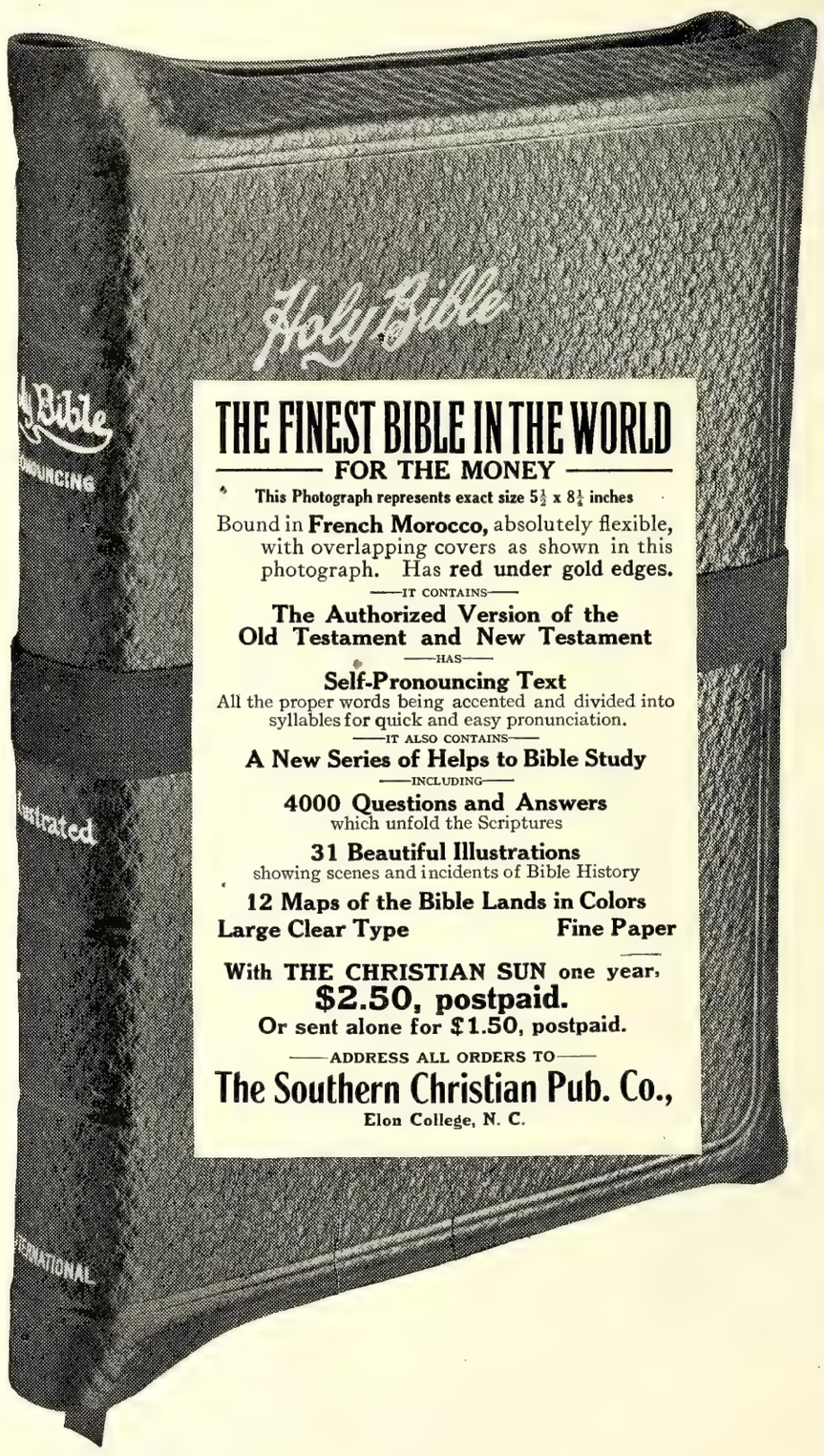
No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their names and address at once.



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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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Six Months ..... .75
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Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Curling

Mrs. Nibbie Curling, the wife of the late Bartlett Curling of Great Bridge, Va., died December 9, 1913, at the home of her daughter, Mrs. J. E. Hall, aged 82 years, 11 months and 4 days. The end came much like the setting of the sun when he has run his course. It was calm, beautiful and serene. God called and the spirit took its flight.

Sister Curling was first married to Jacob Roach, to which union several children were born. To the second union five children were born, three of whom survive her, Mrs. J. E. Hall and Mrs. M. W. Hall, of Great Bridge, Va., and Mrs. L. M. Nicholas, of South Norfolk, Va. She is also survived by two brothers, J. E. and A. W. Halstead of Hickory, Va., and two sisters, Mrs. J. H. Sykes and Mrs. E. H. Sivills of South Norfolk, Va. There are nineteen grandchildren and nine great grandchildren.

Sister Curling gave her heart to God when quite young and for sixty years or more lived a Christian life. Her life was as bread cast upon the waters, that shall be gathered after many days. The influence of the life lived for God is far-reaching and of greatest worth.

The funeral was conducted by the writer from Berea Church and the interment was made in the church cemetery. The funeral was largely attended. J. W. HARRELL.

Hand

Sister Arminta Hand departed this life September 8, 1913, in the triumphs of a Christian's faith. "Aunt Mint," as she was familiarly known, was born September 26, 1843, and was sixty-nine years, eleven months and twelve days old. She was an angel of mercy to the sick and unfortunate of our community. She was a familiar figure in every home, and was loved and respected by all.

She was a charter member of Beulah Christian church, also of the Ladies' Aid society, and a thoroughly consecrated Christian woman. The church has lost one of its most faithful members, the community one of its most sympathetic neighbors, the family a kind, compassionate mother. Our loss is her eternal gain. She leaves to mourn their loss four sons, one daughter, and a host of other relatives and friends. Though she has gone out from us, we will fondly cherish her memory. By order of the Ladies' Aid Society of Beulah Church.

MRS. ODER CARTER,
MRS. THERESSA DENNEY,
MRS. LENA STEPHENS,
MISS MINTIE BAILEY,
Committee.

Bray

William Franklin Bray was born October 15, 1840, died December 8, 1913; aged 73 years, one month and 23 days.

In December, 1865, he was happily married to Miss Sadie Dorsett, who still survives him. To this union was born one child, which preceded him to the eternal city. He was converted to Christ about forty-eight years ago, joined the Christian church at Pleasant Grove, and lived a consistent life until death. For more than thirty years he has been an efficient member of the Masonic Order, and was buried with Masonic honors.

He was a soldier of the Southern army in the Civil War and acquitted himself with honor. Brother Bray has answered the "roll call up yonder."

A good man has fallen, a kind husband is gone, a loyal citizen, a good neighbor has left us. He has "finished his course, has fought a good fight, has kept the faith," and has gone to his reward. May God's rich blessing be with his companion, and relatives. "Be ye also ready." His body was laid to rest in the Pleasant Grove cemetery, to await the resurrection.

H. A. ALBRIGHT.

Brown

Nancy Adeline Brown was born July 16, 1860, and died Nvoember 7, 1913; aged 53 years, three months and 21 days. She had accepted Christ as her Savior in youth and united with the Christian church at Pleasant Grove, Randolph county. She lived a consistent Christian life, and was much devoted to the church of her choice, always ready to do her duty in the church. In the many days of her sickness she was patient and her death was peaceful. "Blessed are the dead that die in the Lord." She was buried in the cemetery at Pleasant Grove to await the resurrection call.

H. A. ALBRIGHT.

Boggs

November 14, 1913, Mrs. Ann Eliza Boggs (nee Morrow) fell asleep, being 59 years, 8 months and 12 days of age. She was the beloved wife of deacon Samuel Boggs of Liberty, N. C.

A dear good Christian woman has left us. Her influence lives to encourage those who knew her. It was always a pleasure for me to visit this Christian home and talk of religion, about the church and the home of the soul, for they each delighted in such a conversation.

"Asleep in Jesus, blessed sleep
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Funeral by her pastor.

J. W. PATTON.

Pugh

Malachi Pugh died suddenly December 8, aged 87 years. He had been a member of the Methodist Church, South, since a youth of 18. Funeral services were conducted from Timber Ridge Christian church, of which his widow is a member, by the writer. He is survived by his widow and several sons and daughters, and also by one brother. May the Lord in His goodness bless them. W. T. WALTERS.

Eaton

Walter, the only son of Brother and Sister J. E. Eaton, died December 14, aged 22 years.

He joined the Timber Ridge Christian church in early life and remained true until God called him from labor to reward. His death will long be remembered by all who witnessed it. After saying good bye and expressing his faith and trust in God, he fell asleep with a smile upon his lips. Besides his father and mother, he is survived by three sisters. The funeral services were conducted from Timber Ridge church by the writer, assisted by Rev. Mr. Good, in the presence of a very large congregation. The Mountain View Band, of which he was a member, served as pall bearers and carried the flowers. May God bless and comfort the bereaved. He started an influence for good which will long be felt in the community. W. T. WALTERS.

STOPPED THOSE PAINS

Copper Hill, Va.—Mrs. Ida Conner, of this place, says: "For years I had a pain in my right side, and I was very sick with womanly troublse. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Cardui, and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn-out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it. ad.

OUR CRADLE ROLL

(Continued from Page 11)

presions of this Cradle Roll work; if we cannot get a new Vision of this work. Would it not be a good plan to make our work a special subject of prayer, that our Lord and Master will help us to bring true in this age and in our church His divine command to "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of Heaven."

Cordially,
Your Cradle Roll Supt.,
MRS. F. BULLOCK.

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F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

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Adv.

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MARRIAGES

Byrd-Rawls

At the home of Mr. Charles L. Rawls, Holland, Va., on December 10, 1913, his sister, Miss Anna J. Rawls, was united in marriage to Mr. Charles E. Byrd. The home was tastefully decorated. There were only a few of the relatives and friends present. Mr. Harvey Byrd of Richmond, Va., son of the groom, was best man and Mrs. Leslie Everett, sister of the bride, was matron of honor. At the home of the groom, near Liberty Springs, a delightful wedding supper was enjoyed. They have the best wishes of a host of friends. The ceremony was performed by the writer.

C. H. ROWLAND.

Price-Pittman

Mr. J. D. Price and Miss Mattie Pittman of Elberon, Virginia, were quietly married at Portsmouth, December 17, 1913. The ceremony was performed by the writer in the presence of a few friends. This is a popular young couple of the New Lebanon neighborhood. After they repaired to the home of the groom's sister, Mrs. A. C. Grimes, of this city, where they remained for a fwe days. They will make their home at Elberon. They have the best wishes of many friends. J. W. HARRELL.

Stewart-Eason

November 25, 1913, Mr. L. H. Stewart and Miss Emily Clarke Eason, the daughter of Mr. James Eason, of Great Bridge, Va., were united in marriage at Portsmouth at 4:30 p. m. The ceremony was performed by the writer in the presence of a few friends. After the ceremony the newly married couple were driven to the Washington boat, where they embarked for a Northern trip. This is a popular young couple of Great Bridge. Both are active workers in the church at Berea. They have a host of friends who wish for them happiness and prosperity.

J. W. HARRELL.

Harrell-Piland

On December 17, 1913, at the residence of the writer, Portsmouth, Va., Mr. Ernest J. Harrell and Miss Carrie Gladys Piland of Port Norfolk were quietly married. The ceremony was read in the presence of a few friends. After the ceremony the happy couple were driven to the Washington steamer for a visit to Northern cities. After their return they will reside at Port Norfolk. Hosts of friends join in best wishes for a successful and happy career. J. W. HARRELL.

Wiggins-Fowler

At the residence of Mr. and Mrs. J. W. Fonville, Alamance county, N. C., on December 19, 1913, Mr. L. M. Wiggins of Newman, Ga., and Miss Fannie Fowler, Burlington, N. C., were united in marriage by the writer. We wish for them a happy and prosperous life.

P. H. FLEMING.

Garrison-Wilson

On December 25, 1913, at the residence of the writer, Burlington, N. C., Miss Lula V. Wilson became the bride of Mr. Walter J. R. Garrison. The ceremony was performed by the writer. It was a quiet but beautiful wedding. A few of the many friends of the bride and groom witnessed the rite and extended to the happy couple heartiest congratulations. The many friends of the popular couple wish for them a long and happy life.

P. H. FLEMING.

Banks-Michael

Wedding bells rang in the quiet college community at half past three this afternoon, December 24, when in the beautiful home of Mr. and Mrs. W. C. Michael, their eldest daughter, Miss Margarette Jewell, became the bride of Rev. Alonzo Tomlinson Banks, of Henderson, N. C.

The Michael residence had been tastefully decorated with evergreen for the nuptial occasion and many guests from a distance were present to attest the popularity of the contracting parties. A prenuptial dinner in courses was served in the bride's home just preceding the ceremony.

The bride wore a blue traveling suit, with black hat, and carried bride's roses. She entered on the arm of her sister, Miss Ruby Michael, and was met at the marriage altar by the bridegroom, who had preceded her on the arm of his brother, Mr. W. L. Banks, of Wilson. The beautiful ring ceremony of the Christian Church was used by Rev. J. U. Newman, D. D. who was the celebrant.

Before the bridal party entered, Mrs. J. W. Patton sang "Because," and during the ceremony Miss Allene Patton rendered softly a Wedding March and Schubert's Serenade.

The ushers were Rev. R. F. Brown, of Wedowee, Alabama, with Miss Edith Moore, of Whitsett, and Mr. O. D. Poythress, of Chapel Hill, with Miss Gussie Ingle, of Greensboro.

The attendants were Mr. Toka H. Banks, of Raleigh, with Miss Georgia Moore, of Whitsett; Mr. H. C. Upchurch, of Lillington, with Miss Fannie Clapp of Newton, and Prof. A. L. Hook of the College, with Miss Lila Claire Newman, of the village. The ringbearer was little Miss Ruth Jordan, of Gibsonville, cousin of the bride.

Miss Michael is a graduate of Elon College, holding the Lit., Ph. B., and M. A. degrees, and also having taken special work in Fine Arts, from which department she held a teacher's certificate and also a diploma. Since her graduation two years ago she has been head of the Art Department in Catawba College, Newton, N. C.

Rev. A. T. Banks is also a graduate of Elon College, holding the A. B. degree, which he won in June of this year. He is pastor of the Christian church in Henderson, N. C., where after an extensive wedding tour the happy couple will make their future home. They will arrive in Henderson January the ninth. W. A. HARPER.

Ector-Lea

In Faucette township, Alamance Co., N. C., Dec. 24, 1913, Mr. Walter Ector to Miss Annie Lea. Marriage ceremony in the presence of a few invited friends at 3 o'clock p. m. by Rev. J. W. Holt.

Roscoe-Fitch

On the same day in the same community at five o'clock p. m., at home of R. W. Fitch, Mr. Lawrence Roscoe to Miss Lydia Fitch. Rev. J. W. Holt officiating. J. W. HOLT.

PAINS ALL OVER

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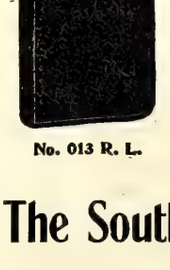

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OUR PRINCIPLES.

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(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Mistakes as Masters

Unless we master our mistakes they will master us. He is not the most foolish person who makes a mistake: but he is a foolish person who makes the same mistake twice. We do not improve by our mistakes if we forget them: we improve by keeping them in mind and steering clear of them in future.

A Single Wave

On January 4 a storm swept the New Jersey coast and wrought much damage. A single wave broke over and carried away a $100,000 summer hotel at Seabright, while another single wave at Long Island carried down a $50,000 theater. This can be, and is, computed in dollars and cents. But not infrequently one single wave of evil influence sweeps over a life of inestimable value and carries it down to irreparable wreck and ruin. It may be a rash act, loss of temper, a bad example. Hence our Savior said: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 16:6.)

False Witness

In a Western town, where a Christmas entertainment was in progress, and several hundred persons were gathered in the upper story of one building, a man by opening the door and crying "fire" when there was no fire, caused a stampede in which nearly two score persons, mostly children and women, were trampled to death, and many others were badly injured. The other day an accountant was tried and convicted for putting out a report that a certain firm was insolvent, thus causing a run of creditors on the concern which drove it into bankruptcy and ruined, for all time, the business, which was, even at the time of the false alarm, in good condition, safe, and sound. There is nothing that drives to the center, for wreck and ruin, like putting out a false alarm about character. "Who steals my purse steals trash," wrote Shakespeare, "but who filches from me my good name robs me of that which not enriches him and leaves me poor indeed." And the Bible pronounces against bearing false witness in this commandment, "Thou shalt not bear false witness against thy neighbor." (Exodus 20:16.)

Peanuts

It is out of order, antiquated and meaningless now to say "peanut politics," meaning thereby politics of the petty, paltry and insignificant sort. The peanut has come to be one of the great blessings and benefits which God has caused a bountiful earth to produce, and besides giving food for man and beast, supplies useful and valuable occupation to honest industry. More than seven million bushels of these ground-nuts are consumed each year in America and the cost is nearly $15,000,000. Tennessee, Virginia and North Carolina all grow them in abundance, and Suffolk, Virginia, is the largest peanut market in the world, from which several car loads a day go to all parts of our country, and some to other countries. It is immaterial whether Africa or Brazil is the original home of the peanut (both countries claiming that distinction), America has made it one of the world's great industries and proven that it, too, was included in that promise to man, "And the tree of the field shall yield her fruit, and the earth shall yield her increase." (Eze. 34:27.)

Companionship

The mayors of five hundred American cities were asked to issue proclamations urging fathers and sons to begin the new year with a more intimate companionship. The Mayor of Cleveland, Ohio, was the first to comply, officially, closing with these words: "If we can begin the new year with the resolve that our sons shall be more our companions and our fathers more our comrades, it will add both to the sweetness of our private life and to the value of our citizenship." It was wholesome counsel and admonition. Not a few boys seek evil associates, and go away from the parental roof to find them, for no other reason than that father was not an agreeable associate, nor in any wise a sympathetic companion. Boys will have companions and associates of some sort, and happy indeed is that father who has the skill, the tact, and the Christian spirit in such wise as to enable him to prove himself an agreeable companion and confidential friend of his sons. And what is said of the comradeship of father and son may be said with equal force and significance about that of mother and daughters. The Psalmist must have had this in mind when he wrote, "Kiss the Son, lest he be angry, and ye perish by the way, when his wrath is kindled but a little." (Psa. 2:12.)

The Book Saves

A pastor of a church in Blairsville, Pa., Rev. R. E. McClure, was returning from a call to see a sick person, the other evening, and two would-be assassins attacked him. The bullet of one went wild, but that of the other carried with good aim, penetrated the clothing of the preacher, and was only defiected from his heart by the Bible which he carried under the left arm. The men made good their escape, one losing his hat by means of which the police hope to find the guilty man. Dr. McClure's only offense is that he is chairman of the Anti-Saloon League of his county and is unrelenting in his efforts to save the men of his community from the ruin of drink and the saloon. There is absolutely no crime of knife or bludgeon or bullet to which the saloon and its adherents will not resort, and have not time and again resorted, in order to carry on their work of ruin and poverty and tears and death. And the only protection men have against this deadliest foe to the human family is the Book. The Word of God can close up the saloon and abolish the brothel, and nothing else can. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

The Staff of Life

Our Government, through its Department of Agriculture at Washington, has, at considerable cost and under the most approved scientific supervision, established a bakery for the purposes of experimentation with various sorts of products to see if something besides the well known cereals may not be used as bread, so as to reduce the high cost of living. The world's population is increasing, there are constantly more mouths to feed, and wheat, corn, barley and rye are just four in number and all cost money and labor. Some of the experiments so far-made are with banana flour, potato flower, and meals made of soy-beans, chestnuts and some other products. Miss H. L. Messling, an expert in one of the Government's chemical laboratories, is at the head of this department and her experiments are proving successful, we are advised. She is supplied with possibly the best and most scientific bakery in the wrold, and every possible aid to her great undertaking is readily supplied. If it can be proven, demonstrated or discovered, for instance, that the meal of soy beans is as toothsome and healthful as corn pone here will be a triumph for science to make the world sit up and take notice. But as to whether that will prove a blessing to the many and to mankind will depend entirely upon whether the many and mankind will be left free and unhindered to share in its bounties and benefits; or will the whole soy bean crop be bought up, as eggs are now, or cornered as wheat sometimes is, and put on cold storage or locked up by the sharks of high finance, for extortionate prices? And these selfsame sharks of high finance have their counterpart in the moral and religious world. They corner truth and lock up righteousness, and seek to deal it out as they deem fit and proper for their own personal profit, to the many who stand in need. They give the people only half-truth, or naked error, or sensational doctrine that is cheap, and the whole world suffers for the lack of the "bread of life" which is abundant and wholesome and free. Read John 6:35: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst." The world may need the bread from chestnuts and soy beans to sustain its physical life; but its one great need this day is "that living bread which came down from heaven," which "if any man eat he shall live forever." (Jno. 6:51.)

EDITORIAL

"GOD'S FOOLISHNESS"

An editor of a church paper would hardly be justified in employing that theme were it not taken bodily from the Book. Paul uses it in 1 Corinthians 1:25: "The foolishness of God is wiser than men."

And yet there is no foolishness of God and Paul knew there was none. The term is employed to designate that which God in His wisdom knows is wise, but that which man in his folly thinks is foolishness. The inspired writer was addressing his words to a people who prided themselves upon their wisdom, and who because of that wisdom disdained the way of humility and meekness and mercy and love and righteousness which God through Paul was pointing out to them. After all it was not God's foolishness, but man's foolishness called wisdom, human wisdom, human learning, human opinions, that Paul had reference to.

And this foolishness, call it the foolishness of God in the light of man's wisdom, still endures in the world.

There is a display of it now on a rather grand scale in the United States. If the scholars, thinkers, scientists, philosophers, wise men, were called upon to select men to be the greatest evangelists of the time, about the last place on earth such men would look at as a proper field for their subjects would be a baseball diamond and a Gypsy's tent. And the wise men of this world would call him very foolish who would select such a field to find the greatest preachers in. And yet just that is what God did. He passed by the class room and the cloister, the bar and "the blood," and went to a baseball diamond and took "Billy" Sunday, and to a Gypsy's tent and took Gypsy Smith, and made of them the most able, eloquent and efficient evangelists of their day and time. "The foolishness of God." How it does inspire hope in the heart of the humble, and strike terror into the mind of the haughty and the proud!

God must have displayed this "foolishness" in order to keep us humble of heart and meek and lowly of spirit. Else why does He pass by the home of the rich, and the palace of the pampered, and go into the cottage of the peasant or the hut of the humble, and select, in nine cases out of ten, those who are to preach the unsearchable riches of grace and win the world by "the foolishness of preaching"? How many preachers have you known to come from the homes of the high and the haughty and the exalted? Not many we avow. Even Lord Christ chose the twelve who were to bring about a new race of men and become pillars in the temple of our God, from the humble walks of life and the obscure ranks—just obscure and untutored fishermen for the most part.

This process keeps up in the world. Our great men are busy building navies, drilling armies, smelting guns and manufacturing powder and bullets; or managing universities, directing institutions, developing corporations. But the mightiest army in this country and the greatest factor in national strength and development, is that band of children and women mostly which you will see next Sabbath, going without drum, drill or display, to their places in the Sunday school. This looks insignificant beside your blue-coated and brass-buttoned column of marching braves; but it represents "the foolishness of God"; and is wiser than the wisdom of men and is stronger than the strength of men. Talk about battleships and the emblazoned banners of drilled armies all you please; but the invincible army, the fearless and the undaunted, that which makes for real might and majesty and power, is the Sunday school and the church—that column that has been formed to teach righteousness, pursue peace and live holiness. This is foolishness indeed in the sight of men; but it is the creation and the declaration of God's wisdom.

God wants to keep us humble and make us holy, and in this is His wisdom, though wise men may deem it foolishness.

A PLEA FOR HELP

Any plea for help in a worthy cause should have, and does usually have, a patient hearing and, among devout hearts, a hearty response. That is the becoming, and the Christian, spirit. Which being true, we are sure these lines will have a reading, and their contents consideration and response.

It is a matter not altogether of shop, neither is it one of sentiment wholly, though it savors of both.

The issue is very simple; the plea very plain. Hear both: Shall THE CHRISTIAN SUN maintain its present standard of size and print and form, or shall it revert to its former size and print and form? That is the issue.

This is the plea: Will the pastors help to secure the one thousand new subscribers absolutely necessary in order to keep the paper as at present, and improve it, or will they not? Our simple plea is to them. THE SUN is on trial. If by April 1st one thousand subscribers can be added we can keep the paper at its present size and form.

If the editor, if the business manager, could see the people who do not subscribe, the necessary number could be secured. But this is impossible, unthinkable.

Look at our list elsewhere of those who have sent in new subscribers. Some pastors are doing well. Their fields are certainly no more fruitful, no wealthier, no more worthy than those of many pastors who have given this matter no heed. Will not *all* our pastors bring this matter to the attention of the people, and make a pull together now—for the sake of this cause that is worthy?

We cannot do without a church paper. To go backward would be deplorable.

Brethren, shall we not go forward?

We ask the pastors to appeal from their pulpits, and then directly to individuals, for subscriptions. For, let us have the warning in time, we must act in this matter and act *now*, or THE SUN cannot remain as at present.

What say you, brother pastor?

Shall we not have the help of every pastor in the Southern Christian Convention in this matter than which no cause more pressing, worthy or necessary ever came to their attention? Remember that in helping THE SUN we help every enterprise in the church, and certainly none more than that of the pastors themselves. What will their response be?

COLLEGE STUDENTS AND CHRISTIANITY

The world may, or may not, be growing better, but of one phase of the question there can be no doubt. College students are more interested in Christianity, and do far more to advance it, now than formerly. The Young Men's Christian Associations, the Young Women's Christian Associations, the Christian Endeavor Societies, and the Student Volunteer Movement have all had wonderful growth and development among college students, and have found field for fruitful production in colleges.

Even in this country, only one college student in ten professed faith in Christ a hundred years ago. Now about every other student in college you meet is a professed, and quite often, an active Christian. The Student Volunteer Movement has reached hundreds of college students and sent them to the foreign field to labor for Christ. A century ago college students knew nothing and cared less about Christian missions. Not a few colleges and universities in this country are equipping missionaries and mission stations, in the foreign field, and are maintaining them there. Formerly college students read or studied nothing about missions; now college students are conversant with missionary topics, and in not a few institutions Mission Study Classes are conducted. College students are far more Christian in name, theory and practice than they were even half a century ago.

"FOR CLOUDY HOURS"

Sometimes in a dark day we wonder what would help us to a more hopeful and cheerful prospect. And about the last thing many would think of at such a time would be their Bible. Yet the esteemed Chicago *Post* gives a recipe from this source that we believe will help any one who will try it:

"If you have the blues, read the twenty-seventh Psalm.

"If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

"If people seem unkind, read the fifteenth chapter of John.

"If you are discouraged about your work, read the 126th Psalm.

"If you find the world growing small and yourself great, read the nineteenth Psalm.

"If you cannot have your own way in everything, keep silent and read the third chapter of James.

"If you are all out of sorts, read the twelfth chapter of Hebrews."

THE NEW SECRETARY

Last week Brother C. B. Riddle began his work in THE SUN as Editor and Field Secretary of our Sunday school and Christian Endeavor Department. Brother Riddle may be counted upon to do his duty and to give something fresh, vital and edifying each week. We regretted to see Bro. C. A. Hines give up this departmental work, but feel that the Committee made no mistake in electing his successor. Our S. S. and C. E. Department is an exceedingly helpful and wholesome part of the paper.

NOTES AND PERSONALS

—The total contributions to foreign missions by the Protestant churches of America in 1913 were $16,398.000. An appeal is made for $50,000,000 during 1914—a threefold increase. Will our Christian churches respond to this appeal? We might do so with hurt to none and profit to all.

—January 12 Rev. W. W. Staley writes: "Mrs. Staley is gaining slowly, though her blood pressure comes down very slowly: otherwise she is gaining. No operation is necessary—only treatment." We are pleased to learn of improvement, and, with her hosts of friends, devoutly trust the improvement may be continuous to recovery.

—Rev. M. P. Julian, Liberty, N. C., whose wife was in poor health, writes us from St. Cloud, Fla.: "This will inform your many readers that Mrs. Julian is improving and the much needed rest I am getting here in Florida encourages us to believe we will ere long be able to engage in pastoral work again wherever desired." Bro. Julian is a member of the Western N. C. Christian Conference, and is a man of zeal and usefulness in the pastorate.

—We were sure Rev. H. E. Rountree's sermon recently on Profanity would bear fruit, and if it did no more than call forth Mr. Alonzo C. Hall's exceedingly well written and discriminating piece, "Weak Self-Expression," in this issue, it were well worth while. Not only college and high school pupils, but all who wish to improve their method of self-expression should read carefully what Mr. Hall writes. The article is highly moral as well as refreshingly literary.

—Our sermon this week from the heart and pen of our good brother, Rev. A. W. Andes, is certainly vital and thought-provoking. It measures up to the high standard set for our Sermonic Department. By the way, we are more than gratified already at the results of this department of the paper. Many words of commendation have come in for publishing these sermons each week. There are many who can only go to church once per month, regrettable as that may be, and now by the aid of their church paper they have five sermons a month instead of one only. Dr. Kendall's sermon in last SUN has been highly commended for its power.

—Rev. M. W. Butler, in his letter elsewhere, prints: "We have not during the past year seen conversions and additions to the church membership directly. There is still a spiritual deadness, not peculiar to our membership, but which prevails throughout the entire community." No conversions and no additions to the church membership in a year, and this a condition that prevails throughout the whole community. We wonder if other pastors than Bro. Butler are having such experiences and finding similar conditions in their churches and communities? If so, where is the difficulty? What is the trouble? A spiritual deadness? Why? "How come?" This is worth thinking over and printing about.

—More new students have matriculated at Elon College since the opening January 7 than ever before at the beginning of a mid-year term. Elon's continuous growth must be a source of great gratitude to all its friends.

—A letter from our dear sister, the wife of Rev. M. L. Bryant, Asheville, N. C., gives the information that Bro. Bryant has not done as well this Fall in the improvement of health as was anticipated. He has been in bed out of doors practically all the time since September. Bro. Bryant has waited to write to THE SUN hoping for better news to give his numerous friends, and this explains his long silence. We are sure that he will be remembered in the devotions of many, and that prayers will be offered for his return to health if it be our Father's good will.

NEWS AND VIEWS

—"A Million for Missions and Missions for the Millions" is the slogan of the Canadian Methodist Church for 1914.

—The Chinese now have 62 Buddhist temples in the United States and the Japanese 13. There are three Buddhist magazines published in this country.

—Andrew Carnegie has given away another $10,000,000 for beneficence. This goes to the Carnegie United Kingdom trust in Dumfenn-line, Scotland, his old home town.

—J. P. Morgan & Co., New York, withdrew from twenty-seven great corporations January 2, and announce that they will withdraw from others. The reason given is that of too many directors' meetings and the growing public sentiment that interlocking directorates should cease.

—One county in South Carolina has 600 cases of pellagra, and the disease is spreading rapidly in the South. Secretary McAdoo has asked Congress to appropriate $47,000 with which to equip a pellagra hospital in the South.

—William Sulzer, the impeached and deposed governor of New York, is a member of the Legislature of that State, but his influence is gone, and he cuts but a poor figure. A man proven to be dishonest and a fraud cannot have weight even in corrupt New York.

—President Wilson left Pass Christian, Miss., last Sunday night for Washington to resume active duties there. Congress reconvened on the 12th. President Wilson reports having enjoyed a much needed rest and finds himself much improved by the Gulf climate and delightful weather.

—There is now a regular mail and passenger service by aeroplane between Pablo Beach and Atlantic Beach, Fla., said to be the first of its kind ever inaugurated. Aviator George Gray, who has charge, has more than a thousand flights to his credit without a serious accident.

—Secretary of State William Jennings Bryan has adopted this new year resolution for himself, and it is not a bad one for SUN readers: "As life is measured by what we put into the world, I shall make this year more valuable than any previous one by crowding more service into it."

—Ohio, by legislation, put 3,341 saloons out of business recently. Think how many dollars, drunks, deaths, wrecked lives, ruined homes and depleted fortunes it took to support that number of saloons from year to year, and the wisdom of such legislation bursts upon you. Yet there are those who declare you cannot legislate a person into good morals.

—The Greensboro *Daily News,* in its edition of Sunday, 11th, carried President W. A. Harper's recent article now in tract form, "College Patriotism." It is an able and very readable paper, and news readers were certainly none the poorer on its account, in their Sunday reading.

—Frau Bertha Krupp von Bohllen-Holbach, heiress to the fortune of her father, founder and maker of the Krupp gun, has a fortune of $71,000,000, with an annual income of $3,150,-000, and is richer than all three of Germany's richest men. As long as the nations learn war, and the martial spirit is inculcated, some will grow immensely rich—and others *will not.*

—Our good Dr. Barrett, who wields a busy pen as editor of *The Herald of Gospel Liberty,* and does much other valuable literary and ministerial work announces that he will soon bring from the press a new book, "Camping Along the Master's Trail." Though a large book and in every way of first class workmanship, Dr. Barrett proposes to offer it at 50 cents the copy, and advance orders are now being taken. We do not see how a SUN reader could spend 50 cents to better advantage than to send same to Rev. J. Pressly Barrett, D. D., Room 41, C. P. A. Building, Dayton, Ohio, and receive a copy of this book, as soon as published, postpaid. One good friend we know has ordered five copies and many others are ordering one or more copies.

—It seems that there are getting to be too many sorts of Baptists to suit Bro. Moore of the *Biblical Recorder,* who learns from the *Religious Herald* (Baptist) of Richmond that there are in one county in Virginia no fewer than six varieties, to wit: "Missionary Baptists, Hardshell Baptists, Softshell Baptists, Free-Will Baptists, Dunkards (Baptists), and Sadducee Baptists (the sub-title of the latter being Non-Resurrection Baptists.) Shades of Zadok!" All of whom we trust are followers of Christ, therefore Christians. On which account we respectfully move that our beloved abolish the word Baptists, whose great function seems to be to divide into schisms and sects, and just go by one all sufficient name, Christian.

—The second annual meeting of the State Conference for Social Service in North Carolina will take place February 13-15, at Raleigh. The central idea of the Conference this year will be to develop the church and social service work. A strong program for a three days' meeting has been prepared. Governor Craig, Honorary President, will open the meeting with an address. It is planned to have visiting ministers occupy the Raleigh pulpits on Sunday.

—The United States Government has quarantined potatoes coming from Newfoundland, the islands of St. Pierre, and Miquelon, Great Britain, including England, Scotland, Wales, and Ireland, Germany and Austria-Hungary, to include the rest of Continental Europe and the Dominion of Canada. This quarantine became effective December 24, 1913, and is intended to protect American potatoes from the powdery scab and other diseases. Disease-free potatoes from uninfected foreign districts are to be admitted only under inspection. This means that in future no potatoes can be imported until the importers have secured permits from the Federal Horticultural Board, such as are now granted to importers of trees and nursery stock.

1000 NEW SUN READERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. J. O. Atkinson	4
Rev. H. H. Butler	3
Rev. R. F. Brown	3
Rev. A. T. Banks	1
Rev. L. I. Cox	29
Rev. W. G. Clements	2
Rev. J. S. Carden	6
Reav. B. J. Earp	6
Rev. Jas. L. Foster	1
Rev. Stanley C. Harrell	4
Rev. J. W. Harrell	1
Rev. J. W. Holt	4
Rev. I. W. Johnson	4
Rev. J. Lee Johnson	53
Rev. P. T. Klapp	10
Rev. S. B. Klapp	1
Rev. A. N. McAbee	1
Rev. N. G. Newman	1
Rev. J. W. Patton	4
Rev. C. C. Peel	5
Rev. H. E. Rountree	5
Rev. C. H. Rowland	4
Rev. Herbert Scholz	1
Rev. W. W. Staley	2
Rev. G. R. Underwood	2
Rev. W. L. Wells	3
Rev. W. C. Wicker	10
Rev. H. F. Wolf	1
Total	156

THE WORD MADE FLESH

A SERMON BY REV. A. W. ANDES, HARRISONBURG, VA.

TEXT: "And the Word was made flesh, and dwelt among us."—John 1:14.

THE "Word" here is Christ. He had existed with the Father from all time. John 1:1 says, "In the beginning was the Word." In the beginning of what? Not the beginning of this world or the universe, for John 17:5 says: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." We are led to the conclusion, therefore, that Christ has existed as long as God has existed, that the Son is as old as the Father—a statement which cannot be made of any other being. Through all the ages prior to his being "made flesh" He existed with the Father as a separate and distinct personality, and yet so closely and perfectly related and united with God as, in a sense, to be one with Him.

Being "made flesh" necessitated the performance of a miracle. The Virgin Mary, not naturalaly, but miraculously, conceived the "Word" who at His birth was called Jesus. Thus miraculously conceived He lost none of His divinity. He was, in every sense, as divine as He had been before. But by being born of a woman He partook of a human nature, though without sin.

No miracle was ever performed without a high and holy purpose. We may be sure, therefore, that the miracle before us has purposes worthy of our study.

The Word was made flesh that thereby God might be more perfectly revealed to the world. John 1:18 says: "No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Also John 14:9: "He that hath seen me hath seen the Father." He was the Father's word of revelation by which his (the Father's) nature and will could be revealed to men. By way of illustration, we sit in our pews during a preaching service and listen to a sermon. We hear the words of the speaker, note his gestures and facial expression. By these means we get his thought, purpose and feeling on that particular subject and occasion. In like manner Christ is God's expression or word to us, and hence is called the "Word."

God is and always has been a holy God, and has always desired holiness in His creatures, but mankind never could comprehend it until Christ lived it for us. God is and always has been a God of love, and desired that we love one another, but we never could comprehend the meaning of it until Christ gave a service of love to the world. God is and always has been a God of sympathy, but we never saw it in its true light until Jesus came, and in perfect sympathy ministered to the sad and afflicted multitudes about Him. Our grasp of all these attributes of the Father is wonderfully enlarged since we have seen and heard the "Word" in the flesh.

A second purpose in the miracle is definitely stated in 1 John 3:5. "And we know that he was manifested to take away our sins; and in him is no sin." Let the words "to take away our sins" echo and re-echo in our hearts. What a tremendous task imposed upon Him, but how sweet and comfortnig for us!

Sin literally means a missing of the mark. In the first place it is as if one should aim carefully at a mark, but through the weakness of the flesh should miss it, perhaps only a little. It is a miss, though it may have been only a little and the best we could do. That is the kind of sins we who are Christians mean when we pray, "forgive us our sins." I believe all Christians are guilty of that kind of sin from time to time, and need to ask forgiveness. How consoling the thought, Jesus came to take those sins away!

In the second place it is as if one should take no aim, but simply fire away according to the will of the flesh. Of course the mark is missed, and intentionally so. No Christian is guilty of that kind of sin, for as soon as he becomes thus guilty he is no longer a Christian, but has abandoned himself to the dominion of Satan. But, sinner friend, listen, Jesus came to take away those sins. And so both Christian and sinner can shake hands over the glorious fact that Jesus came to take away our sins, and all conditions of mankind can join in the glad refrain, "Jesus saves, Jesus saves."

Occasionally, in looking back over our lives we are pained to see a misstep here and there, or a life of utter folly and recklessness. Such a vision, of itself, is, and should be, well nigh crushing. But in that dark hour it is our happy privilege to take advantage of the fact that Jesus came to take away our sins. Let us bring them to him, and penitently let Him have them.

1 John 3:8 gives us a third reason for the miracle. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." There are those about us who believe that the world is going to rack and ruin, that the forces of evil are hopefully in the ascendency, and the forces of righteousness hopelessly on the decline. It is true that the forces of righteousness are showing some weak spots, and the forces of evil give evidence of considerable strength. But to claim that everything is ultimately going to the bad or even will remain as bad as it is now, is to declare either that 1 John 3:8 is a falsehood, or that Jesus is not able to accomplish the purpose for which He came.

Gal. 5:19-21 gives us a list of the works of the devil. Some of these are well known sins of our time and country, such as idolatry, uncleanness, strife, drunkenness, and darkness. These sins are strongly entrenched, and hard to eradicate, and possibly in some places are on the increase. But Jesus came to destroy them, and I have faith enough in Him to believe that eventually He will gain the victory.

We will notice a few of these sins a little more closely. Idolatry. Many worshipers of idols are found upon American soil aside from those who make idols of their wealth or worldly pleasure. It is a sad fact—and it should startle us to greater activity—that there are considerably more than a hundred heathen temples in America, built with American money and by American mechanics, and in many cases used by native Americans as a place of idol worship. Furthermore, in spite of the fact that more than 1900 years have elapsed since Jesus came to destroy the works of the devil, note the following facts: There are yet in the world 837,000,000 heathen, and 217,000,000 Mohammedans, all of whom are more or less idol worshipers in some form or other There are 11,000,000 Jews, 273,000,000 Roman Catholics, and 120,000,000 Greek Catholics. These as a whole are better than heathen, yet as we of the Protestant faith see it they are sadly lacking in some respects. Then there are 42,000,000 people not classified, but many of whom have made something other than the Lord Jesus the object of their greatest affection. The remainder of the world's population, 166,000,000, are Protestant church members. This is but a handful compared with the teeming millions in some form or other of idolatry.

But Jesus has been and is now at work destroying idolatry. Note a few more facts: In 1800 on the foreign field, the stronghold of idolatry, there were only 70,000 Protestant converts. In 1850 there were 211,000, an average annual gain of 2,800. In 1880 there were 857,000, an average annual gain of 21,500. In 1900, 1,371,000, an average annual gain of 25,700. In 1910, 2,223,000, an average annual gain of 85,200. What does this marvelous increase in the last few years mean? It means that Jesus is at work in the world destroying idolatry.

Now let us have a look at the man behind the gun—those whose contributions have made this increase possible. In 1810 the Protestant forces of America contributed $10,000 to foreign missions or an average of 2 cents per member. In 1850 they contributed $675,000 to this cause, or 19 cents per member. In 1880, $2,600,000, or 26 cents per member. In 1900, $5,756,960, or 31 cents per member. In 1910, $11,078,040, or 50 cents per member. What meaneth this increase in contributinos? Jesus is at work fulfilling his mission. While the unfinished task is a stupendous one, we cannot we must not, expect the Son of God to fail in his great undertaking. Our vision must be enlarged until we can behold every earthly idol crushed beneath the heel of the advancing host of Christianity, and all kingdoms and tribes and nations the subjects of the King of kings and the Lord of all.

Strife among individuals and nations has always been one of the most horrible with which mankind has had to deal. But the pages of history furnish us ample evidence of the decline of this sin. What meaneth the various peace conferences held throughout the world? What meaneth the various arbitration treaties? Even the worldly minded look on and approve, but many fail to see the answer in the fact that Jesus came to destroy strife. By way of parenthesis may we also ask what meaneth these extravagant apropriations for more and larger battleships? The answer: it is the relic of a bygone age, dug up by those who have failed to recognize this part of Christ's mission.

Drunkenness, including the whole business of drunkard making, is one of the devil's citadels. From beginning to end it is backed up by the superlative degree of unmerciful greed, fraud, and sneaking deceit. It is backed up by piles of money, and the whole gamut of narrow, cold-blooded selfishness. But the whole detestable business is bound to go by and by. It is Jesus on one side and the work of the devil on the other. The conflict is bitter, and may yet be long, but King Alcohol must and will eventually be destroyed and victory will perch upon the banner of King Immanuel. Only a few years ago North Carolina by a large majority voted out the saloon, and thus helped to destroy that much of the devil's work. Several other States have done likewise so that now, of the 90,000,000 people in the United

States, nearly 47,000,000 or over half of the entire population are in dry territory, and two-thirds of the geographical area of the country is dry. In 1868 only 3,500,000 people lived in dry territory. Since then the population of the country has doubled while the number of inhabitants in dry territory has increased over thirteen fold.

We people of Virginia are ashamed to admit that we have some wet spots yet, but are glad to note progress in the cause of temperance. In 1901 we had 1,651 saloons, 641 distilleries, and 2,691 licenses of all kinds. The above facts point to the fundamental fact that Jesus is here at his work of destroying the sin of drunkenness.

Darkness. No figures can be produced to show the extent of this work of the devil. How often we have all been in spiritual darkness even to the point of despair! How often the way has seemed so hard, God's dealings so mysterious, that faith well nigh failed, and the devil took advantage of the opportunity to bring spiritual darkness into our lives! Listen, my friend, the next time the devil plunges you into a dark hour remember that is one of the works Jesus came to destroy. Fly to Him for light. He brought light into the world for all men.

And now before we close let us make this matter as personal as possible. If the Word was made flesh to reveal the Father, to take away sin, and to destroy the works of the devil, what is the duty of each of us? To put it in a nutshell, we should let Him become flesh in our Christian lives. As the moon reflects the light of the sun so should every Christian reveal the attributes of God by a consistent, active, consecrated Christian life. We should line up with Christ in relieving ourselves of sin, and in helpnig others do the same.

In accomplishing His work in the world the Lord has always used human instrumentality. This is no less true in destroying the works of the devil than in anything else. It is my honest conviction that one reason why there are so few Christian people in the world now as compared with the unsaved multitudes is because so many professing Christians have never lined up with Christ in helping destroy the works of the devil, and the same is true of the temperance cause. It is a sinful folly to stand out against Christ. Many do that by their stinginess, laziness, and selfishness. The work of the conversion of the world is retarded by these sins that ought never to be found in a Christian's heart. The work of the cleaning up of the liquor traffic is retarded in the same way. I am positively ashamed of any church member who by his influence of vote helps to defeat the work of Christ and encourages the work of the devil. What is needed is a personal incarnation of the Word with each one of us, and then we will be the unrelenting enemies of all sin, and the never-failing allies of Him whose name we adore, and whose praise we sing, and in whose hands are the eternal rewards for all his faithful servants.

GREETINGS

On a neatly appointed card, plainly printed, Rev. A. B. Kendall, D. D., Burlington, N. C., sent out the following:

Some Wishes for the New Year, from your Pastor, for You and Yours

A Home where the Angels of Love and Harmony shall dwell because Christ is the Head of the House.

A Business Prosperity that will permit you to comfortably supply your own needs and have a portion left for those who have not been thus prosperous.

A Vision Spirit-clarified, that you may see life's opportunities for service in the little courtesies, kindnesses and duties of life.

A Heart filled with the peace and love of God but dissatisfied unless it is striving to do its best to bring these blessings to others.

A Joy born of the knowledge of sins forgiven and enriched by sacrifice for Christ and service for others.

A Courage God-given which will help you to stand in the hour of trial, press on in the hour of darkness, arise in the hour of defeat and march on over the rough roads of life with the heaven-born conviction in your heart that the right will win.

A Victory that conquers sin, not only in your own life, but that helps the weaker brother to conquer in his.

A Prayer-life that will bring you into sweeter fellowship with the Father and that will prevail in bringing Heaven's blessings down upon a needy world.

the sorrowing, a tower of strength to the weak and wavering.

that sees no secondary causes, but God only;

A Faith that will banish care and worry; ungodly, a hope to the penitent, a comfort to

A Wisdom that cometh down from above for the solution of life's problems.

A Spirit-filled life that you may have the Divine enablement for the working out of these problems.

A Humility that will make you willing to take the lowest place.

An Influence that will be a rebuke to the "ordering your steps" and causing "All things to work together" for your good.

A Life in time so lived in the light and spirit of eternity that it will recommend goodness, inspire hope, and scatter Heaven's own sunshine all through the year.

A. B. KENDALL, D. D.

WEAK SELF-EXPRESSION

In high schools and colleges there is no problem more troublesome and at the same time more difficult of happy solution than that which relates to the use of slang, over-worked phrases and wrods, and indefinite terms in general. I do not mean to remind the reader of violations of grammar, but to remind him that the continuous use of pet phrases or words enervates his style and prevents the growth of an ample vocabulary. One may speak grammatically correct English and not speak forcefully. It is the use of suggestive, definite words as well as arrangement that gives life to conversation and effectiveness to writing.

Swearing may be mentioned in connection with this vocabulary problem. That was an excellent and forceful sermon on swearing which Rev. H. E. Rountree gave to THE SUN readers in the issue for December 3, 1913. The treatment was from a moral point of view. From a literary basis, swearing is worse than the most repulsive and meaningless slang. It not only gives evidence of imbecility but proof of an appalling inability to express one's self. Swearing cannot be justified. It is not articulate. It has never become literature. True Macbeth swears; true, Hamlet does, (It's a pity that Elizabethans had so many vices to be revealed); but when they swear it is mere swearing, not literature. Their oaths are no more intelligible than those of today. Swearing, however, is not so common among school boys as among men in business; while the use of slang and over-worked terms is greatest among those whose business it is or should be, to develop the power of facile and effective self-expression.

The vocabulary problem could as well be called the self-expression problem. A poor vocabulary results in weak expression. Teachers know and capable business men know that there is a woeful weakness in self-expression among school boys and often among college graduates. We meet too many college men who can not speak easily and effectively in ordinary conversation upon common subjects. This weak self-expression does not often result from a lack of information. Most high school graduates are fairly well informed. Then where lies the cause? And what is the remedy?

In this article I can only hope to adumbrate the causes.

As mentioned above, errors in grammar are easily detected and corrected; but in impotent language the incorrectness is not in grammar, and therein lies the difficulty in criticising insipid speech. One may have grammatical arrangement and still be lacking in force; the use of words in arrangement is more important than perfect arrangement. One may move people with words, not with grammar alone. It is easy to discipline a child that commits some specific act in violation of your rules, but most difficult to discipline a child that is doing everything and nothing particularly. Flat conversation or writing is like an aggravating child, difficult to correct. You can mark the error in this sentence: "It is me." Change the "me" to "I" and the sentence is correct. But take a sentence like this: "We got up early in the morning, traveled all day in bad weather, and just did get to the mountains by night." In this you have a weak sentence which can not be made effective by changing one or two words. It must be re-written. The writer must say "arose" for "got up," and "that" for "in the," "arrive" for "get to"; —and then the sentence is not as forceful as it should be. There are many ways of traveling. "Bad weather" may mean cold, hot, rainy, foggy, windy or cloudy weather. The writer did not say what he meant to say. Accuracy in the use of words, not grammar alone, gives life to composition, oral and written.

Some one will write a description or give one orally and not use a definite, concrete, life-suggesting word in the whole composition. Another will tell a story with no movement in it. We listen to the first without thinking or visualizing, and do not hear the narration although we listen. Lifeless descriptions, dead conversations, are abundant in parlors as in recitation rooms. Artistic description is more than saying a thing is "perfectly beautiful" or "perfectly gorgeous." It is even more than a picture in words. It is the picture in words plus the personality of the dscriber which makes us feel as he felt when he saw the object. If you do not live in your words no arrangement of mere words will make them live and speak. How many times do we hear even minute descriptions without effect. How many times do we have a great number of adjectives applied mechanically to objects. Such describers write of a mountain as a contractor would write a description of a house; you could follow the latter's description and build a house, but who can or wants to build a mountain?

This flatness, this ineffectiveness in writing and conversation results from the use of indefinite words. Slang and over-worked words impoverish one's vocabulary and, more, such usage robs one's self-expression of its interestingness and forcefulness.

It is a problem not only for teachers but for you who read this and who will within the next ten minutes be expressing your thoughts. Do you use one word to express a dozen different shades of meaning? Does "heap of" or "lots" or "great deal of" express for you all quantity, whether of intellect or of corn?

(Continued on Page 7)

FROM OUR CORRESPONDENTS

GULPH MILLS, PA., LETTER

I have just finished my second year with the Gulph Mills church, and began my third year last Sabbath under encouraging circumstances and conditions. Every field has its difficulties and problems, and I have found them here, and some very great ones, as others have found elsewhere; yet for every faithful effort made I have found reward and for every forbearance and endurance I have found sustaining grace and blessing. The people have been good and kind to us, in many ways, and the work has advanced beyond the expectation of our friends this way, for which we give God the praise, and applaud the people. The church has stood loyally by the pastor, and in my own heart the bond has grown with the passing weeks. Last Sabbath, the beginning of our third year, the way began with the Sunday school at high tide in point of attendance and interest, and the forenoon church service was placed in the same column. At two o'clock in the afternoon, the Young People's meeting was the largest yet held. The men's Bible Class met at three o'clock with ninety-two to answer roll-call, and enough visitors present to make the church auditorium seem well filled with men. After several songs by the men,—and it is interesting to hear them sing,—and an impressive address by the teacher, Mr. J. L. Palmer, the vice president, Mr. J. A. McFarland, sprung a surprise on the president, Mr. Parker S. Williams, by presenting him with a very handsome cane on behalf of the class as a token of their appreciation. Mr. Williams in turn surprised Mr. McFarland by presenting him with a nice gold-headed cane. The surprises continued and the interest ran high as Mr. J. L. Palmer, the teacher, was presented a very handsome chair; Mr. F. V. Rinehart, the chorister, a beautiful music cabinet; Mrs. Odis Hunsicker, the organist, a handsome chair. Each responded in appropriate words, expressing appreciation. The pastor was also remembered in the gift of a nice box containing valuable wearing apparel. It may be of interest to say that this class is something more than a year old, and if I remember correctly, all these officers had attended every regular class meeting except one, which is a fine record. This Bible Class has touched and helped many men in many ways, and among other benefits to the community it has fostered and cultivated a spirit of friendliness and common interest among the men and families of the community, and is gradually, yet surely, attracting the attention of a non-churchgoing element to the church and to the kingdom of Christ.

At evening our auditorium was again filled, when the choir rendered a musical program of Christmas music as a prelude to Christmas. It was regarded as one of the best days in the history of the work here.

Last Wednesday evening Brother R. M. Honeyman, former Secretary of the Y. M. C. A. at Norristown, Pa., gave us an evangelistic service, illustrating his subject with a stereopticon, and at that service our house was also filled. Our church membership seems very fully united. A sweet spirit of brotherly love prevails among them, and the church has all bills paid to date, with a nice surplus in the treasury for current expenses of the coming year.

I am reporting this by request and not to boast in the least, for personally I have nothing to boast of. Despite the fact that the church has had libels by enemies, treacherous opposition, and spiritual indifference to encounter, she has won her way through them all, made new friends, and attracted to her service support and co-operation the community generally. In point of organization, material improvements, finance, and a brotherly spirit fostered, we have reason to feel encouraged as a church, but the most important feature and line of service has been unsatisfactory. We have not during the past year seen conversions and additions to the church membership directly. There is still a spiritual deadness, not peculiar to our membership, but which prevails throughout the entire community. We do not hope, however, to reap the same day we sow, but must wait and cultivate, and there seems now settling on our community an expectancy, a dissatisfaction with only formal and mechanical progress. Church leaders of this section agree that conditions as they see them are ripening for a revival of religion after the old type. Practically all the churches of this community have recently united to bring to the community some time next year a general evangelistic campaign, and in this movement, already projected, laymen are taking an active and keen interest which seems significant. "The night may endure for a season, but joy cometh in the morning.

M. W. Butler.

VALLEY LETTER

It has been my custom ever since entering the work here to report the results of revival meetings every year, during the Fall and Winter months. I have had nothing of that kind to report this year as I have held no meetings. For over seven years I have been trying to do about two men's work, and I found some months ago that the constant strain was wearing somewhat upon me. Added to this was a deepfelt need of time for study, as my constant field work has always deprived me of the privilege of study. Putting these things together and acting upon my own judgment and the advice of a physician I decided to take a year off from revival meetings, and spend as much time in study as possible, thus building up physically, and preparing myself for better work mentally and spiritually. However, up to this time I do not seem to have accomplished very much in the way of study, as my time has been so cut to pieces by constant going and coming. I am keeping my regular appointments, and looking after every other department of my work as usual.

Linville and Bethel both held appropriate Christmas services. All the good things that could be said about one could also be said about the other, and so I write of both together. Beautiful Christmas trees were used, loaded with presents for the school. The pastor and his wife were included in the school and both are very grateful for the kind remembrance by their friends. The services consisted of appropriate songs, recitations, dialogues, etc., and an address by the pastor. Large congregations attended and were well entertained, and we trust profitably so.

The years come and go, the birthday of our Savior is observed annually, but loses nothing in interest and charm. Thousands are gladdened by the arrival of that glad season, and as the Son of God goes on conquering sin and sinners the joyous Christmas time is destined to bring joy to thousands more every year.

A. W. Andes.

Harrisonburg, Va., January 6, 1914.

POUNDED

Dear Brother Atkinson:

The reason I have not written to you and The Sun about being pounded is because the hand of kindness has not been at rest long enough for me to write. We have not had a "gully washer" kind of a pounding, but rather of the "settled rain" kind. The third day of October, just three days after we arrived, the pounding began, and while I am writing this very page, we were called to the door to receive a can of sausage. We have received three hams, a turkey, fresh meats, butter, corn potatoes, tomatoes, salad, chickens, flour, meal, celery, crackers and $6.00 worth of wood.

We desire to express our sincere thanks to the members of Holland and Holy Neck churches for these kindnesses. We hope to show our appreciation by rendering daily such service as lies in our power to all the brethren.

May want never come to this thoughtful people who continually remember the needs of others. B. F. Black, Wife and Daughter.

HOLLAND LETTER

The collection for the Orphanage at Holy Neck reached the $50 mark. Holland made different offerings. The church, Sunday school and Ladies' Aid gave in all $50. We believe this to be very good, though some think we should do more.

We have launched a C. E. Society at Holy Neck. All seem interested. This is to be a test of the advisability of trying to have a society where preaching is held but twice a month in the country church.

Our quarterly meeting at Holland fourth Sunday in December was only an average one. On Sunday we had a church full of people. If the people would only show the spirit of service, by attending to the business affairs of the church, that they seem to manifest on Sunday in the spiritual worship, we would have greater blessings showered upon us daily.

Holland Sunday school had the real spirit of Christmas, as shown by the beautiful tree laden with a hundred presents. Santa Claus handed out fruits, nuts and candy, to the delight of all present. The songs and recitations by the little people were of a high order—well rendered and inspiring.

Miss Minnie Reidell had charge of the exercises. Elon College can never know just the service of real worth she is rendering to the church through her students. The poor were well remembered. So far as I know, none were hungry or cold or poorly clad in our community on Christmas day. "It is more blessed to give than to receive."

Brother reader, ask your neighbor to subscribe for The Sun. Do it today.

B. F. Black.

SUFFOLK LETTER

The extension and application of modern ideas open new field for investigation and conclusions. Passing from abstract theories to concreate activities, and from individual to corporate effort, has somewhat bewildered us and set at naught many fixed and settled methods.

The effect of education on social, business and religious life is manifest in all ages. The education of Greece produced a classic nation; of Rome a military people; of the Hebrews a religious commonwealth. The whole national life was the crystallization and reflection of systems of education. The education of the last century was composite. It would be difficult to say just what it produced in our na-

tional life. The stream of immigration was so great as to counteract the logical results of American education; and hence we have developed a many-sided national life. Commercialism is manifestly in the foreground, and Institutions have grown up under vast donations by rich givers, a multitude of donors, and state appropriations. The youth of the land have been invited into schools as a means of preparation to increase their earning capacity. Courses of study have been arranged and specitl schools founded for this very purpose. Remunerative positions have been promised those who complete the course.

There seems to be a reaction from this dangerous position. It has not crystallized yet, but it is in process of crystallization. The key phrase is "Christian Education." From pulpit, platform, in religious and educational assemblies, and in the press, this new doctrine is advocated as a prophetic and desirable ultimate. Denominational schools lead in this new teaching.

Again, it may be said in safety, that education is emphasized, in these days, as never before; especially is this true with reference to public schools which seek to educate the whole people. Vast appropriations are made by states for this purpose. Great public school buildings dot the land—they have sprung up as by magic. This progress in school buildings demands improvement in church buildings; for, when school houses are better than churches, it means that the age will regard education as more important than worship. Under old-time processes of separate, private schools, the people were educated into separate religious organizations according to the denominational type of the teachers and the distinct communities. The abolition of the private school and the wider scope of the public school have drawn the young together in their educational processes; and this has broken down, in large measure, the old denominational prejudices; but it has weakened public confidence in religion. What the new movement needs is a corrective for this tendency and that must be found in "Christian Education." But this raises the question: What is "Christian Education"? If I may venture on a new definition, I will say that it is a double process. It is Education christianized, and Christianity educated. It must be apparent that there are many *educated* who are not Christians; and many *Christians* who are not *educated*. Christian Education requires both in the same person. The new type of educated person will be a Christian, educated; and I indulge the hope that this century may give to the world, by this process, what the world has not yet had, a *Christian nation,* and that that nation will be the United States of America. The present administration and the new educational movements point in that direction.

W. W. Staley.

ELON COLLEGE NOTES

Dr. W. P. Lawrence has recently been elected president of the Elon Banking & Trust Co. He is a very busy man, but does all things well.

There is large interest centering now in the series of evangelistic services to begin with the first Sunday of February, under the leadership of Rev. J. W. Harrell, D. D. We shall trust that our friends will be much in prayer for the success of these services. The various organizations here will certainly be.

The College has enjoyed the best opening yet in its history after the Christmas holidays. More new students have presented themselves for matriculation than in any previous year after Christmas and many of them come from new territory. This is all the more encouraging, for it shows the growth of the range of the institution's influence. There have been some sad disappointments, however; a few familiar faces are not here, who for one cause or another were not permitted to continue their work. There are more students now on the hill than when the vacation season began; so that more new ones have come than old ones who could not return.

The College Church is in the finest condition of its history. The Duplex Envelope system of giving has enabled it to have the pastor for all his time, and the pastor was never more delighting the people. On yesterday Dr. Atkinson preached a powerful sermon on The Foolishness of God. It was a well chosen theme and he handled it to the edification of all present. What the world regards as foolishness has turned out to be wisdom of the highest type, he showed.

One of the children at the Orphanage is very ill of pneumonia, though his life is not despaired of. The Orphanage has been very fortunate in never having a death so far among its inmates. The very best homes, with all modern conveniences and the strictest care, cannot boast so fine a record for so many children. The locality is healthful, the food wholesome, and the Providence of God kind. These are the explanations, coupled of course with patient work on the part of the various administrators.

Beginning next Sunday the College is to be honored with the presence here of Dr. Martyn Summerbell, Lakemont, N. Y. Dr. Summerbell is non-resident professor of Biblical Literature and Church History in the College, and delivers an annual course of lectures in his department. Preceding the lectures on Sunday morning and evening Dr. Summerbell will preach on faith, from different viewpoints. The lectures will treat of the Huguenots of France and Their Relationship to the Protestant Reformation in that country. Dr. Summerbell has written two books since his visit here a year ago. The first was entitled, Religion in College Life, and the second, Life and Writings of Austin Craig, Vol. II.

Word has just reached here that Miss Tashio Sato, of Utsonomiya, Japan, who is to be an Elon student, will not be able to arrive for regular College work till the Fall. She will come to this country in the early Summer and get acquainted with the language and customs and enroll for regular work in September, and hopes to take her degree here, returning to her native land thereafter to teach in our Girls' School there. Mrs. Fry, the president of the school, says she is a very gifted young lady.

X.

MISSION TREASURER'S FINANCIAL STATEMENT

For the month of December, 1913, as per standing rule of the Mission Board.

RECEIPTS

For Home Missions	$ 818.96
For Foreign Missions	2,563.24
For all other purposes	147.99
	$ 3,530.19
Cash balance December 1, 1913	939.09
	$ 4,469.28

DISBURSEMENTS

To Home Missions	$ 184.57
To Foreign Missions	1,518.26
To all other purposes	273.89
	$ 1,976.72
Cash balance December 31, 1913	2,492.56
	$ 4,469.28

LIABILITIES

Bills payable	$ 6,000.00
Due accounts	5,501.51
	$11,501.51
Less cash balance	2,492.56
	$ 9,088.95

J. G. Bishop, Mission Treasurer.

WEAK SELF-EXPRESSION

(Continued from Page 5)

Do you use some form of "get" to express the several meanings of "purchase," "arrive," "arise," "go," "going," "gone," "mounting," "dismounting," "take," "steal," "receive," "return," "understand," "have," "hold," "catch"? These are only a few inaccurate uses of "get." Perhaps this one word is the greatest single cause of weakness in self-expression. Necessarily, one's stock of words will not increase if one depends on "get" to express all these, and even more, meanings. Many people are fond of using "perfectly." They couple it with everything from "beautiful" to "horrible." "Nice" is a much misused and therefore a most indefinite word. We designate as "nice" everything that is pleasant to the eye or savory to the palate. Even "very" is so often misused that that good word is fast becoming meaningless. "Bad" covers a multitude of things. Things unpleasant in any manner are "bad." Sometimes our inaccuracy becomes humorous. We have heard, for instance, of people being "dreadfully glad" or "awfully fortunate." "Tiny little tot" is a greeting for babies. "Mighty little bit" is the sum of money school boys have.

These are only a few words which make us uninteresting when we speak. You may not be a slave to one of these, but you may be a slave to a few other words. Your thought may grow, but if your power of self-expression is weak and weaker your thinking is worth little. Indeed, all of us have thoughts as high, as noble, as any sung or narrated. The difference is mostly in the expression.

I will not mention remedies for the vocabulary problem. However, it is a strange thing that colleges do not stress oral composition. I find it profitable in high school. Strange, too, that there is not more co-ordination in colleges between the English Department and the other departments. All the faculty could work for better oral composition. In answering questions, in translating, in explaining a problem, in discussing a subject in philosophy, pupils can be taught precision and clearness and impressiveness. No teacher should accept hackneyed terms or an answer in any instance which is not articulate. English is not a thing apart, but is the most used and most vital of studies.

If it is worth while to think, it is worth fully as much to be able to express that thought. And since we talk so much more than we write it is most important that we speak effectively.

Alonzo C. Hall.

1339 Second Ave., Columbus, Ga.

—According to government estimates now published, the present corn crop, the most valuable crop grown in this country, fell below 2,500,000,000 bushels, which is smaller than any crop since 1903. The wheat crop of 753,000,000 bushels, is the largest crop ever recorded in this country.

—All the Mexican federal soldiers now in the custody of the United States, about 3,000 officers and men, and 1,500 civilian refugees, are to be sent to Fort Bliss and interned there indefinitely.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

CHRISTIAN ENDEAVOR DAY

February 1 has been set aside as Christian Endeavor day. Pastors will do well to preach a C. E. sermon on that day, and let the president of the society arrange for a special program for the evening. Make it a day of information on C. E. lines and strive to get men and women, boys and girls, to enlist in the great work of the Master. Arrange the meeting to suit the individual needs of your society.

We hear of some Sunday schools closing down for the cold winter months. This is a bad idea unless circumstances will not permit the continuation of the school. But whatever you do, get together when the Spring opens and work double time in the good Summer months.

TO SUNDAY SCHOOL SECRETARIES

The Editor of the Sunday School and Christian Endeavor Department proposes this year to have reports from various Sunday schools and Christian Endeavor societies. We desire to have the work to begin *now*. Mr. Secretary, send along a report of your school or society and tell us how you do things. Let's have a year of neighborly living and helpful information. What school or society will send us a letter first?

We learn from a friend that a Christian Endeavor society has been organized at Holy Neck church near Holland, Va., with Miss Viola E. Frazier as president and Mr. J. E. March secretary. Will Miss Frazier or some one be so kind as to give us a full report of the organization? Thanks.

SUNDAY SCHOOL LESSON FOR JANUARY 18

The Good Samaritan.—Luke 10:25-37.

Time.—November, A. D. 29.

Place.—Perhaps in Perea.

Golden Text.—Thou shalt love thy neighbor as thyself.—Mark 12:31.

Great Truth.—Neighborliness is shown by kindly deeds.

In this lesson we get into the neighboring business, a thing not many of us can well do. The word neighbor comes from the Anglo-Saxon words meaning *nigh-dweller*. To the Romans a stranger was an enemy; they used the same word for both. But Christianity has changed the meaning of these words and revolutionized the small sphere in which they once played. This business of the Kingdom knows no difference between the near dweller, or the *nigh-dweller* and those in the distant lands. The principal of religion has no bounds. East and West, North and South, its greatness and goodness is felt, and a neighbor may be found in Africa as well as in our own community.

The scene of today's lesson is that of Jesus teaching or instructing in some gathering. A lawyer is present—not simply a lawyer in the light of today's language, but a man versed in the Jewish law. The motive was perhaps not malicious, but to test the knowledge of the Christ. But as in all of Jesus' answers, He made the questioner answer his own question. "What is written in the law? how readest thou?" Then the lawyer says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The Christ said to him, "You have answered right; go and do this very thing and you shall live. We can imagine the expression that came upon the face of this scholar as the Christ told him in such simple words the answer to his question. But the lawyer was not satisfied and began to inquire who was his neighbor. He was not cited to a man living on the same street, or in the same ward, but a picture of a man going down from Jerusalem to Jericho who fell among thieves and robbers was shown him. A man traveling where, perhaps he was a stranger. The man had been robbed of his baggage, deprived of his clothing, and his body greatly molested. A priest came along, says the Savior, and passed the man by unnoticed. Likewise a Levite paid no attention to the man. But a certain Samaritan came along and had compassion and pity upon the man, bound up his wounds, poured oil upon the broken parts of the body and placed him upon his own beast and brought him to an inn and cared for him. The Samaritan did not leave the man at this juncture, for next day, the Scriptures tell us, he gave the hotel keeper some money and ordered that the man be properly cared for, and if it took more, to send him the bill. A manly thing to do, a godly act, a Christian's part well played, and certainly two souls made to rejoice, for we cannot do a good deed without receiving a blessing in the very act. We so often hear the term "good" Samaritan that we come to believe that it is really in the Scriptures. But the adjective "good" is not there. Look and see. However, it would do justice to the man who found the poor traveler and cared for him.

But this business of neighboring so clearly shown to us in this beautiful passage of Scripture is what the Church needs to do and *must* do to carry out the great commission given to the Christian world. We need to get onto the job of neighboring. The man who passes an aged person on his way to church and does not ask him to ride when it is convenient but after reaching the church yard takes great delight in shaking hands with the weary foot traveler, is a hypocrite, and God cannot honor such business. There are thousands of men and women traveling with us on this journey of life who need our help; some have fallen by the way side, some have been robbed of their faith and hope, some of their good name. We need to stop and take them in. We need to put them upon our own beast and carry them to the inn (to Christ, to the Church) and help them get well of their sins, of their bruises of sin and crime. Too many of us go *visiting* and not enough *neighboring*. Get into the neighboring business. Try it, live it, and you will be glad to die with it.

CHRISTIAN ENDEAVOR TOPIC: JANUARY 18

Ambitious Endeavors.—2 Tim. 2:1-5. (Led by the President.)

References.—Deut. 4:40; 1 Tim. 4:8, 6:6; Titus 3:8; John 2:17; Matt. 5:16; Jas. 2:17.

Ambition,—a great word. Kings have been dethroned by it, empires broken up, and countries destroyed. But with the same word ruled by the proper motive and man, kings have been placed upon their thrones, empires set up and countries saved.

Ambition is all right—the thing to have and to yearn for; but it should be an ambition for good and the glory of God. Whether it be for good or evil depends on the character of the person's aim and the way he tries to reach his goal. In short, ambition is our aim in life, and if we can learn from this week's topic how to harmonize our aim, our ambition, with the will of God, we will accomplish the great end in view. Paul was ambitious to live the Christian life and he lived it. Livingstone's ambition was to give his life to Africa and he did. Paul had a great aim, a noble ambition, and it lives today still doing good in many ways. Likewise Livingstone possessed a godly ambition, and centuries cannot erase his name from history, or take the influence of his life from the heart of Africa.

For Answer in the Meeting

What is ambition?
What kind of ambition should a Christian have?
How will our ambitions look to us a few years hence?
What was Paul's ambition?
How does a high ideal elevate the life?

Suggested Program.

After a song service have the society stand and slowly repeat the pledge, the leader first of all calling the attention of the members to the fact that the pledge expresses several ambitions for Endeavorers to follow.

Before the meeting arrange with three members to offer three sentence prayers for guidance and blessing on the meeting. Let them offer these prayers at this point, spontaneously, without being called upon.

Arrange before with one of the members to officiate at the blackboard. Ask this member now to write on the blackboard the word "Ambition." Then call for elements that make up ambition, or that help us to realize it, in the form of an acrostic. The following suggestions are made, but the members will probably suggest several things under each letter of the acrostic. In suggesting words or phrases the members should explain their thought.

Aim.
Ministry or Service.
Belief in one's self.
Initiative.
Training.
Intensive work.
Orderly effort.
Nerve. —C. E. World.

JUNIOR DEPARTMENT: AGES 9, 10, 11, 12

I. Grading. Here, if we separate boys and girls as is commonly thought best in this department, and advise a class for each year, we have eight classes calling for eight teachers. Not many of our schools can meet that demand. However, a few can, and since we are recommending th eideal to be worked up to, we give the following diagram:

2		3
	1	
(Boys)		(Girls)
9		9
10		10
11		11
12		12

The top figures are recognized as designating locations explained in article Primary Department. Nine, ten, eleven and twelve denote ages, a class for each year, and the seating by classes is in a circle. A class should not exceed eight pupils.

II. Officers. Superintendent, musician, secretary-treasurer, chorister, librarian, other helpers. Duties, such as are common to the several positions.

III. Equipment. Same as Primary Dept., with the addition of round tables around which pupils sit; pads, pencils, etc.

IV. Color. Green, carried out in the Dept. pennant.

V. Emblem. Department pin with design.

VI. Lesson. The International Graded Lessons for first, second, third and fourth year Juniors. Write to our own Publishing House for all needed supplies.

MRS. J. J. LINCOLN.

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CONFIDENCES OVER THE HIBACHI

The bell for the end of the ten-minute recess and the beginning of the next class broke up the animated conversation of the teachers who had been gathered around the large square *hibachi* in the teachers' room.

This *hibachi* looks more or less out of place in our present very modern and—compared with other days—very grand foreign high ceilinged room; but it provides just enough heat for the season between none and coal stoves, and promotes more sociability than the most luxurious and expensive hot-water heating system ever invented. This *hibachi* is not the pretty little carved wood or brass kind, such as one sees in an ordinary house; it is about four feet square, takes two or three men to lift, and is capable of holding quite a pile of red-hot charcoal without scorching its sides.

Before and after school, and in all the intermissions, those teachers who have not pressing business elsewhere gather around it. The men and we foreigners sit in chairs. The men, who usually wear European clothes, are fearful of baggy trousers, and we more or less long-legged foreigners, however willing in the spirit, find the flesh, or more exactly the joints, unequal to the position so natural and easy to the Japanese women. For as the floor is hard they cannot sit as they do on the soft mats of a Japanese house, but for an hour at a time they can squat with their toes only on the floor and resting on their raised heels.

When they had all gathered their books and gone to the their several classes, I found I was the only one without a class that period, and so was left alone in the teachers' room, flooded now with bright morning sunshine. I put more lumps of charcoal on the fire, raked up the soft ashes almost to cover it, set the tea kettle on the three-pronged holder, so that both fire and water would be hot when the teachers came back. Then I turned to my work, which that morning was to correct original English sentences written by the beginning English classes. "I like is not apples"; "the floor is on the table"; "gods can bark," and a few more of equal interest had received the proper slashes of red ink, delivered more or less mechanically, while my mind was wandering about the school.

I thought with pride of the splendid new building, the gradually increasing equipment and growing library, the improvement in the teaching force made possible by an increase in salaries, and the numbers of pupils increased by more than one-half in the last four years in spite of a very decided raising of the standards for entrance and promotion. My gory-looking pen unconsciously paused half-way to the red-ink bottle as I thought of the possible future of the school, a Christian institution standing for the ideals of the Christian faith, and leading the way, not following reluctantly, but going on in advance to work out the best ideals and methods in the education of the women of Japan. But it seemed like a big order, and who was to do it? Why did not someone experienced in education come out and take the direction? But if someone came, it would be a number of years before she could get used to the language and customs and people. And in the meanwhile what could we do but keep on reading Spencer and Hall and other modern educationists, and finding one contradicting the next, and the third not agreeing with either, and coming out right where we were in the beginning—that is, to the working out of our own salvation in school method and matter?

And what about the girls in the school now? What influence is the school having on them? In the weekly Christian talks and Bible classes and by the personal influence of the Christian teachers and girls, are they being affected enough toward a faith in the Christian God to warrant all this educational effort? The work among the forty dormitory girls seems to be going satisfactorily, but how about the one hundred and ninety others who are day pupils? Just as my pessimistic familiar was asking this very large question the door opened hesitatingly, and the head of a second-year girl, Kimi Tanaka, was poked timidly around the corner. I called to her to come in, and after she had seated herself opposite me at the *hibachi*, I inquired for her mother, on account of whose illness, supposedly, she had been absent from school for about a week. She answered briefly and indefinitely as if that were an unimportant matter, and then murmured, almost inaudibly, that she had come to say she had to leave school for good. "That is too bad," I said. "Is your mother much worse, or what is the trouble?"

"It is on account of my father," she said, her voice breaking.

"Is he sick, too?" I questioned, seeing that she seemed anxious to tell.

She looked at me a little surprised. "Don't you know about him? Didn't you see it in the papers?" she questioned.

"Why, no," I said, surprised in my turn; "what was in the paper?"

"Oh," she said, "I thought you all would have seen it, and Koto San wrote me that the whole school was talking about it, and I asked my mother what I'd better do, and she said I'd better leave this school where everyone would despise me and go to one where they would not know me."

"But," I said, "what was in the paper about your father?"

Then she took out from her dress a sheet of a newspaper about a week old, opened it, and showed me a paragraph telling of one Tanaka, who had been going about getting money under false pretenses, with a forged letter purporting to be from the head of the ward in which he lived.

"Where is your father now?" I asked after I read it. "In prison!" she answered. Then she broke down and cried, and between her sobs I made out the story.

Their family consisted of her father and mother and herself, a cousin who lived with them and attended a primary school, and one servant. Her mother had been in the hospital for about two weeks, and one night her father, who went out as she supposed to his business every day, failed to come home. She sat up till late waiting for him, but at last went to bed. On her way to school the next morning she stopped at the hospital to tell her mother, who could only tell her not to worry. When she reached home that afternoon she found two policemen there, and they came in and asked her many questions about her father. When she asked them where he was they would not answer. The next day a letter came from him saying that he was in prison, but not to come to see him. That night she could not sleep for thinking of him and how cold he must be, and the next morning she did up a blanket and carrying it went to the prison. The officers said she could see her father, but pretty soon one came back and said that he refused to see her, but sent her a message to forget all about him as he had disgraced his family. She went away sadly. The next few days this child of thirteen spent going to consult with her mother in the hospital, engaging a lawyer to take her father's case, and answering the questions of police and reporters. Some kind and tactful neighbors told her how people in prison suffered from vermin, and she felt so sorry for her poor father that she bought a can of insect powder and went to the prison to try once more to see him. He sent back the can and a message that he did not want any such luxuries. There was nothing to do now but wait for the trial, and she began to think about school. She asked her mother, and wrote her father, and they both told her she would better leave, as it would be too hard on her to keep on where everyone knew about her, and so she had come to tell us.

I asked if there were money enough for her to keep on at school. She replied that she had asked her mother, who had told her that she need not worry at all about money. "Then," I said, "it will be very hard for you, but the bravest and best thing you can do is to stick it out at this school, and by your own life remove from your name the stain that your father has put on it. If you go to another school you will always be worrying for fear they will find it out sometime. If you stay here it will be difficult, as your classmate says the girls know about it, but they will admire your courage, and very soon they will stop thinking and talking about your father altogether. Do you think you are brave enough to do it?

"Yes," she said, "I think I can do it." Then she went on: "You see, before I came to this school, I never had heard about a God who would listen to our prayers, and help us to bear things and to be good. And all the time I have been so unhappy and lonely and afraid about my father, I have remembered about praying to God, and it has helped me so much what was going to happen to him. When I not to be lonely in the house, and afraid of what was going to happen to him. When I went to see the lawyer about my father, my legs and hands shook so I could hardly get to the door or ring the bell. And I just bit my lips and shut my eyes, and asked God to help me, and then I got over being so frightened."

"Well," I said, "if your father and mother are willing, you come back to the school just as soon as you can, and we'll all help you to win through, and God will help you most of all."

"All right," she said; "I'm sure they'll let me if I want to, and I'm sure I do now." She looked quite hopeful and happy as she said goodbye and went out.

I turned back to my interrupted work. The kettle was singing merrily over the red-hot charcoal, the big clock ticking on the wall showed that it was nearly time for the period to end. I looked at the piles of silly, faulty, blurry English sentences, the correcting of which had seemed only a few minutes ago to be

so useless, and I thought to myself, just as the bell rang and the teachers all came in again, "I would be willing to correct papers until I could not tell black ink from red, or whether the table really was on the floor or the floor on the table, if I can remember that behind and beyond the actual wokr of secular education is the work of secular education is the sciously to the girls themselves, of planting in their minds the seeds of knowledge of a one God who is a God of love, and in their souls the first impulse to believe in and depend on Him. As long as I live conditions will be such that very few girls can be baptized while they are in school, because of their age and the opposition of their parents. But even if Kimi Tanaka, for instance, never can become a Christian in name herself, the chances for her children to become so are increased a hundredfold by her presence in this school."

And I picked up my books and went to my class more than reconciled to teach them that tables are more likely to stand on floors than vice versa, and that those members of the animal family that express their feeling by barking are called "dogs" and not "gods."—*Miss Gertrude Heywood, in Spirit of Missions.*

The Romance of the Butterfat

From the time of the Pharoahs of the Exodus until now the setting of cream to rise and permitting it to sour has been the way of most people who sought to make butter. This butter has been of all kinds; from the sour and pale product of the hill tribes of India to the golden rolls of the Isle of Jersey. But the method has been just about the same, and butter has been made for centuries by setting milk to let it sour and let the cream rise. Careful measurements by the modern experiment stations have shown that a large proportion of the tiny golden globules of butter fat escape into the buttermilk and are wasted, for they do not aid in giving the delicious flavor of buttermilk, nor are they of much value as a food if fed to calves and pigs.

It is only in comparatively recent times that means have been found to separate the fat contained in milk, while the milk is fresh and pure, from the body of the fluid itself, thus getting the richest kind of cream and leaving the skim milk clean and sweet. This has of late years been done by a device called a tubular separator, which through rapidly revolving chambers forces the cream globules, usually called butterfat, out of the milk, leaving the latter rich in all the bone making and muscle forming food, but free of the heat developing particles that go into butter. This separating process has been so carefully developed that it actually gets thirty-three per cent. more butter from milk than is possible by the old "setting" and "skimming" or gravity process. For every three pounds of butter obtained by the old fashioned methods the man with a tubular separator can get four. Since butter averages about thirty cents a pound, that means that where he now has ninety cents he might as well have $1.20.

But that is not the only financial advantage of a tubular separator, because it has been found by the same scientific investigators that the skim milk obtained from the sweet milk is a most remarkable food for calves and pigs. It is the natural food for the calves, minus only the parts that make the heat they need to keep their bodies warm, and butter is a high priced fuel even for young calves. Indeed, it has been found that the feeding of a little cottonseed oil not only supplies the heat-making elements necessary; but gives a greater and better supply of them to calves and pigs than is the case if they are fed pure, rich milk from the cows direct. In other words a calf will thrive and grow faster and better on the "balanced ration" of skim milk and cottonseed oil than it will on its mother's milk undiluted.

Then, too, it has been found that the skim milk, when allowed to "ripen" under proper care, furnishes the most tasty kind of buttermilk, with the tility in the land. Guess that ought to open the eyes of the overage farmer to health-giving qualities of the finest lactic acid drinks, that scientists recommend for the prolongation of life, and that this buttermilk is actually better and purer for the separation from the cream while it is yet fresh than it is after the "ripening" or souring process has taken place. This is because the "ripening" or souring is produced by the growth of millions of bacteria in the milk, and the bacteria thus produced must be of the right kind, or the cream and buttermilk both take on a bitter taste. This is avoided by separating them mechanically and "ripening" them under control, that is, in closed receptacles that may be handled freely without fear of contamination, which cannot be done when cream is expected to rise in open pans.

These tubular separators have done so much more that the story reads like a romance. They have made the former laborious work of "skimming" the cream unnecessary; they have made churning a scientific process, so that the housewife who uses a tubular separator is sure of better butter, it never having had a chance to become bitter, and of firmer butter, because the whey and watery product of sour milk are eliminated, and they have made dairying so profitable that the cows upon the farms of the middle west have made those states the richest in the world.

Yet it is not alone in the increased amount of butter fat developed that the scientific means of dairying have so greatly increased the income of farmers. The further item of taking the milk from the cow as soon as it is fit for human consumption, separating the butterfat from it and feeding the calf the skim milk has resulted in a saving of one-fourth of the original milk yield in itself, without injury to the calf. Add to the original milk yield the fourth that has heretofore been considered the calf's portion, and then gain a third more butter from the entire yield, and you will have more than half as much more from the cow. Marvelous as this is, it is not the only yield, for the retention upon the farm of the fertilzer is worth all that it costs to keep the cow, and is really considered to be over ten per cent. of the total yield of the cow. Then the butterfat and the skim milk are money crops, so that the farmer who is a successful dairyman can get money each week for his crop, if he is so disposed. Now look at the arithmetical side of it. First add a quarter more of the product by saving the milk heretofore fed to the calves. That is one dollar in five. Then extract a third more butterfat from that than you have been getting by the gravity method, which will give you one dollar more in every three you had before, plus one dollar more in every five you had in quantity, and you may add to that one dollar in every ten you get for increased fer-

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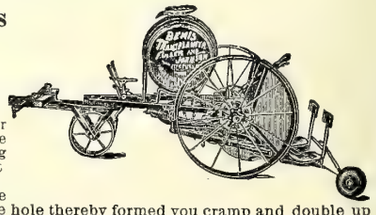

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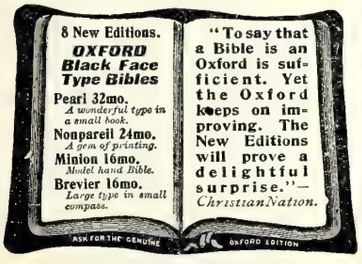
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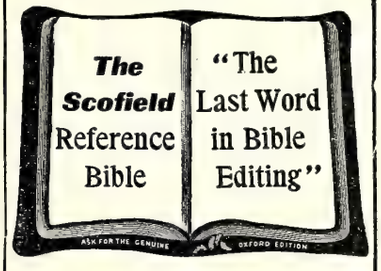

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the benefits of dairying.

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WHO WAS CAIN'S WIFE?

This question is still occasionally asked in certain quarters. To all who are troubled about it, we commend the following little story. It is said that when Rev. John McNeil was holding revival services at Cardiff, Wales, a young man, hoping to perplex the preacher, one night sent up this note to the platform: "Dear Mr. McNeil: If you are seeking to enlighten young men, kindly tell me who was Cain's wife?" Mr. McNeil read the note, and then, amid breathless silence, said: "I love young men—inquirers for truth especially — and should like to give this young man a word of advice: Don't lose your soul's salvation looking after other people's wives!"—*Biblical Record.*

A man is made after he is born. He begins with little faith—he develops great faith; he begins with little courage—he develops great courage; he begins with little intelligence—he develops great intelligence; he begins with little strength—he develops great strength; he begins with little love—he develops great love; he begins with little business—he develops a great business; he begins a clerk—he develops a merchant prince. All men are natural born. But watch the man who has cultivated the study habit. How quickly he passes by his fellows. Ere long, we see him on the mountain-tops.

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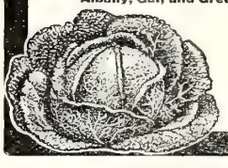

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Total		$151.54

We present our first report of the year, which we consider a nice starter along financial lines. But our children seem not to have gotten over Christmas yet. Perhaps many are like some of the Orphanage children—in bed with colds. A number have been in bed for a few days, and one of our little boys, Edward Beaton, is very sick with pneumonia. We are nursing and doctoring and doing all we can for him. Let the entire church join us in prayer in his behalf.

We wish to acknowledge receipt of three nice bed-quilts, which were very acceptable indeed this wintry weather. Mrs. Nancy Baines and Mrs. S. C. Dixon of our Mt. Bethel church send one each. Mrs. Dr. Spencer, of Sewel's Point, Va., some few weeks ago sent us a nice memory quilt prepared by her Bible Class. This should have been reported sooner, but was overlooked. We appreciate these gifts because of the love and prayer add consecrated hands and hearts back of them.

Our letter is short this week. Many things are claiming our attention. Our sick boy must have our first attention. Please excuse a slim Corner and help us to better fill it next time. Let every one of the cousins write before the month is gone. We must hear from you each month.

Yours faithfully,
J. O. Cox, Supt.

Sunbury, N. C., Jan. 4, 1914.
Dear Uncle Jim:

Was pleased to find my first letter in print. I thought, as I can't spell well, that my short letter would be cast aside. I thank you for the nice card you sent me Christmas. Am afraid I won't have dimes to send all this year, but I have saved one more which I enclose for some little orphan. It is but little, but I sincerely pray it may reach them and be some help. Am going to try hard to save all I can for them. With love and best wishes for a prosperous new year to all the orphans and workers for God's cause, I am, as ever, Your devoted friend,

JOHN MURRY ALPHIN.

We never cast away letters. We are too glad to get them. We hope you may be able to write each month.

Burlington, N. C., Dec. 30, 1913.
Dear Uncle Jim:

It is time for me to write again. I was so glad to get your card, and thought it was pretty and so nice of you to think of me. We have had a good Christmas. We went to grandpa's. A wagon load of us, and it is always a pleasure to go to grandpa's, for they seem so glad to see us. We had our exercises at our church Sunday night before Christmas. Our Sunday school gave us coupons and on Friday night we had what they called the country store. We carried our coupons and exchanged them for presents. Those who had gone to Sunday school regularly received many presents. I would like to know which one of the orphans got the rag doll that was given by one of my play mates. Hope you all and the orphans had a pleasant Christmas, and may you have a prosperous new year is my wish. Enclosed please find ten cents. Your niece,

LILLIAN HORNE.

Uncle Jim and his large family spent a delightful Christmas. Our friends sent us so many nice things that we forgot about the rainy day. I am sure you had a grand time at Grandpa's.

Sunbury, N. C., Dec. 30, 1913.
Dear Uncle Jim:

Enclosed find $1.00 for the orphans. Use it as you see best. I am just a little boy four years old; just twelve days younger than William Staley Cheatham. Hope the children had a merry Christmas. Santa brought me lots of nice things.

When the other children around here see my letter in print hope it will make them write to the Corner. Wishing you all a happy new year,

CALEB RALPH COPELAND.

Thank you, sir. Uncle Jim and all the Cousins are glad to welcome this fine boy, and sincerely hopes that other boys and girls will follow his example.

OUR CRADLE ROLL

Dear Cradle Roll Workers:

Did you know that the International Association had given us colors, motto, and a beautiful thought for Our Cradle Roll work? Well, they have; our colors are white and green, meaning Purity and Growth, and our motto is "First the blade."

Is not that a beautiful thought? "First the blade." You remember the rest of it, of course; "then the ear, then the full corn in the ear"; but where would they be without the blade?

Do you think I keep harping unduly on the importance of this work? Well, let us follow these similes along, and see if our work, the beginning with the children is any less important than the beginning of anything else.

You know the Catholic church says, "Give me the child until he is seven years of age, and I will keep him forever." The baby during his first three years is learning ten times as fast as he will during any other part of his life; he is absorbing hundreds of new impressions every day. He is becoming acquainted with a new country, new language, new people, every thing new and wonderful and greatly to be admired and wondered at.

Shall we put Christ and the church into this world, or shall we leave them out? Shall we teach him that all that is beautiful and wonderful and bright is from the "Giver of all good"? Or shall we leave him to deduce this for himself, or never to know it at all?

So many times people say, "Oh, baby is too young to understand about these things. When he is older, we will teach him." Nothing is better understood by the little ones than another little one. They can understand about the Baby Jesus before you think it possible; they can grasp the substance of the little song following and love both the words and the thought.

"I'm glad my blessed Savior
Was once a child like me,
To show how pure and holy
His little ones should be.
And if I try to follow
His footsteps here below,
He never will forsake me,
Because He loves me so."

MRS. F. BULLOCK.

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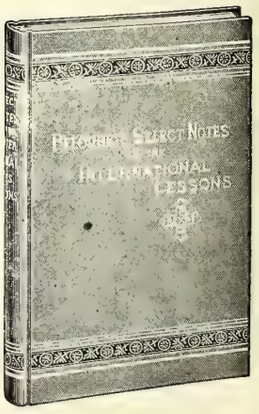

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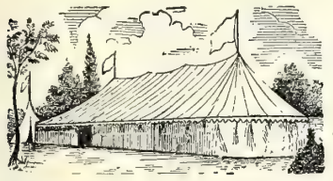

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No. 81	4:35 a. m.
No. 29	Ar. 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

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LOTS OF MALARIA

Expert Finds Eastern Carolina Heavily Infected.

Dr. von Ezdorf, the government expert who has been making the rounds of some of our eastern Carolina cities, continues reporting that he finds from ten to fifteen per cent. of the people he examines infected with malaria. The facts of the case are that if the doctor finds the malarial parasite in the blood of that number of people, there are doubtless even a still greater number carrying the infection, as in many instances the parasites, although present, cannot be found.

All this malaria could be eradicated if people who have ever had malaria would take 20 grains of quinine a day for two days each week for six weeks. By so doing all malaria would be wiped out, and next Summer and Fall the mosquitoes could bite as much as they cared to, but they could spread no malaria.—*State Board of Health.*

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SOUTHERN RAILWAY.

Schedule of the trains leaving Elon College:

N. B.—The following schedule figures are published only as information and are not guaranteed.

No. 21—11:28 A. M. Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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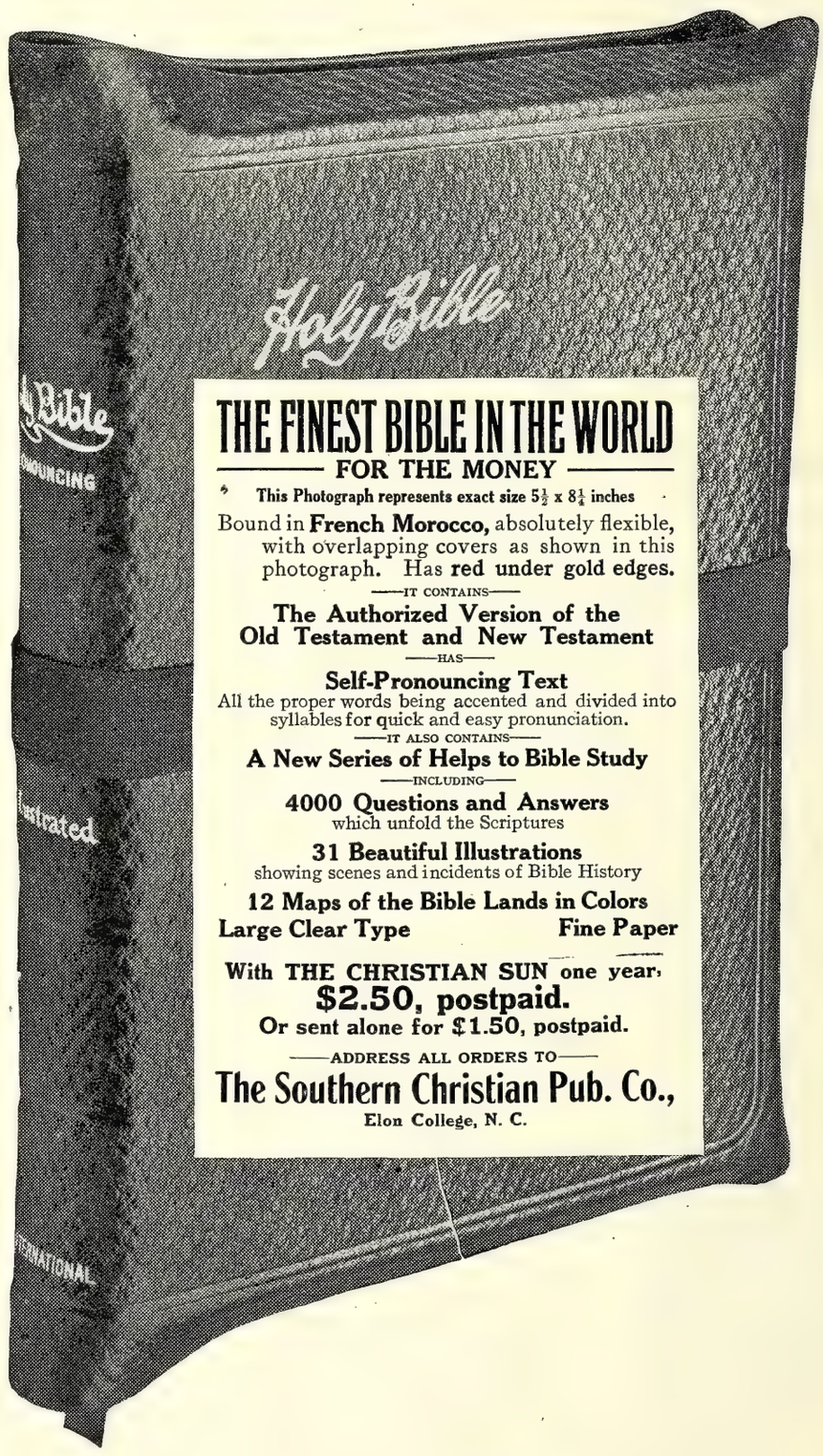

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J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. In the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

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IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Craven

Madison P. Craven died December 27, 1913, in the 55th year of his age. He has been in feeble health for several years. The end came peacefully, and his last words were words of comfort to his friends.

His funeral was conducted by the writer from his home and he was buried in the family cemetery near by.

He leaves an aged mother, a brother and many friends who mourn his departure. T. E. WHITE.

Roney

Mrs. Cornelia M. Roney died at the home of her son, Mr. C. H. Roney, near McCray, N. C., January 9, 1914, at the age of 89 years, 8 months and 12 days. Mrs. Roney was married to Benj. F. Roney March 27, 1849, and to them were born eight children, four of whom are living: Mr. C. H. Roney, a member of the Board of County Commissioners; Mrs. Nannie O. Albright, of Greensboro, N. C.; Julius G. Roney, of Wilson, N. C.; and Virginia D. Holt of Richmond, Va.—these were all present at the burial of their mother in the city cemetery of Burlington, N. C. Mother Roney had been a member of the M. E. Church for a number of years and expressed a desire and readiness to depart from this life. She was a representative of one of the leading families of this section three-quarters of a century ago. She was a woman of more than ordinary intelligence and influence during her long life of noble service. Funeral and burial service conducted by the writer,

REV. J. W. HOLT.

CARD OF THANKS

To our many friends who so kindly lent their assistance during father's illness, and extended their sympathy and love after our bereavement, we wish to express our sincere appreciation and thanks.

MRS. R. L. POYTHRESS
ad. AND FAMILY.

PIANO MONEY SAVED

When the Advertising Manager of the Christian Sun decided to organize a Club of one hundred members, each of whom would take one piano or player-piano at a specially low Factory price, the question at once arose as to what make of instrument would be most acceptable to the largest number of members. As there are over five hundred different makes of pianos now on the market, you will readily see that it was necessary to give long and careful study to this question. We found that piano manufacturers were glad to enter the agreement; but we knew that there were more bad instruments than good. We couldn't afford to offer any but the best.

We therefore made an investigation, and here is what we found:

1. That you cannot judge of the quality of an instrument by its appearance nor even by its tone, for many pianos of sweetest tone when new lose that sweetness after a few years and become mere rattletraps. It was therefore necessary for us to find an instrument of lasting quality.

2. We found that even among the finest makes in the world there occasionally occurs a defective instrument. We therefore had to find a House that would not only promise to make any defect good; but that would actually, promptly and gladly do so when called upon by any of our members.

3. We knew that many of our Club members would wish a safe, easy and convenient plan of payment, so it was necessary for us to find a House of ample capital to finance the Club.

We therefore selected the oldest and best known Piano House in the South to conduct the Club. We selected an instrument which, for nearly half a century, has been the favorite of Southern people, one that has proven its superiority and lasting quality in almost every community in the South,—in fact, one whose very construction is especially designed and suited for Southern climatic conditions.

The wisdom of our selection has been verified and approved by every member who has thus far secured his instrument through the Club, so we feel no hesitancy in inviting you to join us and take advantage of the big saving in price, the guarantee of quality and satisfaction and the convenient terms which the Club offers. For descriptive catalogue and full particulars address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

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MARRIAGES

Offenbacker-Dofflemyre

Mr. N. A. Offenbacker and Miss Nan Dofflemyre were quietly married on Monday evening, December 29, 1913, at the home of the bride's nephew, Bro. M. A. Dofflemyre, near Bethel church. The ceremony was witnessed by only a few intimate friends. The contracting parties are residents of the community, and have the best wishes of their friends. A. W. ANDES.

Parks-Petty

At the residence of I. H. Foust, December 30, 1913, Miss Mary Luke Petty became the bride of Mr. George H. Parks of Ramseur.

The Foust residence had been beautifully decorated with evergreen for the nuptial occasion, and many relatives from a distance and friends from Ramseur were present as invited guests. The presents were many, useful and some of them costly.

Miss Mary Coble, a niece of the bride, sang sweetly "Yours to the End" before the bridal party entered. While the wedding march was rendered, the groom entered on the arm of Mr. Roy Caveiness, and the bride on the arm of her sister, Miss Beulah Petty.

Supper was served previous to the ceremony, and this was sufficient in quality to tempt the appetite of the feeble, and in quantity to satisfy the hunger of the strong. The next day the bridal party went to the home of Mr. T. B. Parks, father of the groom, where dinner was served to the bridal party and invited guests.

T. E. WHITE.

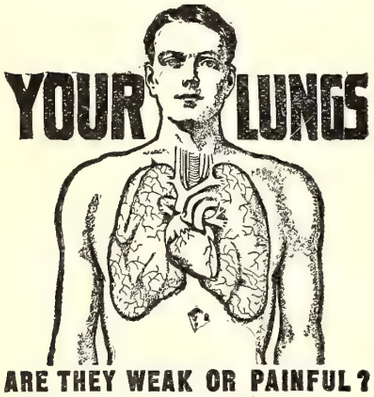
Deaton-Hinshaw

At the residence of Louis Hinshaw, December 22, 1913, Mr. J. F. Deaton and Miss Eula Hinshaw were joined in matrimony by the writer. The attendants were Mr. J. C. Moffitt with Miss Lee Moffitt, Mr. R. E. Moffitt with Miss Mattie Moffitt, Mr. C. C. Hinshaw with Miss Fleta Allen, and Mr. E. C. Moffitt with Miss Mary Deaton.

After the ceremony was performed dinner was served. Dinner over, the bridal party left for Bennett, the home of the groom. The next day Mr. and Mrs. Deaton left for Florida for a short visit. Prayers and best wishes follow them. T. E. WHITE.

NEARLY SMOTHERED

Chandler, N. C.—Mrs. Augusta Lomax, of this place, writes: "I had smothering spells every day, so bad that I expected death at any time. I could not sit up in bed. I suffered from womanly troubles. My nerves were unstrung. I had almost given up all hope of ever being better. I tried Cardui, and it did me more good than anything I had ever taken. I am better now than I ever expected to be." Thousands of ladies have written similar letters, telling of the merits of Cardui. It relieved their headache, backache and misery, just as it will relieve yours, if you will let it. Try. Ad.



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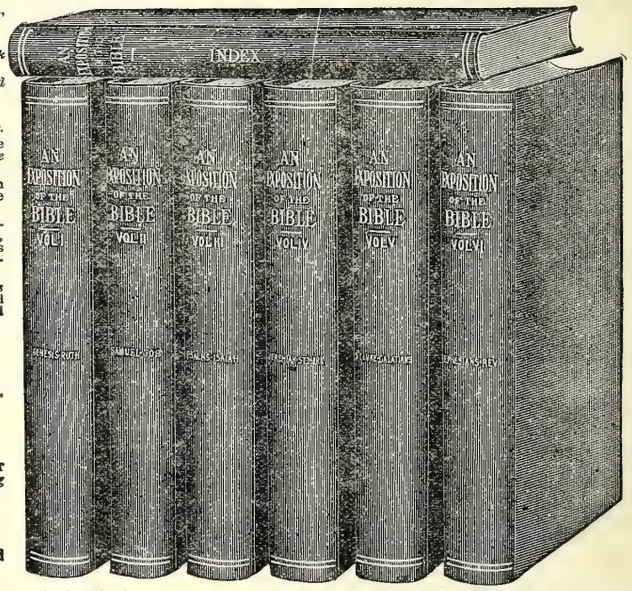
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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JANUARY 21, 1914 NO. 3

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Without Saw or Hammer

A steel railway bridge, weighing hundreds of tons, was recently removed, on one of the great systems, and a new one put in its place, all finished and perfected in five minutes of time, and there was no sound of saw or hammer, and no loss or delay of travel or of traffic. The mightiest forces and factors of God and man move into their places, quietly, serenely, securely, while the little things, the disturbances, the trifles keep us deaf with their noises. "The whole earth is at rest, and is quiet: they break forth into singing." Isa. 14:7.

The Greater

We have never seen it written in literature, nor heard it taught in speech, that Jesus was self-centered, egotistic, or puffed up. And yet, we have never seen written in literature, nor heard taught in speech, such claims for self as Jesus made. He Himself said that Solomon was a wise man and great; but that He Himself was greater than Solomon. He admitted that Jonah was a great preacher and a noted prophet; but He declared that He Himself was greater than Jonah. (St. Luke 11:29-32.) Men fell down and worshipped Him as God, and others declared Him openly to be the Son of the living God; yet He nowhere rebuked them for such reverence and adoration, but always encouraged it. There is no third line of thought. Either Jesus the Christ was an egotist and an imposter; or He was in that very truth which Peter, in a lucid moment, declared Him to be, "Thou art the Christ, the Son of the living God."

The Strongest

Mere physical strength is often the weakest, instead of the most powerful, force in the world. A weak person who champions the right may be more powerful than a dozen who champion the wrong. The righteousness of a cause lends strange strength to the arm of its defender. A tough town in a remote mining district of Oregon was violating certain anti-liquor laws of the State. The Governor sent his private secretary, who chanced to be a young woman, to the town to set things in order and see that the law was enforced. It was no easy task, and before it could be accomplished, the fair secretary must needs have the mayor of the town, the city recorder, and three councilmen arrested, the saloon doors closed and all the liquor found in the saloons shipped out of the place. Miss Fern Hobbs had the power of the law, and the cause of right, behind her, and her feat of strength and achievement was easy. The weakest person in the right is mightier than the strongest who is in the wrong. David had some such thought when, by inspiration, he wrote: "For thou hast maintained my right and my cause; thou satest in the throne judging right." Psa. 9:4.

Preparing a Paradise

By the ravages of sin, Eden, the paradise of God, was desecrated, devastated, destroyed. We do not know where the heavenly spot was. But God was not defeated, and His designs for righteousness among men were not thwarted. Since that far off day and deed a thousand places of pollution, of dark sin and misery, have been transformed, by the finger of God, and the touch of man, into places of peace and plenty, gardens of gladness and of glory. The papers are telling now how a "hell's half acre" in St. Louis has been transformed into a heaven's half acre. There was a certain spot on the city limit of St. Louis which ten years ago was rightly named "Hell's Half-acre," for the reason that it had more saloons and more perils per capita than any other half acre on the face of the earth. Right into that cess-pool of sin and satan and ruin a faithful missionary carried the gospel. There he planted the "Lighthouse Mission," and began to preach. And now—oh, well, it is the good story so very often repeated—where two saloons stood, an evangelistic service, with a packed house and conversions every night, is held constantly, and the half-acre has become noted for its busy activity in saving men and winning souls to Christ. Wherever the gospel goes in its truth, power and simplicity, sin must get out. Darkness cannot abide in any place, be it ever so deep and desperate and deadly, when that place is flooded with light. And no light that ever fell upon the vision of man is equal to the gospel light. "Then spake Jesus unto them saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

For Man's Delectation

If one would comprehend the greatness and the goodness of God, just sit down for a moment and quietly let the billows of God's bounties beat in upon you. In the crags, crannies and crevices of mountain rock, and river, He placed rich treasure for the profits of man, and rare gems and jewels for the joy of man. Beneath beating billows, on the balmy beach, in waving forest, and far down in the bowels of the earth He put away rich gifts, and left them there to be yielded up at the call of man's need, and to the delight of man's heart. The gold mines and the coal pits, and the oyster beds—store houses in mountain, plain and river—give millions in profits every year and show that God left no part of His creation without benefits, blessings and bounties. In 1912 the oyster industry in the United States gave employment to 67,257 men whose wages amounted to $10,876,801 from a capital investment of $16,880,032 and a yield of these luscious bi-valves of 32,988,815 bushels, an average of a third of a bushel for every inhabitant of this nation. Our gold mines and coal pits yielded many, many millions, and the earth everywhere bespeaks, not the niggardliness of nature, but the bounty and beneficence of God. No wonder the sweet singer of Israel exclaimed (Psa. 33:5): "The earth is full of the goodness of the Lord."

The Tongue

There isn't as much said in these days about the tongue as there is about the saloon, or the cigarette, or Sabbath desecration, but in the Bible there is more about the tongue than about all these combined. "Death and life," wrote Solomon (Prov. 18:21) "are in the power of the tongue." For, declares the wise man again (Prov. 21:23), "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." And James (3:2) brings the matter to this climax: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." To seal further his argument and make sure his case James (3:7, 8) declares: "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." *The Youth's Companion* recently made this observation for boys which may apply with equal force to men and women as well: "The boy who has learned how to hold his tongue has made a good beginning toward learning how to hold his job." There is nothing that stirs up as much strife in families, in communities, in churches, as evil and uncontrolled tongues; and there is no surer, safer test of Christian discipleship than that of controlling wisely and governing well this little poisonous member—the tongue.

The Unanswerable Argument

When all has been done and said, there is just one argument in favor of abolishing the saloon that has never been answered, and can never be answered; and that is the argument of fact. Absolutely every fact and factor involved in human safety, security, progress and prosperity are favorable to outlawing the saloon, putting the ban on the liquor traffic. No state in this union has put this fact to the test like Kansas, and given prohibition as fair a trial as she, with the following results recently given out by Attorney-General Dawson of that State: "Five hundred and sixteen thousand children in the public schools of Kansas never saw an open saloon in the State. More than one-half of the county jails are empty. Sixty-five of the 105 counties of the State have no inmates of the State penal institutions. Many counties have not had a jury try a case in ten years. Eighty-seven counties have no insane. Fifty-four counties have no feeble-minded. Ninety-six counties have no inebriates. Twenty-nine counties have not a single inmate of their poor farms. Kansas is the richest State in the Union; its average wealth per capita is $1,700. Less than ten of the 786 newspapers in the State accept liquor advertisements, one of them being in Atchison."

EDITORIAL

MEN, MEASURES, AND MISSIONS

It took the "missionary crank" a long time to make out his case; to convince the cold hearted, the hard headed, the "cultured," and the conservative that he had a case, and was in earnest. But your crank has made good, and his case has certainly been made out. Missionary enthusiasm has not gone up in smoke: not a bit of it. Under God it has kindled a mighty flame and he who has not seen the light and felt the heat of this flame is cold and numb indeed. Why, it is everywhere. All the magazines are printing missionary matter; the scholars are writing learnedly about missions; the best and most staid business houses among publishers are putting out volume after volume about missions. It matters not now how voracious or voluminous the reader, he cannot begin to keep up with even the best books, the most thrilling, interesting, significant and inspiring, about missions. If one is not reading about missions now one is an ignoramus, and that's all there is to it. One simply cannot be in touch with current thought, with the latest and best books, without reading some of these bright, bristling, brimming productions on foreign missions.

Here is before me now my Youth's Companion for January 1, Now what think you greets your eyes as *the* feature in this issue of the old, but thoroughly literary, conservative and delightful publication? Just this, in large head lines, "The Growing Importance of Foreign Missions," a magnificent four column article, by no less a personage than "The Hon. William H. Taft, Ex-President of the United States." And what does a former occupant of the White House know about Foreign Missions? We wish SUN readers had before them what he says. That is impracticable, but this may be ventured, that if Mr. Taft had known the temper and trend of the American mind and political parties as well as he knows the benefits, blessings and achievements of foreign missionaries he would be in the White House today. Read his opening sentence: "The powerful influence of foreign missions is impressing itself upon the students of modern history, and especially upon those who are following the improvement in colonial administration and the growth of popular government." And then, further, when the matter of importance is considered, the Ex-President says, "It is an interesting study to review in each of the non-Christian countries the growth and development, of Christian foreign missions, and the way in which the presence of those missions has affected the value of the individual as a member of society, the status of woman, and many social and political conceptions." The translation of the Bible into pagan tongues had an effect not anticipated, but of inestimable blessing and benefit, according to Mr. Taft, on this wise, "The Creation of a Christian literature by the translation of the Bible and other books was accompanied or soon followed by the introduction of the printing trade and the printing press, and then generally by other industrial pursuits. Indeed, the early Christian missionaries in the Philippines, and among the Indians of this country and Canada, taught the natives agricultural pursuits, and laid the foundation for agricultural wealth." From which schools colleges, universities, theological seminaries sprang up in pagan countries, all as an outcome of printing the Bible, by missionaries, in foreign tongues. Mr. Taft pays a tribute to missionaries as diplomats, statesmen, wise counselors in foreign courts, and the beneficial results flowing therefrom, that we have seldom seen equaled.

Take this declaration from the ex- President's personal experience and observation. "No man can realize the great influence for good that the churches can exercise until he exercises executive authority at the head of a government like that of the Philippine Islands, as I did for four years. This experience completely changed my views of the benefits of foreign missions and their usefulness in the spread of Christian civilization. Therefore, when I am called upon in any proper way to express my opinion upon this subject, I gladly seize the opportunity to aid in a cause that is working not only for the Christian religion as a religion, but for the better condition of men and women all over the world."

And now as to the missionary "crank" idea, read what our ex-President thinks of him, and incidentally let him tell you who is the real fore-runner of trade and of Christian civilization: "Time was when the unthinking citizen looked upon a missionary as an enthusiastic sort of 'crank' who was leading a more or less idle life going through the motions of teaching religion to people who could not understand it. Such a conception is out-worn; it does injustice to the men and women who carry the flag of Christian civilization, who give a tendency to individualism, and thus to popular self-government the world over, and who are putting into practical operation before the eyes of those they would influence the beneficient doctrine of the brotherhood of man and the fatherhood of God. They are the pioneers of Christian civilization."

Mr. Taft, like all men who read and observe for themselves, has caught a glimpse of what foreign missions have done for the world, and are doing; and such become missionary advocates and adherents.

Returning then to our original proposition: Christian missions are in the air; the most learned men are studying missions; the best writers are printing much about missions; the best books are on missionary topics, and the noblest vision of our time is that of "The whole wide world for Christ."

What are *you* doing, beloved SUN reader, to acquaint yourself with missions, and to lend a helping hand to this holy and heavenly movement? The "crank" has made out his case, and the missionary question has become worth while. The man who does not know this is not acquainted with the day in which he lives, and the very greatest question of that day.

THE PUBLISHING HOUSE

The Committee on Publications of the Southern Christian Convention, and since its incorporation and by a provision of its charter, acting as Directors of the Southern Christian Publishing Company until the stock-holders shall duly and legally elect their Directors, (soon after the next session of the Southern Christian Convention), met in the office of the Publishing House Thursday morning, January 15, all members being present, to wit: J. O. Atkinson, Chairman; W. C. Wicker, Secretary; Chas. A. Hines, Treasurer; Revs. W. T. Walters and I. W. Johnson, D. D. This was the first regular meeting since the beginning of the enterprise, and its purpose was to cast up accounts to date, look into the past as to investment and results, to more thoroughly organize the work, and lay plans for the future. It was indeed gratifying to learn that the House had begun so well and achieved so much in so short a time. Beginning actual operation less than nine months ago, we found that we had an investment of $18,636.50, distributed as follows:

For lots and building	$ 4,876.54
Machinery and equipment	9,933.72
Incidentals, interest and insurance.	1,023.30
Salaries, furnishings and stock on hand	2,802.94
	$18,636.50

The House was due on December 31, 1913, on outstanding bills, notes and accounts, $5,000, and there was due the House for work done and on stock subscribed $4,200. Up to December 31, 1913, the Company had collected on work done $4,593.80, having begun printing in April.

In order to pay off all indebtedness and have a sufficient surplus with which to discount bills, meet current expenses and maintain credit, it was decided to place stock to the amount of $20,000, of which amount $16,200 has already been subscribed, and cash paid in on same to the amount of $14,150. The Directors were more than gratified at the amount of work coming into the House unsolicited, and at the reputation which the House has already established of turning out first-class work only. When it is remembered that the last session of the Southern Christian Convention passed a vote, authorizing this Committee as it might deem best, by the consent of the Executive Committee, to establish a Publishing House, and bearing in mind further that several months elapsed before steps were taken leading to the organization, it is doubtful if any enterprise projected amongst us ever met with such liberal response, ready support, universal sympathy and extensive patronage. It was found that the amount of work that the company could get to do would be limited by the output of the House, and unless there is some serious mishap, or providential hindrance more than is now seen, the House should be not only well established, but paying a dividend within another twelve months, to all shareholders. The fact is that there was a wide and unworked field for a Publishing House, and the strange thing is that a beginning in this direction was not made years ago. We believe that there will be rejoicing everywhere to know that the House gives promise of success and great usefulness in the future.

Mr. E. D. Fowler, a practical printer and business man, and formerly manager of the Oxford Orphanage Printing Plant, was elected General Manager for the coming year and Treasurer of the corporation. Mr. Fowler has been in charge of the plant since Mr. Montgomery's retirement the first of November, and has proven himself worthy, capable and efficient. We feel that, under his management and control, the plant will develop a far greater output within the next twelve months than that yet attained.

We earnestly solicit our friends everywhere to patronize the House and thus help it on to greater efficiency and success. There are various ways in which this may be done; first of all, send to the House for any and all kind of printing that you wish done, commercial work, engraving, or what not. If you wish any of the remaining $4,000 in stock, par value $50.00 the share write us at once. Help by every effort within your reach to increase the circulation of The Christian Sun. Send us orders for Bibles and religious books. Speak a good word for the House, and stand by us in these days of our infancy and, unless all signs fail, The Southern Christian Publishing Company will be an institution in which all of us will within a few years share a pardonable pride.

THE CHAUTAUQUA

SUN readers should bear in mind, talk about, pray and plan for the Seaside Chautauqua and School of Methods of the Christian Church to be held by the Christians at Virginia Beach, July 20-26, 1914. For several weeks a capable committee has been at work on the program and we are assured that this work is being done thoroughly and well. Rev. W. H. Denison, D. D., Norfolk, Va., is President, and he will at an early date give to SUN readers something of the plans being laid, who should attend, and the work that will be done. The speakers are being engaged, and are already preparing for the occasion, and every indication points to the most helpful, enthusiastic, representative, and largely attended gathering the Christians of the Southern Convention have ever held. Churches, societies, Sunday schools, should plan to send representatives, and individuals, men and women, throughout our borders should make up their minds, the Lord willing, they will attend this gathering of Christian workers. It will be unique in our history, and should prove epoch-making.

RECEIVING THE WEAK

Our good Dr. J. P. Barrett in a very incisive editorial in a recent Herald of Gospel Liberty makes this observation, "Years ago we heard a man who had lived in the depths of sin and in the bonds of iniquity say, that, when he was converted, he expected confidently, yea, joyously expected, to have the hearty sympathy and the help of the church people, in his efforts to live a Christian life, but to his amazement he found them to be his critics."

We presume this has been the bitter experience of many a new convert; that the ones he expected to receive him with words of welcome and good cheer, were the first to criticise him, to doubt him, to question his sincerity, to wonder if he will hold out.

It may not be generally known, but there is a whole book of the Bible, not a lengthy one, but an entire one just the same on this very theme. I refer to Paul's letter to Philemon.

Onessimus had been a slave, and so, well known to Philemon, but had robbed Philemon, treated his master shamefully and fled to Rome. Then under Paul's preaching Onessimus became converted. Paul decides to put both master and former slave to the test of Christian discipleship, and so sends Onessimus back to Philemon with a letter, and with the injunction that the former master be not suspicious or critical of his new convert, but receive him with gladness and with entire confidence and full fellowship. Turning the cold shoulder upon the new convert, questioning his sincerity, doubting if he will hold out, is not the biblical way, is not the Christian spirit, and has sent many a weak and fearing one back into the bonds of sin and shame and iniquity. Should we not rather obey Paul's injunction (Rom. 14:1) "Him that is weak in the faith receive ye, but not to doubtful disputations."

THE CHRISTIAN SUN CAMPAIGN

All we ask is a square deal and a fair chance for THE CHRISTIAN SUN. Through these years it has done its best for other and all the enterprises of the church. It has published far and wide the work of the local church, and done all within its reach to make the churches strong and the members loyal. It has, in season and out of season, preached missions, taught missions, plead for missions. It has tried to strengthen the Sunday school, build up the Christian Endeavor and keep up interest in the prayer meeting. It is the child of the Convention, a friend to every Conference and an advocate of every good cause in each. From the beginning it has championed the cause of Christian education in general, and Elon College in particular. It is the staunch advocate and faithful guardian of our Orphanage, and preaches charity for the needy, homes for the fatherless, and help for the afflicted.

Brethren and beloved, we one and all know that these things and more than these, are so. Now THE SUN comes and makes a plea. It asks simply a square deal. In order to make the enterprises which it advocates respectable it must itself be respectable.

Shall we maintain it at its present size and form and print, or must it go back again to smaller print, form and dimensions?

This is the question our pastors have in their power to answer, and the one which they will answer between now and April 1st. Unless we secure one thousand new subscribers we must go backwards. What say our pastors and friends? THE SUN asks a fair show and a square deal now.

NOTES AND PERSONALS

—Rev. J. S. Carden, Durham, N. C., was an agreeable visitor Monday. Bro. Carden is one of the SUN's good friends and is working to help increase its circulation and usefulness.

—Rev. W. H. Denison, D. D., sends us Number 2, Vol. 1, of "Temples Echoes," a four page folder issued in the interest of his church. Bro. Denison is ever on the alert for that which helps in church work.

—"I mean to write once per month for THE SUN during 1914" writes one of our very best and busiest pastors. We trust that other pastors will join that one in this blessed New Year's resolution.

—The First Baptist Sunday School of Lumberton, N. C., gave to the Thomasville Orphanage last year $1,091.98. The school expects to do more for the Orphanage in 1914, as its first collection, already taken, amounted to $94.13.

—Rev. C. H. Rowland, D. D., gives a sermon this week that should be read carefully and considered diligently by young men who read THE SUN. Bro. Rowland, by our urgent request, will give several sermons to young people during the year 1914 through THE SUN, and they should have wide reading.

—There were killed by automobiles in the city of New York during 1913 three hundred and two persons, of whom one hundred and forty-nine were children. In 1912, in the same city, two hundred and twenty-one persons were killed, of whom one hundred and three were children.

—"My field requires that I preach nineteen sermons and travel 785 miles every month. I serve six churches and have four extra regular preaching places." The above is taken from a letter printed elsewhere in this week's paper, and many can guess even now, before reading that letter, who it is. For who else in all our number is so busy, and so happy, as he?

—Rev. J. W. Wellons, D. D., in his 89th year is one of our busiest men, and most hopeful. He is compiling for publication at an early date a Handbook for Daily Devotions in The Home, and hopes to see a wide circulation of the booklet as soon as ready. Bro. Wellons believes that the hope of the home is daily prayer and family worship, and is preparing this work with the desire to help in this good cause.

—We had the first death, last Tuesday, in our Orphanage family. Superintendent Cox tells of the sad incident in his department. It was indeed a solemn moment when the 58 children in the Orphanage gathered to pay a last tribute of respect to this departed one of their number; and to witness their marching with sad hearts to the station to see the departure of the body. Services were held at the Orphanage, and at an early hour Wednesday A. M., the body was started on its journey to the Suffolk, Va., cemetery. The bereaved mother and her surviving son have our deepest sympathy.

—President McReynolds, of Defiance College, Ohio, recently started on a trip to California and to Panama, off for a well earned rest. His last morning at Defiance, before leaving, was made exceedingly pleasant, so a Defiance daily paper prints, by gifts and agreeable remarks on the part of the students. The spokesman for the students is quoted as saying, "President McReynolds, the students, knowing that you intended to begin an extended journey soon, desire to present you this traveling bag as a token of our appreciation of you and your services to us." The Faculty through its representative, the dean, also presented a gift and words of gratitude and esteem. The President, taken by surprise, in replying said, "I have attempted to be a friend of each student. These tokens of appreciation encourage me to believe that I have not altogether failed in this attempt, and they mean more to me than I can express." No man carries a heavier burden of concern and anxiety for young men and young women committed to his training than a conscientious, consecrated college president. And few indeed are those who know or realize anything of his constant anxiety for the success and righteous conduct of those for whom he is responsible. President McReynolds seems to be making good at Defiance, and has the sympathy, support and co-operation of faculty and students.

The Desolate House

There is no Jewish nation, but a Jew is a Jew, whether one or two in any nation on the globe. He may speak a different language, and live under an altogether different government from that of his brethren, but he is a Jew still. He has been persecuted, maligned, driven out, a wanderer on the face of the earth: still he thrives, and multiplies. There are today, according to the Jewish Year Book, 13,052,846 Jews in the world, distributed as follows: In Europe 9,950,175; in Asia 484,359; in Africa 404,836; in America 2,184,061; and in Australia 19,415. And yet this scattered people, this people without a common tongue, a nation without a country, an army without a flag, a homeless host without a leader, are those whom our Savior sought first of all to serve and to save, and over whom, just before His departure, He uttered His ever memorable lament: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under the wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23: 37-39.) There is nothing on this earth that has made so many hearts and homes and peoples desolate as wilful rejection of the Son of God.

Happiness is a roadside flower, blooming on the highway to usefulness.

THE YOUNG MAN'S VISION

A SERMON BY REV. C. H. ROWLAND, D.D., FRANKLIN, VA.

"This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee."—1 Samuel 17:46.

IT WILL BE a dark day for the church when the young men shall see no visions. It is a blessing, and shows progress in any nation or church, when the young men see visions. We need to rejoice when the young men see dead giants, and victorious armies, and are not "disobedient to their heavenly visions."

The text tells us of David, the shepherd boy, when he faced the giant Goliath for the first time. He looked upon the giant, and said, "This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee." He saw in his vision a headless giant, and a great victory for the army of Israel. He was privileged to see his vision a reality. David had as little to inspire him to visions as any one. He was the youngest son, and was expected to be servant to his older brothers. He was shut off with a few sheep, and had very little advantage, but it did not shut off his vision.

It will be profitable to consider some of the visions of this young man, David, and his faithfulness to them. He saw himself as a shepherd, and in his faithfulness to his flock, a lion and a bear lie dead before him. A musician loomed up before him, and he became master of the harp, and played before the king to drive away an evil spirit. He saw himself a great soldier, and before he came to manhood a giant lay dead with his head severed from his body.

These incidents quickened his vision, and we hear him say, "The Lord is my Shepherd." His music is no longer earthly, but heavenly, for he declares, "He hath put a new song into my mouth, even praise unto our God." He learned that the battle was not his own, for he said to the giant, "I come to thee in the name of the Lord of hosts."

We have not given you a fancy picture, but one true to life. We need to stop and ask, "Young men, what are your visions, and have you been disobedient to them?" Your visions are in terms of things known. Isaiah saw the Lord as a King on His throne, as he had seen earthly kings; Amos saw a plumbline in the hand of God measuring His people; Joshua had a vision of the Captain of the Lord's hosts; Peter saw a sheet let down from heaven with clean and unclean beasts in it; Belshazzar saw a hand writing on the wall. In these visions were seen the destinies of the future. Isaiah was a faithful subject of the Divine King; Amos lived up to the heavenly measurement; Joshua followed the Captain of the Lord's hosts; Peter learned that the Gentiles could be cleansed by God, and that he should not call them common nor unclean; Belshazzar's vision revealed his own doom.

SOME HEAVENLY VISIONS

Young men, if you have visions that bid you do that which you are not able to do, they are not heavenly visions. The Lord knows your circumstances, and if you want to follow your visions you can, for He will help you. Mr. A. W. Hutton said: "The dreams of boyhood are mostly dreams of realized ambition; and such dreams need, it is true, purification by the motives of religion; yet they are not to be despised, for ambitions are often noble in themselves, and the youth who in a kind of vision sees himself as a man living and acting as he would wish to live and act is really helped towards the realization of his ideal by his visions."

Many of you have visions of influence and usefulness. It is God endeavoring to reveal to you the possibilities that are within you. Such visions are exciting, when you see that they can be realized only through long and careful training. You no doubt feel your ignorance, and know that poverty faces you, and when you turn to those nearest you, they give you no encouragement. You look for help in various directions, in order that you may make your visions a reality, but it seems that every one neglects you.

Some of you see wealth and commercial power, but your income is meager, and your business is small, and competition is so sharp that you are tempted to be disobedient to your visions. Your opportunities may be limited, and many round about you have accomplished so much, that you are ready to give up in despair. Moses had a vision of what those poor slaves of Egypt could be, and he set himself, by God's help, to make the vision real.

Not a few of you have visions of goodness and spiritual attainments. Young men, I have great faith in you. God bless the young men. You know your own imperfections, and you are often tempted to give up. Some of you may be weak, and think it is useless to make an effort. No doubt some of you discredit your abilities, and have been disobedient to your heavenly visions. Paul endured infamy and death, if only he might reduce his vision to fact, and make his high imaginations actual realities. Your true ideals, of personal life and service for man's sake, are of God.

HEAVENLY VISIONS BENEFITING

The vision of a headless giant inspired David, and he profited by his vision. He sought not Saul's armor, but he prepared to do his best with his own sling, and a stone. He had to have self-respect before his sling and stone could be used effectively. You must have self-respect before you can profit by your visions. The world is looking to you for your own rating. You stamp the value upon yourself and will never pass for more. The only way to have self-respect is to deserve it. Young men, respect your appearances; respect your ability; respect your conscience. The old Scotchman was right when he prayed that he might have a good opinion of himself, for he wanted other people to respect him.

It is very necessary that you have self-confidence, if you make your ideals real. Self-distrust is the cause of most of the failures of life. David believed that he could, and he did. You need to get fixed in your minds that you can use all the ability that God has given you, for good. If you have self-confidence that does not inspire faithful actions, it is egotism and will make you contemptible.

In order that your visions may become realities, there must be concentrated and consecrated energy. Decide what ought to be done, and then do it or die. No one can be a failure who pursues a worthy object with all of his powers. There must be one overmastering idea, and one unwavering aim. "Scatteration" is the curse of any life. The thing must be done, not through some one else, but by my own hand, divinely guided. It is not the great worker, but the one who works at one thing. Not a whole army, but one giant must be slain.

OBEDIENCE TO HEAVENLY VISIONS REWARDING

The divine revelations that come to us will affect our thinking, for good. David was so impressed with his vision of a dead giant, that he thought that there was not anything too great for God to accomplish through man. Paul's vision made him think of sin as he never had before, and it caused him to abstain from the very appearance of evil, and he kept the revelation of Jesus Christ ever in mind.

"After it, follow it,
Follow the Gleam."

Your visions will affect your work, and make you more expectant. David went forth with only a sling and a stone, to meet a giant with a spear like a weaver's beam. Remember that it is not kings and heroes alone who are privileged to see visions, and color their work by them; it is ordinary folk like ourselves who hear these voices from heaven and these calls to duty. You will become heroes in God's eyes, if not in men's, by obeying these calls. There is no doubt, if you obey one heavenly vision you will be rewarded with the gift of another.

The vision of God is, to those who possess it, a most precious thing. By it the character is to a great extent fashioned, and the sympathies are enlarged. Those who possess not visions, ought to be objects of deepest compassion, for we read, "Where there is no vision, the people perish." Heavenly visions will enlighten and inspire you for all aspects of service. They will reveal the finished course, and make known the Master's approval.

Young men, you have had your visions of success, of influence, of great and good men, and of Spirit-filled men. Will you not turn your whole thoughts to Jesus Christ, and believe on Him with the whole heart, and accept Him as your personal Savior, and make your visions a reality? Then the Lion of avarice, the bear of envy and jealousy, the giant of corruption, and the army of sin will either be slain, or driven from the field. Will you make Him your Guide and Captain? For whosoever catches a glimpse of Him gets the highest and holiest vision.

LYDIA

BY REV. J. J. SUMMERBELL, D. D.
(Furnished by Rev. Carlyle Summerbell, D. D.)

About the year 47, of the Christian era, two self-supporting Christian missionaries crossed the northern part of the Aegean Sea, from Asia into Europe. They proceeded a short distance from the place where they landed, and came to Philippi, the chief city of the district at that time.

In this city the dominant influences were intensely saturated with the traditions and patriotism of Rome, partly on account of the great battles fought in the neighborhood, and partly on account of its being a city largely settled by Roman soldiers. The moral forces, however, governing in any such community in that age, were so corrupt, that it would be revolting to describe the practices of society, either public or private.

The missionaries had been led to cross from Asia into Macedonia, in which this wicked city was located, by a vision which Paul saw in the night of a man of Macedonia, "standing, beseeching him, and saying, Come over and help us." But after their landing in Mace-

donia, there is no definite record of the causes that led the missionaries to the wicked city of Philippi. But we may conjecture that in their vague quest for an opening for the gospel, they drifted with the ordinary currents of travel to the metropolis of the district.

There they tarried for days; and, possibly, accustomed as they had been in early life to the moral purtiy of Jerusalem which was dominated largely by Jewish traditions and customs, and from which the missionaries had been brought under still more spiritual experiences of the Christian congregation in Antioch, they may have become depressed in spirit by the sights of vice and cruelty abounding where Roman usages were supreme. If so, we easily understand how natural it was for them to seek for Jews, a people who might understand their message, which at first would be but foolishness to the pagan.

Probably there was no synagogue of the Jews there, as there was at Thessalonica, whither the missionaries later journeyed, and as the record says, "where was a synogogue of the Jews." But, looking for something more reasonable than heathen worship, and for an opening for the gospel, when the Jewish Sabbath day came, Paul and Silas went forth to a river side, where they might possibly find a place of prayer, where worshippers of the true God might be found.

The incident reminds us of the Hebrew captives in the strange land far to the east centuries before, where they hanged their harps on the willows, and where their masters asked of them the songs of Zion.

But Paul and Silas found some women at the river side at Philippi, who had gone there to pray; women who probably were Jewesses, and worshipped the true God. To them the missionaries preached Jesus; Jesus the Messiah of the Jews; Jesus the Christ for the Greeks; Jesus the crucified; Jesus the Savior of all; Jesus the risen; Jesus the Son of God. To these women, trained in the Jewish Scriptures, and looking for the Hebrew Messiah, the message was no blind superstition, or pagan poem. It was simply a matter requiring proof. And Paul and Silas were men qualified to give evidence entirely convincing to every heart inclined to righteousness.

There was one woman there especially, about whose personality and history we are interested in this discussion:

"Lydia, a seller of purple, of the city of Thyatira, one that worshipped God" (Acts 16:14).

The phrase, "seller of purple," does not mean merely a merchant in dye-stuffs; but a dealer in a high grade, or expensive class, of dyed goods.

Her heart the Lord opened to the message of the missionaries; she gave heed unto the things spoken, and accepted the gospel. We have no means of knowing anything about her experience in conversion beyond that, except as revealed in the brief statements that follow, relating to her conduct. But she was baptized; also, her household. Her influence over her family was clearly definite.

This woman merchant from Thyatira was so. From that time it was their home while no mere peddler or transient drummer: for she invited the missionaries to take up their abode in her house, and persuaded them to do in Philpipi, except when their feet were fast in the stocks in prison. And the house of Lydia, we infer from language in the 40th verse of this chapter, became a place to which the converts of Paul and Silas resorted for Christian association. For we know that when they were released from the prison they went straightway to the house of Lydia, to confer with the brethren, before they departed from the city. It is evident that the disgrace to her guests from the scourging and imprisonment to which the magistrates had subjected them, did not cause her to waver in her hospitality.

And hospitality was not an insignificant matter in those days. There was a night when travelers came to Bethlehem, in Judea, and "there was no room for them in the inn." There was no room for them in the inn; and yet that night the angels shouted, "Glory to God"; for the Savior was born, and laid in the manger; because there was "no room for" Joseph and Mary in the inn.

But at Philippi, in Macedonia, the business woman, Lydia, invited the homeless missionaries, Paul and Silas, to her home. They accepted the invitation, and obeyed the Lord's command, given long before to his missionaries, "And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide ye till ye go forth."

Let us here pause to remark that the first house to which Christianity was welcomed in Europe was that of a woman, a merchant of the commercial city of Thyatira, of western Asia. The second house in Europe that is specifically mentioned as extending friendly hospitality to the missionaries, was that of the jailor, at this same city; who, after he was baptized, brought Paul and Silas up into his house "and set food before them." But Lydia's house was still their home.

But Paul and Silas were asked by the magistrates to leave the city, and we find in the New Testament no further mention of this hospitable merchant of Philippi, by name. But when we think that she was the first convert in Europe, we are wistful for more information concerning her. Imagination in vain lays hold on the scenes of that Sabbath day by the river side; we do not even know the words of the preacher, the number of converts, the hours spent in preaching or expounding of the Scriptures. We do not know whether Lydia was a married woman, or a widow. We do gather that she was respected by her immediate friends: for we read that "she was baptized, and her household." On account of the fact that Paul was not zealous to baptize every one who seemed to be a convert, as we learn from the first chapter of 1st Corinthians, where he writes: "I thank God that I baptized none of you, save Crispus and Gaius. * * * And I baptized also the household of Stephanus: besides, I know not whether I baptized any other"; it is likely that his baptizing of her household was induced by her recommendation as the head of the family, as well as by the apparent experiences of the converts. For in a matter of that kind, her practical sense as a respected and known merchant of purple goods, and evidences of high religious character, demonstrated by her coming to the Jews' place of prayer to worship on the Sabbath, thus losing for that day the traffic of her business house, would have influence with Paul to induce him to baptize the members of her household who seemed converted. Her household seems to have been so large that the historian refrains from mentioning names; or even saying, sons, or daughters.

We may assume, then, that she was a woman of known high character and respectability, respected by her household; also a woman of financial standing, able to entertain the missionaries at her home, relieving them of the offensive heathen surroundings which had hitherto distressed them.

And when we read her invitation, so wistful, almost pathetic, recorded by the historian in these words: "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide," we become interested in her personality, because of the delicacy and mental cunning of that appeal, "If ye have judged me to be faithful"; thus making it appear as if she would be honored (as, indeed, she was) by their becoming her guests; and also putting upon them the indecorous act of refusing her, as if she were not "worthy," whom they had just baptized, with her household. Possibly unconsciously she reminded them of Jesus' command to his disciples, when entering a city to seek out in it who was worthy, there to abide.

And when we read the further record of the historian, "And she constrained us," we are compelled to witness a convert eagerly trying to help the homeless missionaries, or a convert hungry for the continuing privilege of hearing the gospel which would naturally follow their lodging at her house.

By a not unusual association of thought, our minds turn to another woman who became a hostess to a preacher of the gospel in Judea, where Jesus was traveling with his disciples near Jerusalem, and at the village of Bethany, "Martha received him into her house," and Mary her sister sat at his feet and listened to his word.

But Lydia, after the time that Paul and Silas return to her house from their persecution by the Roman magistrates and they depart from the city, is no more mentioned in the sacred history, unless it be by the meaning of the apostle Paul in some way understood by the church at Philippi, when he wrote from Rome to them as follows:

"Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved. I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life" (Phil 4:1-2).

This epistle to the Philippians was probably written fourteen or sixteen years after the arrival of Paul and Silas at Philippi; that is, in the year 61 or 63.

The fact that the cause of the epistle was to acknowledge a gift to him, sent by the church at Philippi, while he was a prisoner, suggests to us the benevolent activity of the rich convert, Lydia, who so long before had extended the hospitality of her house to the missionaries, when she was first converted. But the great lapse of time makes us lay more stress on that feature of the letter; the non-mention of her name, although he mentions the names of two other women: Euodia and Syntiche.

It is not necessary for us to assume that on account of the long time from the conversion of Lydia, she had passed from the city below to her heavenly home; although that is possible. If that be the explanation of the non-mention of her name, it is a pleasure to us in reading the whole epistle, to observe the deep affection which Paul manifests for the *church* at Philippi, the *benevolence* of the church, and its certain *growth;* as is indicated by the mention, in the opening of the epistle, of "all the saints that are at Philippi, with the overseers and deacons" (Phil. 1:1). That the church had grown from the simple household of Lydia, in the fourteen to sixteen years, to one able to send great assistance to Paul in prison, is evident from the statements of Paul, and is corroborated by the mention of the *"overseers and deacons."* The church was large enough to require "overseers." We are naturally inclined to the belief that the influence of the wealthy, generous and hospitable Lydia had been helpful to the evident growth of the church.

But why was not her name mentioned by Paul? If she had still been at Philippi, being

(Continued on Page 7)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The influence of the kitchen over human life furnishes a field for scientific and religious investigation. The kitchen is the factory connected with every home where raw material is converted into manufactured articles for domestic use. Hotels, steamships, schools, restaurants, and military camps have this necessary factory. Allowing five persons to a family and one hundred millions for our population would give twenty million homes with as many kitchens. No statistics furnish us with exact data, and hence these figures simply illustrate the thought which this letter undertakes to express. The army of cooks in this country is larger than any other class. An army of twenty millions with butcher knife in hand is mightier than the army of Xerxes, or the hordes that overran imperial Rome. In one hand the cook holds the weapon of death; in the other, the weapon of life.

There are two methods by which cooks can kill: one by cooking too well; the other, by cooking too ill. Good cooks prepare dinners so temptingly as to lead appetite into excessive habits of eating, which result in diseases, without number, and premature death. Poor cooks prepare food in such manner that digestion is retarded, and disease forced upon the unwilling system. In the first case, eating is a luxurious pleasure; in the second, it is a task, unless the eater is ignorant of what good cooking is. In both cases the drugstore tries to undo what the kitchen has already done. Much of our religious effort is of the drugstore type.

The kitchen can be made to serve a noble purpose in the health of body, mind, and spirit; but it needs the co-operation of those who eat. There is enough of good food in the world to give the whole race wholesome meals; but much of it is spoiled in the kitchen and much of it is abused in the dining room. No doubt there are as many who do not know how to eat as there are who do not know how to cook. One of the arts, as yet unimproved, is the art of eating wisely. Most people eat too much. Before the flood "they were eating and drinking," and they have been doing so ever since; yet men do not know how to eat as well as squirrels and birds. It requires domestic science instruction to teach women how to cook and doctors to teach people how to eat. Eating and drinking in excess is largely habit: both need self control. Many eat away soul activity on Sunday and then think church services dull; they overeat in the week and then call nervous troubles overwork.

The temperance cause can never win its final victory till Christian people learn how to eat and how to drink other drinks than grog. Soft-drinks are fast doing the damage of the saloon, except the drunk. The kitchen, which ministers to more people than any other institution, is greatly abused by the ignorant and the learned—the high and the low. Such abuse not only weakens the body and impairs the mind, but robs the soul of spiritual delight.

What about the cooks? They deserve pity and praise. It is a pity that so many cooks do not have the knowledge nor the conveniences they need for their work. Poor rooms, poor fuel, inferior utensils, constitute the equipment for service three times a day through the whole year. It ought to be one of the best rooms in the house; for it is the only room that ministers to all. Cooks deserve praise for faithful service on small wages. Good cooks are worthy of family appreciation and family praise. The world needs more of them; for they hold the health and happiness of the world in their hands. The tin bucket brigade builds the ships, the trains, the houses and the machinery; but the cooks feed the world. Their labors enter into every living being three times every day.

No doubt the majority of these cooks are the mothers of the race and the lovers of mankind.

W. W. Staley.

WINCHESTER LETTER

Our revival service will begin the 25th of January. Dr. C. H. Rowland, of Franklin, Va., will do the preaching. There is a great opportunity here for doing good and we are hoping and praying for a great meeting. The union prayer services which are in progress here this week are being well attended.

The following contributions have been received:

Reported	$7,320.46
Mrs. J. K. Ruebush	3.00
Roy Richards	1.00
A. B. Richards	25.00
Rev. H. E. Rountree	1.00
Ray R. Rothgeb	2.00
Ever Ready Society	11.85
Ladies' Aid Society	15.00
Dr. W. P. Lawrence	1.00
A. Morris	1.00
Rev. N. B. Miller	2.00
C. E. Keller	1.00
Sam Rush	2.00
Mrs. Fannie Zirkle	1.00
Mrs. W. T. Walters	5.00
Total	$7,392.31

We are thankful for all these contributions.

W. T. Walters.

Jan. 8, 1914.

ELON COLLEGE NOTES

The Alumni Building Fund Bulletin, which is the campaign book to be used by the captains of the various classes of the College and by the "old guard" representatives in raising the $26,600 necessary to pay for the Alumni Building, came from the press of the Southern Christian Publishing Company Saturday and is being mailed, as rapidly as the office force can, to the Alumni and former students, constituting what Rev. B. F. Black calls the "old guard." This bulletin is a fine piece of workmanship mechanically and ought to be very influential in securing subscribers to the Alumni Fund. It contains ten or more fine illustrations of the building, outlines the plan of the campaign, and discusses in a plain, straightforward way some of the vital questions connected with giving and the relationship of Alumni to their Alma Mater. Eighty-three have already subscribed $133 each—a fine start this. Any one desiring a copy of this Bulletin can have it by addressing the President's Office.

Little Edward Beaton, the orphan who was reported as so seriously ill last week, died on last Tuesday. His remains were taken to Suffolk, Va., his mother's home, for interment. His death, being the first in our Orphanage, cast a gloom over the entire community.

Mr. V. O. Roberson, Belew's Creek, N. C., was a pleasant visitor to the College last week. He brought his son Foy down to matriculate for the winter and spring terms. He reports everything prosperous for a good year's work in his church. He also expects to attend the Southern Christian Convention in May.

Rev. J. D. Andrew, Newton, N. C., president of Catawba College, visited Elon last Saturday morning, conducting the daily chapel services and making a very appropriate address to the students. He has two Elon alumni in his Faculty—Prof. J. J. Ingle, who teaches Greek, and Miss Josie Pritchard, head of the Art Department.

There is general regret here that Dr. Martyn Summerbell was forced by imperative circumstances to cancel his engagement here for January 18-22. We are glad to be informed that this cancellation is only temporary and that the learned doctor will fulfill his engagement March 15-19. Dr. Summerbell is a favorite with all here.

The Christian Orphanage is this week building a water line from the 50,000-gallon steel tank of the College to its main building, so that it may have a permanent and wholesome water supply. Citizens along the line desiring to tap the main will be granted that privilege by conferring with Supt. Cox.

We were glad on the fifteenth instant to grasp the warm hands of Dr. I. W. Johnson, Rev. W. T. Walters, and Attorney C. A. Hines—all loyal alumni of the College. They were here attending the meeting of the directors of the Christian Publishing Association.

Sunday afternoon the Ladies' Missionary Society held its annual rally service. The men of the town were graciously permitted to attend and allowed to contribute $2.30 for the honor, being honorary members. Special music was furnished and there were two addresses by the men before the business session. The Society now has twenty-three members and several honorary members. It will use "Sunrise in the Sunrise Kingdom" as next year's tert book.

The Christian Endeavor Society at 6:30 p. m Sunday began its series of prayer meetings preparatory to the evangelistic services to begin the first Sunday in February. At the regular prayer service that followed this personal workers' conference, opportunity was given to sign the Quiet Hour Covenant, which pledges each signer to spend at least fifteen minutes daily, preferably in the early morning, in meditation and direct communion with God. More than one hundred signers were readily secured. The spiritual life of the student body and of the College community as a whole was never in a more satisfactory condition. "X."

THE SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

It is important that the readers of our church keep in mind the date of the Virginia Beach Chautauqua, July 20-26, also the strong program that is being arranged.

One of the speakers for that assembly will be Mrs. Fred Bullock of Waverly, Va. Her subject will be "The Girl." She will give four addresses and conduct a Mothers' Conference. The subjects of the four addresses will be:

1. The Girl in the Home.
2. The Girl in Business Life.
3. The Girl in Society.
4. The Girl in the Church.

Mrs. Bullock is a trained Sunday school worker and has made the above theme a special study. She has had much experience in Sunday school work in Ohio, and is now Teacher Training Superintendent of Sussex County, Virginia. She has been writing a series of articles for The Christian Sun on "The Cradle Roll" and they are attracting wide interest. We hope that many mothers and teachers of girls will be greatly helped by this series of addresses.

Warren H. Denison,
President.

1000 NEW SUN READERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. J. O. Atkinson	4
Rev. H. H. Butler	3
Rev. R. F. Brown	3
Rev. A. T. Banks	1
Rev. L. I. Cox	29
Rev. W. G. Clements	2
Rev. J. S. Carden	6
Reav. B. J. Earp	6
Rev. Jas. L. Foster	1
Rev. Stanley C. Harrell	4
Rev. J. W. Harrell	1
Rev. J. W. Holt	4
Rev. I. W. Johnson	8
Rev. J. Lee Johnson	53
Rev. P. T. Klapp	10
Rev. S. B. Klapp	11
Rev. J. V. Knight	1
Rev. A. N. McAbee	1
Rev. J. F. Morgan	1
Rev. N. G. Newman	2
Rev. J. W. Patton	4
Rev. C. C. Peel	6
Rev. H. E. Rountree	5
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. W. W. Staley	2
Rev. G. R. Underwood	2
Rev. W. L. Wells	3
Rev. W. C. Wicker	10
Rev. H. F. Wolf	1
Total	191

LYDIA

(Continued from Page 5)

so prominent, as the first convert, and the first one offering hospitality to Paul and Silas, surely Paul would have mentioned her.
she had departed from Philippi.

But we are not compelled, notwithstanding the sixteen years that had elapsed since the first mention of her name, to suppose that she had failed in her Christian faithfulness: for when Paul and Silas first preached to her the gospel, they had been able to do so, from finding her as a faithful Jewess in a heathen land at the place of prayer on the Sabbath day. That resolution and firmness of character that would cause her to be faithful to Moses, though in the wicked city of Philippi, would undoubtedly cause her to be faithful to Jesus. We need have no hesitation in that direction.

The only reasonable explanation of the nonmention of her name, when Paul was writing to the church at Philippi, then, must be found in the probability that she had departed from the city altogether. And in this connection we are not shut up to the explanation that she had departed to the heavenly home. There is another conjecture.

I call your attention to the fact that she had been a citizen of Thryatira, a city in the western part of Asia. For when she is introduced to the history, the following is the language:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us" (Acts 16:14).

This Thyatira had been founded as a Macedinian colony 300 years and more before the time of Lydia. Under Macedonian influences, undoubtedly, she had been led in the pursuit of trade to Philippi, in Macedonia, proper, and there heard the gospel.

Thyatira was a city of thriving industries, not the least of which was that of dyed garments, called purple. Lydia was a dealer in purple; that is, in dyed goods. The city still maintains its reputation for dyeing; and large quantities of scarlet cloth are sent every week to Smyrna. It was so active in its various trades, that guilds of them were formed in ancient times; to one of which there is allusion in the following passage in Jesus' letter to the church in Thyatira:

"And to the angel of the church in Thyatira write: These things hath the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass" (Rev. 2:18).

This refers to the bronze work of the city, for which it was famous, as well as for its dyestuffs, to the guild to which Lydia probably belonged, being a seller of purple.

The wealth of these centers of industry in western Asia in this period we can hardly understand at this day. If we turn to another of the seven churches of Asia, we find it located at Laodicea, a city so rich that, when once it was damaged by earthquake, the citizens refused aid from the government in rebuilding it. It was probably a center of banking. One of its citizens once gave the city the sum of $1,000,000, as we would call it in our money. This city was also engaged in the trade of goods; some of them in black, needing no dyeing, on account of being spun and woven from the wool of a certain kind of sheep raised in that country.

But Lydia was from Thyatira, and a dealer in purple goods; dyed goods of the more expensive sort. Her trade necessarily caused her to keep in touch with the city from which she purchased her goods. In going from Laodicea through Philadelphia and Sardis to Philippi, the traveler of those times would naturally pass through Thyatira. In going back to Thyatira to purchase goods, Lydia would naturally pass through Pergamos, where another of the celebrated churches of Asia was located.

In the Scriptures we find no statement as to who founded the church at Thyatira. Is it an unreasonable conjecture, that Lydia, after the church at Philippi became strong and numerous, remembering her relatives and business acquaintances at Thyatira, with whom she must as a prosperous merchant of the goods of that section have kept close communication, carried to them the news of the gospel which she had accepted at Philippi?

You all remember how Jesus once healed a demoniac, who then desired to follow him; but Jesus said to him: "Go to thy house, unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee." The cured man published the great news broadcast. Equally Lydia would incline to tell her relatives at Thyatira the good news of the Christ, who had become precious to her heart.

In those days the converts reading became missionaries. They did not require the help of a missionary organization in every case, with definite salaries fixed, although such aids tend to performance of work. They were sometimes sent by the brethren to distant lands, and sometimes sent by the Spirit of God.

Then it is easy to imagine that Lydia, the seller of purple of Thyatira, converted at Philippi, in Macedonia, in some business journey to buy goods at her old home in Thyatira, told the story of Jesus' birth at Bethlehem in Judea, and his death and resurrection at Jerusalem.

It is easy also for us to imagine that at first her message was ridiculed as impossible: for we remember well that a number of years before this time, when certain women at Jerusalem, Mary Magdalene, Joana, and Mary the mother of James, and the "other women" at Jerusalem, after Jesus had been crucified, told the disciples that he had risen from the dead, and that they had seen him, their "words appeared in their sight as idle talk." Much more would the word of Lydia seem like idle tales, so far from Jerusalem, and thirty years after the event.

Still more must we imagine the disbelief of the citizens of Thyatira in the word of Lydia at first, notwithstanding her business influence and connections: for she probably had not the power of miracle, possessed by Paul and Silas, to confound her opponents, and command their respectful attention and acceptance, or malicious skepticism and violent opposition. Lydia was only a woman, like Mary Magdalene; and Queen Esther; and Ruth the Moabitess; and Deborah, the mother in Israel; and Miriam, who watched her brother Moses in the ark of bulrushes in the River Nile; and Mary the mother of the Lord; and Martha, who "received him into her house." Like these, Lydia was only a woman, and she could not compel belief.

But as she journeyed backward and forward from Laodicea to Philippi, passing regularly on her business trips from Leodicea to Philadelphia, and from Psiladelphia to Sardis, and from Sardis to Thyatira, and from Thyatira to Pergamos, and from Pergamos to Philippi, ever repeating the news she had received of Paul, the news that John the Baptist proclaimed to Israel, and angels announced to shepherds, the time came that she was not alone: for hundreds of the witnesses of Jesus' bodily resurrection were still living; and when they came traveling among the regions visited by Lydia on her business trips, they would confirm the testimony of the practical business woman who had promptly accepted the arguments of Paul and Silas on that first Sabbath day at Philippi.

However it may have been, before the book of Revelation was written, churches had been established at several places in that region of country which Lydia would naturally visit; and to one of them, the church at Thyatira, her birthplace, the Savior wrote the following sweet words, although he immediately went on to point out the imperfections of the church:

"These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first" (Rev. 2:18-19).

That is, thy later works are more than thy former works. Thyatira was a church, with all its faults, that was an increasingly working church.

Possibly, Lydia had been living there, and had imparted to the church her practical business ability, so that it was a church of works, as well as of "love and faith and ministry and patience.' How suggestive of Lydia, are the words, "love and faith and ministry." It was at her house at Philippi, where Paul and Silas had been guests for "many days" (acts 16:18), that they "comforted" the brethren; and it was from her house that they departed when they left the city of Philippi.

I imagine that Lydia, in the latter part of her life, had returned to her relatives at her native city, Thyatira, there to pass her declining years, and that her influence made of that church, even if she had not founded it, a church of "works, and love, and faith, and ministry"; always so characteristic of the true Christian woman.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR JANUARY 25

Serving Jesus.—Read Luke 8:1-3; 9:57-62; 10:38-42.

Time.—At different periods. Last, Autumn, A. D. 29.

Places.—Galilee, Perea, and Judea.

Golden Text.—Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matt. 25:40.

In the preparation of this lesson we read every available writer, but in no place could we find the real heart of the lesson as in the words "Follow me," as recorded in the 59th verse. "Follow me" was the simple command. Human nature stretching out for a period of two thousand years has not changed in the respect of heeding the Savior's command. The same "Follow me" comes to you and to me every day in numberless ways, but many times we have some trivial excuse and let the call and the cause go unheeded. Serving Jesus, a simple, a good, a noble, a manly and womanly thing to do. Of all times, the Christ needs your service now, not after you have stored away a sufficient amount for the rainy day, or have transacted all your business; but *now*. He needs you and He needs me to serve Him. We can, and we should.

Ways of Serving

We look for times of great importance in which to serve Christ, and places of pomp and splendor, while the real Christlike spirit is to serve at all times and in places of lowest and of smallest concern. All about us are the little deeds to be done and the kind words to be spoken. Each day comes to us laden with opportunities for Christian service. The world is badly and sadly in need of our bits of sunshine and love.

"Do you know the world is dying
For a little bit of love?
Everywhere we hear the sighing
For a little bit of love."

Comments on Passages

When the Savior said, "The Son of Man hath not where to lay his head," it was not so much the mourning over a place to rest His body as it was His heart.

"Leave the dead to bury their dead" has ever been a confusing scripture to many. The first word "dead" is agreed upon by many good writers as meaning spiritually dead.

It was a custom in the East for a son to remain in the household till the death of the father, and this is probably why the man said, "Suffer me first to go and bury my father." The meaning is that he desired to remain at home till the death of his father. The father could not have been dead at the time, for burials occurred in the East on the same day the person died, and this man would have been at home attending the funeral.

CHRISTIAN ENDEAVOR TOPIC FOR JAN. 25

The Perils of Our Nation—Home Mission Meeting.

Bible References

Lawlessness.—1 Tim. 1:9; Gen. 3:11; Jonah 1:3; Eph. 5:6.

Vanity.—Ps. 39:11; Acts 14:15; 1 John 2:15, 16; Luke 20:46.

Impurity.—Eph. 4:19; Jas. 1:14.

Bribery.—Exod. 23:8; Prov. 17:23; Acts 8:18.

No topic of late has given us such chance and opportunity of discussing some of the most fundamental problems of our present-day situation. Perils, dangers that threaten our nation. Like the smallest creature and man, the great nation made up of all its citizens, is threatened with dangers. Nothing made of human hands and intellect so strong and mighty as not to suffer perils of some kind.

When we survey the field of the nation's perils, one must necessarily take into mind and consideration the things that daily encroach upon the sane and sacred things of a liberty-loving and God-serving country. And when we have done this, no patriot can fail to openly condemn such evils.

The saloon, race-hatred, lawlessness, the city slums, the immigration problem, the divorce evil and the idle rich, and such problems, present themselves when we begin to investigate the things most detrimental to our nation. These are the things which sap the life blood from any nation and leave it as the prey of the enemy. We call ours a Christian nation, and yet the saloon has full sway in many sections, the hatred between races goes on in our midst. While we strive to send missionaries to christianize the foreigner, the city slums remain unpurified, while in that same city thousands every Sunday sing, "I'll go where you want me to go, dear Lord," or "Make a blessing today." Thousands of men and women without religious convictions and Christian ideals flock to our country every year infesting our land with all kinds of beliefs, hoarding away our gold and sending it back to their homeland. Few of them ever become loyal citizens and liberty-loving countrymen.

The divorce evil becomes more popular, and the idle-rich grow up to fill our jails and penitentiaries.

When we have contrasted these things with the forces of Christianity, we are almost ready to join a debating society and choose the query, Resolved, That the world is growing worse. However, this is not the Christian's viewpoint, but rather to see the leavening process of religion and join it with full hope and work to eradicate these evils; and the true Christian Endeavorer will.

PERSONAL NOTE

We are the servant of the people and desire to serve as the people wish. But we cannot do this unless people will let us know their wants and wishes. So write us suggestions, brother S. S. worker or interested one, and we shall endeavor to carry out your wishes.

There will be very little reprint matter in this department, and we trust our feeble efforts shall be to, and for, the benefit of all.

Yours very sincerely,
C. B. RIDDLE.

ACTION OF ELON SUNDAY SCHOOL

The Sunday school at Elon College recently decided to give its total collection on the third Sunday to the Orphanage. We are sure that this action is in keeping with the spirit of the Sunday school and will be indeed gratifying to Brother Cox. Brother Superintendent, what does your school do for the Orphanage?

WHO IS WHO

Some days ago we received letters from two parties saying they did not know of their election as Department Secretary of certain S. S. work in their Conference, and for fear this should be the case with others, we have decided to give the names of officers and Department Secretaries of each Conference, giving one Conference each week. However, we shall give this time the officers and Department Secretaries of the General Convention, which are as follows:

Officers

W. T. Walters, President, Winchester, Va.
A. W. Andes, Secretary, Harrisonburg, Va.
J. O. Cox, Treasurer, Elon College, N. C.
C. B. Riddle, Field Secretary, Elon College, N. C.

Department Secretaries

Christian Endeavor—Dr. W. A. Harper, Elon College, N. C.

Teacher Training—Rev. H. E. Rountree, Greensboro, N. C.

Organized Classes—Chas. A. Hines, Greensboro, N. C.

Elementary Grades—Mrs. J. J. Lincoln, Wakefield, Virginia.

Cradle Roll—Mrs. J. L. Foster, Waverly, Va.

Home Department—D. R. Fonville, Burlington, N. C.

WHERE TO GET SUPPLIES

Often Christian Endeavor Societies desire to know where to get supplies for special occasions, for officers, leaders, committees, and general needs. When in need of anything for your society address the Southern Christian Publishing Company, Elon College, N. C., United Society of Christian Endeavor, Tremont Temple, Boston, Mass., Young People's Supply Co., Enid, Okla., or the Department Secretary will be glad to give information when possible.

THE SUPREME NEED

When I made my first journey round the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour, I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East, I was led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have His opportunity. Here and there He is accomplishing through on eworker what many workers could not accomplish where the hiding of His power is not discovered.

"Since then I have found the same thing exemplified all over the home field. God has His ways, and they are not always our ways. One of the most striking passages in the Old Testament is the One representing God's eye searching up and down the world trying to find a man whose heart is right toward Him, that He might show His power through that man. The discovery of that secret is the great thing needed all over the world today in our Christian enterprise, the discovery of the secret which enables God to find the object of His quest, that He may realize His consuming desire and show Himself strong."—*Dr. J. R. Mott, in Missionary Review.*

A rancher in California owns an alligator pear tree which he estimates to be worth in good cash $60,000. In fact it netted the owner over five per cent., or to be exact, $3,206, in profits last year. It is insured in the sum of $30,000 against fire and frost. When it is all too late we will learn the immense value of our trees, and come to appreciate them for their character, symmetry, power and productiveness. Among the great blessings given by the bounty of Providence must be reckoned the strong, sturdy, stalwart trees. Truly does an inspired one say, "The tree of the field is man's life." (Gen. 1:19.)

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

GIRLS' MISSIONARY SOCIETY AT WORK

The Girls' Missionary Society of Suffolk is doing good work. Aside from their dues they are supporting a girl in the Christian Orphanage, paying six dollars per month. They are having interesting monthly meetings. Recently they had "An Evening in Porto Rico." The Superintendent, Miss Mamie Holland, gave out questions to the members. The girls took unusual interest in answering these, and we give this week a paper written by one of the members in response to the request to give all the information concerning Santa Isabel and our work there.

It is indeed gratifying to see the young people showing such an interest and gaining information. We look to this Society for some of the future leaders in our missionary work.

SANTA ISABEL AND OUR WORK THERE

Santa Isabel is a splendid town of five thousand inhabitants, many of them well-to-do people. It is about twelve miles from Ponce and about five from Arus.

The political party in power is the Catholic element, and one of its prime purposes seems to be to crush out of existence the religion of our Lord Jesus Christ.

The inhabitants are divided into three classes: Catholics, who are the office holders, who are the proprietors of the adjoining cane fields, and who are the most prominent business men. This element is the backbone of the Catholic Church. They attend it, support it, and fight everything that isn't Catholic.

Then there is a very large class who hold to the ceremonials and holy days of the Catholic church, but have been drawn into Spiritualism. This pernicious teaching is quite as deeply rooted and grounded as Catholicism. Among their number there are many so-called doctors and healers. There are many demon-possessed, and casting out the evil spirits is a part of their healing. They are very deeply rooted in their belief, and it is harder to work with Spiritualists than with Catholics. To the highly excitable and imaginative mind of the Porto Rican Spiritualism appeals.

The third, by no means an insignificant class, are the sorcerers. The men and women who live in one part of the town are nearly all of this class. The things they believe in and the things they do belong to the "Black Art."

The work was begun here by Rev. Mr. Barrett in 1902. Rev. Mr. White was on the field about five months, and Miss Mishler spent two years in the town. We have here a church organization, Sunday school, Christian Endeavor Society, and a building which, while not at all adequate to the demands of the work, answers the purpose for the present. This building was bought in 1910. We own the lot adjoining us on the west side, and its location for a church is one of the best. It faces a beautiful Plaza or park we would call it, in the center of the town. The Catholic church is on the Plaza, and we trust that by the united efforts of the Young People's Societies, there may be in the very near future a Christian church on the Plaza of Santa Isabel.

Last October Mr. Juan Romero took charge of the work at Santa Isabel, and remained in charge until August 15, 1913. Mr. Juan Sanchez is now in charge of the field in the absence of Rev. Mr. Barrett, who is home on furlough.

Connected with the work at Santa Isabel, and not far distant is the village of Jauca. It, like Santa Isabel, Arus and Salinas, is on the main thoroughfare, and here we once had a good church organization, which is not now effective. We still hold the field, and Mr. Romero conducts public services there on Wednesday evenings.

The following are the 1913 statistics from Santa Isabel:

Baptisms	19
Total Members	35
Members of S. S.	75
Enrolled on C. E.	50

There were only sixteen members in 1912—an increase of nineteen in one year.

From Rev. Mr. Barrett's annual report for 1913 we find that the work in Santa Isabel has been more than ordinary during the past year. All departments of church work had a steady growth.

Are these facts and figures not enough to encourage us and to spur us on to better and greater things for missions, and especially missions in Santa Isabel, which, with its stations and outposts, is our very own field?

It is impossible for a person who can only give a part of the time to the work, to accomplish the results that could and would be accomplished by a resident missionary.

May our prayers, efforts, offerings and enthusiasm be greatly increased during the year 1914, and may we do our full part toward making it possible to send a missionary to Santa Isabel, to take charge of the work and give his or her entire time to it, so that the field may be properly cared for. Also let us work and pray for the church that is needed so much.

And when the report for 1914 from Santa Isabel is received, telling of the many things accomplished for missions and of the great progress made, may we not be justly proud of the fact that at least a part of these results were brought about by our offerings and prayers?

Is it not worth any sacrifice that we may make to bring these things to pass?

(Miss) MARY ANDREWS.
Girls' Missionary Society, Suffolk, Va.

AMONG OUR PEOPLE

Mrs. C. E. Newman reports a Woman's Missionary Society organized at Mt. Auburn in the E. N. C. Conference.

Another is reported from Lanette, Alabama, by Miss Sallie Lou Cobb.

Memorial Temple, Wakefield and Franklin are observing the Week of Prayer. There are many others doing the same. All our people need to unite in prayer for our mission work, not for a day or a week, but through the year.

The Society at Waverly are helping in the support of Miss Hamaguchi, giving fifty dollars of her salary.

The salary of Mrs. Watanabe is increased to $129. Third Church, Norfolk, makese up the difference, thus coming in with the Memorial Temple, Portsmouth, Rosemnot and Franklin churches in her suport.

Rev. D. P. Barrett is giving valuable aid in visiting among the churches of the Eastern Virginia Conference, giving addresses on the work in Porto Rico. His services will be of inestimable value in inspiring the people who may hear him. He spoke at Franklin Sunday, the 11th.

The Woman's Board of the Eastern Virginia Conference meets in Suffolk Tuesday, the 13th. They are meeting to plan for the best interest of the work of the year.

The Suffolk, Va., Society are pledged to the support of two outposts of the Sendai field.

THE TRYSTING HOUR

SCRIPTURE THOUGHT

"That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Jesus Christ" (2 Tim. 3:15.)

MEDITATION

God has not left the race without a rich treasury of His thought and purpose. This same God of the Hebrews and of the days of old, of Timothy and of the fathers, speaks to His children today. Well did Timothy's mother, Lois, give her personal attention to training her son from his youth in the sacred Scriptures, and well has many a modern mother, like the mother of John Ruskin, given the Bible first place in her scheme of education, and personally conducted this instruction. Well read the laws of the Hebrews: "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto the children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up." Well does the Church today use the latest and best means in the Sunday school to make the old Book real and beautiful and living to childhood and growing adolescence. When years come with their cares and age advances with its infirmities, they turn to the old Book as to a friend that never fails; they know where to find its springs, its fountain of gardens, its hopes and comforts. They know, because from childhood they have never lost for a day its sweet companionship, its inspiration and its star of hope.

This is the Book of Life, because it is the record of the experiences of men and women into whose lives God had come; the same God and Father who comes into our lives today. How often, under the guidance of His spirit, old and familiar passages and chapters take on new meaning, shed new light, give a before unrealized warmth and comfort. The Word of God is like a garden of flowers, fresh every morning, like a mine that yields up some new and precious gem at the end of each day, like a well of water that slakes the parched tongue and refreshes the body, like some rich and rare perfume, which unseen yet fills the whole house which reaches down and speaks the word no with its fragrance. How more and more the wellworn pages breathe and burn as a letter from a friend, a letter from the Invisible, which reaches down and speaks the word no bther voice can speak so well.—*New York Advccate.*

—General Villa, with his revolutionists, has taken Ojinaga, after only a few hours of fighting, and federal troops have fled in disorder across the border into Texas and have there been taken in charge by the U. S. army. There are twenty-eight hundred Mexicans—federal soldiers, six generals, and 1500 civilians in the fleeing army. What our government is puzzled about is the disposition to make of this Mexican mix-up.

CHURCH NEWS

RICHLAND, GEORGIA

Dear Dr. Atkinson:

I have just read the first issue of THE SUN for 1914, and enjoyed it so much I feel I want to give some expression to you and those who have helped to make THE SUN such an interesting and wholesome weekly visitor. I haven't written anything since our last annual Conference. I think we had the sweetest and best Conference I ever attended. I especially enjoyed it, it being held at Rose Hill church, Columbus, Ga., made it more interesting to me. It was a question with many of our people when we built there whether it was the right thing to do or not. I am sure all who attended the Conference are more than satisfied that it was the right thing to do. I think the work of our Conference was never in a better condition than now. I believe that there will be greater results internally and externally during the year 1914 than in any year in our history.

I am practically holding the same work that I had last year. My field is badly scattered and requires me to preach nineteen sermons every month and travel 785 miles. I am serving six churches and have four extra regular preaching places. I have a very pleasant work. I wouldn't exchange it for any work in the world. No man ever served a better people than the people of my field. They love me and keep me poor and that keeps me humble.

We are planning for some improvements in some of my churches that I hope to write of later. I am going to try and write at least once a month to THE SUN this year. If I don't do it, please remind me of my promise.

There was a memroial presented to the Southern Christian Convention in reference to the establishing of a high school or collegiate institute in the Georgia and Alabama Conference. I was not permitted to attend the last session of the Convention, but it was my understanding that a committee was appointed to look into the matter. What about it? It seems to me that this matter ought to be looked after. We have now about 2500 members here in these two states. We are too far away from Elon to patronize it largely. If we send our young men away to Elon College, they get out of touch with our work here and we can't give them the help they need. Whereas, if we had a school located here, these young preachers could get churches to serve that would keep them in touch with the work here and make it easy to meet their running expenses while securing their education. I believe we could open such a school with one hundred students next September from the families of our own churches. Will not some one champion this worthy and greatly needed enterprise, and bring things to pass? Well, I am in the fight for the advancement of the church.

Sincerely,

H. W. ELDER.

GRAHAM

I filled my appointment at this church last Sunday at 11 o'clock. This was the first appointment for the year 1914, and I was delighted to greet a congregation which was above the average. There were some present who had not worshiped with us before. These we were indeed glad to welcome in our midst.

The work here is moving on nicely, and we are going to try to make the year 1914 the best in the history of the church.

The Sunday school, which has been superintended for the last several years by Mr. Chas. D. Johnson, has been getting on nicely. Mr. Johnson is indeed one of the best laymen in the Christian church, and is doing a great work. He is always ready to do his part in any cause of the church. And our Graham church thoroughly appreciates his noble work in the church and Sunday school. On the first Sunday in this month Mr. Johnson gave up the place of Superintendent of the Sunday school and Mr. E. L. Henderson was elected in his place. So last Sunday one of the first things that impressed us in the Sunday school was the fact that we had a new leader in the person of Bro. Henderson, who is much loved by the church and Sunday school. He entered into his work with enthusiasm and tact and with a determination to fill his position of honor and trust with success. Bro. Henderson puts spice and variety into his work, and we are sure the Sunday school will do great things under his leadership. So with our new leader and his splendid corps of teachers, who are as follows: Chas. D. Johnston, our former superintendent, J. B. Farrel, Mrs. J. B. Montgomery, Mrs. E. L. Henderson, Miss Mollie Clendenin, and Miss Mary Harden, we feel confident that our work will continue to move on with deeper interest and even better success than it has in the past.

New Providence

Our work here is in splendid condition. At our last service we had a splendid congregation and a very interesting service. These are a splendid people to work with, and are ready to co-operate with their pastor in carrying on the work of the Master. The interest continues to grow, and we feel that this church has a great mission to fill. We expect to paint the new roof, which was put on the church some few months ago, in a short time.

The Sunday school here, with Bro. A. T. Walker as Superintendent, is moving on in a splendid way. And the interest continues to grow. On the first Sunday in this year there were more than one hundred present. The organized classes here are doing fine work. The Philathea Class is taught by Bro. A. T. Walker, and the Baraca class have as their teacher Miss Annie Williams, with Mr. Bean as assistant. The Junior Philatheas have as their teacher Miss Morrison, one of the teachers of the Graham Graded School, who is doing a great work in training the class of girls in her charge. The teacher of the Junior Baracas is Mr. J. A. Bailiff. The teachers of the small classes are Mrs. P. R. Perry and Mrs. Bettie Boswell. The Bible Class is taught by the Rev. Robert Parkes, pastor of the Friends' Church. All these are doing good work, and we appreciate their services and pray God's richest blessings upon them. As long as we have such a splendid band of teachers and other workers as we have at New Providence, we feel that the work will continue to go on successfully, and much good will be accomplished.

Haw River

I have only filled one appointment here. This is my first year with the Haw River people. I was very much pleased with my first services with them, and feel that the Lord is going to give us a good year. We will write more when we are better acquainted with the work here.

High Point

This is the mission point to which Conference asked me to go on the first Sundays in each month for this year. I accepted reluctantly, but felt that I might be used of the Lord to do some little good in this thriving city of the South. The outlook is hopeful here. We have purchased a lot in southwest High Point, and our church plans are almost ready. We expect to begin to build in a very few days. We will let SUN readers hear from High Point again.

I have enjoyed the work in my field since Conference very much, and I desire the prayers of the brotherhood that God may get glory unto Himself through my labors this year. J. F. MORGAN.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read this one carefully and then give me a chance to make you write me one very much like it. Here is the letter:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had

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Be cautious how you listen to tales of scandal. Learn to rebuke and silence the detracting tongue by refusing to hear.

It is a good thing to be rich and a good thing to be strong, but it is a better thing to be beloved by many friends.—*Euripides.*

We are so accustomed to a chivalrous reverence for women that we are apt to ignore the fact that they owe the position which they hold today entirely to Jesus Christ. They have no such place in India nor in the countries ruled by the religion of Mahomet.

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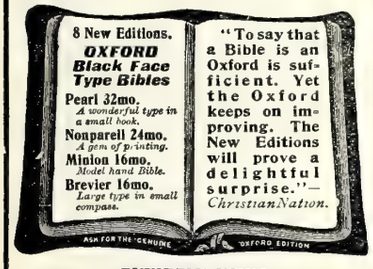
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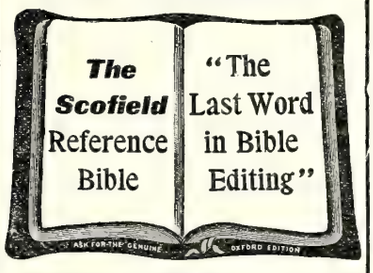

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lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as general renovator of the system. I prescribe it in my practice, and it has *in every instance* had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

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Amount brought forward		$151.54
Children's Dues		
Willard Johnson	$ 1.25	
William Gay	1.25	
Esther Gay	1.25	
Roy and Lillian Hand	.25	
Bettie Pearson	.25	
Esther Farmer	.05	
Mary Belle	.10	
Alphia Webster	.10	
Virginia Pearl Ayscue	.10	
William Staley Cheatham	.10	
R. P. Crumpler, Jr.	.10	4.80
Monthly S. S. Offering		
Ingram, Va.	$ 1.50	
New Lebanon	.62	
New Lebanon Baraca Cls.	1.00	
Rock Springs, Ala.	2.15	
Oak Grove, Gates, N. C.	.50	
Wentowrth	3.13	
Shallow Ford	1.25	
Berea, Nansemond, Va.	7.24	
Berea, Norfolk, Va.	1.13	
Suffolk	25.00	
Beulah, Ala.	.88	
Wadley, Ala., 2 months	1.97	
Lebanon	1.00	47.37
Special		
Palm Street Bible Class	3.00	
Tyler Bolling	2.00	
Nissen Wagon Co. (Donation on wagons)	55.25	60.25
Thanksgiving Offerings		
Oak Grove, Gates, N. C.	$ 7.00	
Johnson Grove	6.00	
Antioch	3.50	
Berea, Norfolk, Va.	7.87	
Mt. Bethel Church	3.35	
Howard's Chapel (additional	1.10	28.82
Total for the week		$141.24
Grand Total		$292.78

My Dear Children and Friends:

We are happy over so many nice letters and a good report this week. We are starting on the new year in earnest, determined to make this the best year yet. Many new cousins are joining in, and those who wrote years ago are coming to our rescue. We appreciate Sister Pearson's sweet spirited letter. She wrote to the Corner more than thirty-five years ago, and her love and interest in its work has increased with the passing years. She now rejoices over what has been accomplished, and is glad to have a part in the good work.

I wish to call attention to the Nissen Wagon Company's special donation of $55.25, which was half the purchase price of two wagons —one two-horse wagon and one one-horse wagon. The Orphanage is now well equipped with wagons. But one thing always calls for another. We need and must have harness. Unce Jim is hunting for it, and as scon as he can find another large hearted man like Mr. Nissen (but makes harness instead of wagons) we will have our harness. We are spending these first months in preparation—trying to get ready to work. Boys will work but they will do more and better work if you will give them good equipment.

All our sick ones are well again, we are glad to say; but pained to report the death of one of our number. Little Edward Beaton, the eight-year-old son of Mrs. Effie Beaton Brinkley, of Suffolk, Va., whom we reported criticially ill in our last letter, died at 5:10 p. m. Tuesday, January 13. He was sick only nine days- with bronchial pneumonia. Two doctors and one nurse did all they could, but could not stay the hand of death. His mother was summoned and reached his bedside four days before the end came. We are unable to express our feelings as we report this, our first death in the Orphanage family; but have the consciousness that we did everything we could for him during his sickness, and that he is now freed from all suffering and is in the better land. We carried the body to Suffolk for burial. To his bereft little brother and his heart-stricken mother we extend Christian sympathy, and commend to them the consoling and sustaining grace of Jesus Christ.

Gilmerton, Va., Jan. 11, 1914.

Dear Uncle Jim:

We are sending you our dues for the coming year, which are $3.75.

Wishing the Orphanage a bright and prosperous new year, we remain, Your true friends,

Esther, William Gay and Willard Johnson.

Thank you. We appreciate both your dues and the good wish for the new year. Will you not help to make the year bright for Uncle Jim and the cousins by writing a letter each month? Uncle Jim is learning to love each of the cousins and wants to hear from them often.

R. 1, Tifton, Ga., Jan. 11, 1914.

Dear Uncle Jim:

When we wrote before there was no Sunday school near us, but we have one now, at the school house. Was organized Sunday of Christmas week. We had a good time Christmas. We went to Grandpa Hand's. Here comes a grown-up cousin with us this time, one that we dearly love. Enclosed find 25c. for January and February. Much love to you and all the cousins.

Your niece and nephew,
Lillian and Roy M. Hand.

Uncle Jim is so glad you have a Sunday school near you. I know you will enjoy going. Soon we will be having monthly offerings for the Orphanage from this new school. I am sure you had a delightful time at grandpa's. We appreciate the new cousin which you present. Thank you for your missionary work.

Tifton, Ga., Jan. 10, 1914.

Dear Uncle Jim:

I want to join the band of cousins. I have belonged to the band, but it has been something like thirty-five years ago when I was small, and I still feel small. I have ever enjoyed reading the letters from the cousins, and I enjoy reading the CHRISTIAN SUN so much, and wish our preachers from the Alabama and Georgia and Alabama Conferences would write oftener. I am out of reach of our church and feel almost lost, but I shall ever love the Christian Church. I may not write often, but I will try to keep my dues paid up.

Wishing you and the cousins a happy new year. Enclosed please find 25 cents. Bettie Pearson.

Thank you, Sister Pearson. We feel honored in having you a member of our Band of Cousins. We appreciate your interest in and unfailing love for the Corner and CHRISTIAN SUN.

News Ferry, Va., Jan. 12, 1914.

Dear Uncle Jim:

I have been reading the Corner for some time and I want to join. I am going to try to write often. I have a good time playing with my dolls. I go to school and I am in the sixth grade. My teacher's name is Miss Shore. Enclosed you will find five cents. With love,

Esther Farmer.

Thank you, Esther. We are delighted to have you join in with us in our good work. I know you will make us a faithful cousin, and we are glad to have you.

Driver, Va., Jan. 14, 1914.

Dear Uncle Jim:

This is my first letter to you. I am also sending you a dime, and hope this will help to get away with some of the advertisements on this page. Your friend,

Mary Beale.

Welcome to you, Mary, we rejoice over the many new cousins who are coming to help us chase the advertisements off of our page. Write us a nice letter like this each month and watch the advertisements go.

Girard, Ala., Jan. 9, 1914.

Dear Uncle Jim:

I would like to join your cousins to help fill out the corner. I am in the fifth grade and go to Sunday school every Sunday. My Sunday school teacher's name is Vastie Jones. I will enclose ten cents. I am eleven years old.

Yours truly,
Alphia Webster.

We are grateful for new cousins and more helpers in our good work. We shall be glad to have a letter from you each month.

Henderson,N. C., Route 6,
January 12, 1914.

Dear Uncle Jim:

I was glad to get a card from

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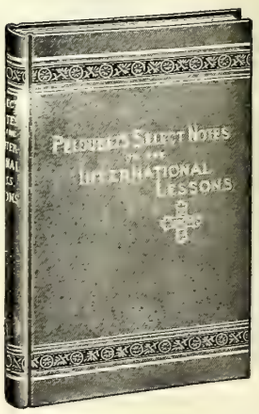

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No. 29	Ar. 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

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For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.
J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg., Opposite North Entrance Postoffice
RALEIGH, N. C.

you Christmas. I think it was nice in you to think of the little ones.

Uncle Jim, I had a nice time Christmas, and had a lot of Santa Claus given me. I am very busy now trying to walk, and I keep somebody else busy too. I go to Sunday school every Sunday at Liberty, and I enjoy going. I see so many children. I am too small to go in class yet. We had a Christmas tree and I got a nice little rattler, and I am playing with it now. Here is a dime my grandma gave me to send. With love and best wishes to you and the Orphanage family, Fondly,

Virginia Pearl Ayscue.

Uncle Jim is glad that Santa remembered you so bountifully. You are such a good girl is the reason.

Franklinton, N. C., Jan. 15, 1914.
Dear Uncle Jim:

I appreciated the nice Christmas card you sent me. Here is my December dime grandma gave me.

Sunday morning before Christmas while we were at breakfast in Roxboro, Santa Claus brougt me a large red automobile. I went to Sunday school and church, and then learned to guide it and run it that afternoon. The next day we came to grandma's and papa met us in Franklinton. Grandma was sick, but we enjoyed being together. We went to Millie's and spent Christmas eve. I wanted to bring my little cousin Florence Patricia home with me and keep her always. Willie gave me a red and green stocking with nine little brass bells on it to hang up for Santa Claus. I tasted my first mince pies there, but they didn't make me "see things at night."

When we returned that night, I received a package from Pontie. Papa and I opened it and had an interesting time making animals like the picture out of the blocks she sent. Then we hung long black stockings by the mantle and I had papa's hung by mine with the bells.

The next morning I awakened with a pretty little Christmas tree on a table near the bed. A little angel was hanging on the tree and a small Santa Claus standing by it. As soon as my first mirations were over, I said, "Mamma, why did Santa Claus bring a big tree last year and a little one this Christmas??" The tree was no smaller, but I was larger. Then I was dressed and ran to Grandma's room where she and papa were waiting for me. I took my stocking to the bed, pulled out an orange, apple, etc., and $5 gold piece and said, "A penny,"—I had forgotten gold coin, as I see it only once a year. As fast as possible I opened boxes and piled on the bed with joyous shouts, till Grandma and papa were almost snowed under. Silver knife and fork from Grandma and Aunt Annie; Bubble set from Florence Patricia, a quarter in the stocking toe from Willie, bubble pipe from William and Melissa Cook, red tie from Margaret and Annie May Rawls, drum from San Winston, Meccano No. 0, wooden alphabet and set of figures, toy money, books, Santa Claus puzzle, banjo, Indian suit and Kindergarten outfit. Papa told Santa Claus to bring the Indian suit. A 6-year suit and a close fit on a 4-year old boy, I tell you; a dazzling headband of red, white, blue and yellow feathers, and long trousers, and I felt like a real Indian chief. It was so rainy that I adopted the name "Big Chief Rain-in-the-Face." Yes, and there were red Puss-in-boots comfys, too, with white kittens around the top. They made less noise than my other shoes, so they were donned with the Indian suit, and how the little chief danced and played the banjo. I didn't realize it was raining outside, so no relatives would come that day. Papa asked me why we have Christmas and I told him, "Because Jesus was born on Christmas."

Wm. Staley Cheatham.

We are delighted to get your letter telling the cousins about your good time Christmas, and the many nice things received.

Stem, N. C., Jan. 16, 1914.
Dear Uncle Jim:

I have been having some mighty good times since I sent my last letter to you. Grandma Crumpler came to see me Christmas. After she left, I had good times visiting other little children in the community. Grandma Seymour is coming in about a week. I expect to have some more good times when she gets here.

Enclosed, find my dime for January. Love to all.

R. P. Crumpler, Jr.

Isn't it good to have grandmothers come to see us? They always bring so many nice things and give the children such nice times while they stay. We should all be grateful for grandmothers.

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Schedule of the trains leaving Elon College:

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No. 21—11:28 A. M. Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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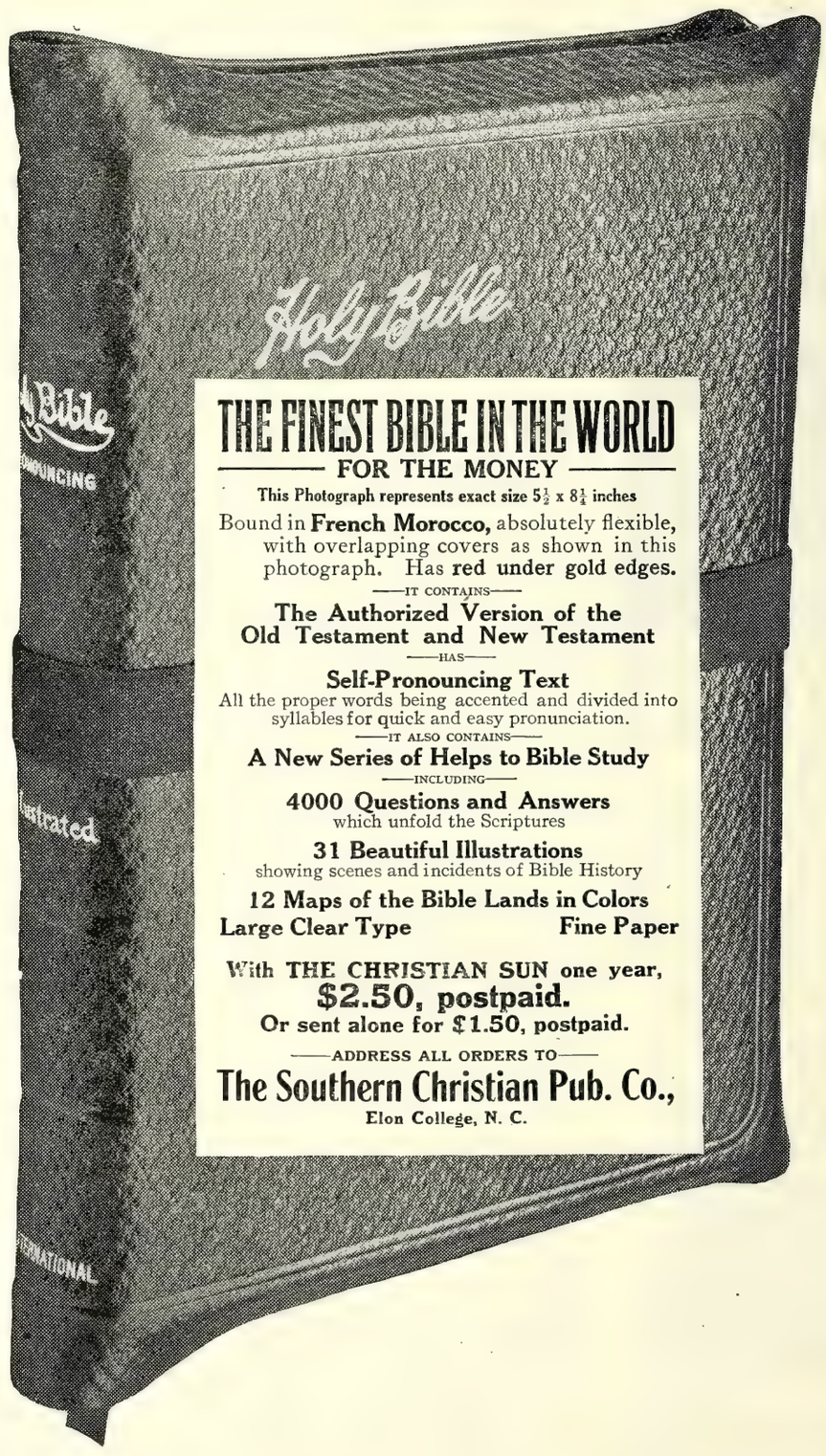

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J. O. ATKINSON, ... EDITOR

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OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Morgan

James Cheslie Morgan was born March 24, 1855, died January 5, 1914, aged 58 years, 9 months and 11 days. He was married to Miss Maggie I. Upchurch December 19, 1876. To them were born four children, J. B. Morgan, W. J. Morgan, A. J. Morgan and T. J. Morgan. He professed religion and joined Martha's Chapel Christian church when a boy. Bro. Morgan has been a leader in his church and will be greatly missed by his family, church and community. He leaves to mourn their loss a devoted wife, four children, two brothers and three sisters, also many friends. The funeral was conducted at his home church by the writer.

REV. G. R. UNDERWOOD.

Webster

Mrs. Martha S. Webster, wife of Rev. J. A. Webster, died January 6, in her seventieth year. She was sick for only a short time, and her husband was visiting relatives in Georgia when she was taken. He was informed of her illness by a telegram, and returned about five days before her death.

Sister Webster was a devoted wife and mother and an excellent neighbor and Christian. She professed faith in Christ at an early age, and trusted Him as her Leader all of her days. This made her life useful in her home and community, and gave her triumph in death. She was perfectly conscious when the end came, and was willing and ready to go. She said she saw a light and that she was going to heaven, and that she wanted all of her family to meet her there.

She leaves a husband, seven children, and seventeen grandchildren who mourn her departure.

She was buried at Patterson's Grove where she held her membership. The funeral was conducted by the writer, and a large congregation was present full of sympathy for the bereaved ones.

T. E. WHITE.

The Insurance Commissioner desires to warn the citizens of the State against The International Liberty Union, formerly of Ohio, now of Kentucky. It is pronounced a rank fraud and unworthy of the patronage of the citizens of North Carolina. They persist in trying to do business in this State. Send to the Insurance Department for leaflet about them.

CRADLE ROLL

THE TEACHING SERVICE OF THE CHURCH

I wish that I could appeal personally to every pastor and Sunday school superintendent during this year to think more seriously, talk more often, and pray mroe earnestlyf or and about the Cradle Roll and the Home Department. It is borne in upon me more and more than even in schools where there is a Cradle Roll or a Home Department, iti s very seldom that the superintendent or pastro gives them a serious thought. The cradle roll workers and visitors, or the home department visitors are never classed with the teachers of the other departments, yet it has been well said these are the two arms of the Sunday school school, reaching out and drawing the home into the school, and nearer to the Master. I know of no persons better fitted to give pastor and superintendent knowledge of the home life of their members than the cradle roll visitor, or the Home Department Superintendent, yet how many pastors and superintendents know anything at all about the working of these departments; know whether names have been gained or lost during the year, know whether the superintendents are doing anything or nothing; know whether they are or are not fitted for the positions they hold? How many times this year have you, Brother Pastor, appealed in the course of your sermon for better work in these two branches, or in fact, any of the other branches of the "teaching service of the church"? How long is it, Brother Superintendent, since you talked over the work with your Cradle Roll or Home Department Superintendents, or called them and their visitors together for a conference? Have your superintendents of these departments ever been made to feel that she is doing a real an vital dwork in which she has your heartiest co-operation and sympathy?

Seventy-five per cent. of our country churches are declining. Why? Because a preaching service once or twice in the month will not keep a church healthy and growing if the "shepherd of the flock" is taking absolutely no interest in the "teaching service of the church," which is all they have to depend upon the other two or three Sundays in the month. It is as if a mother would expect her family to survive on one well cooked meal in a week, leaving the rest of the service to the haphazard attention of children or servants.

I know that our pastors have their hands full, and I am not advocating more work, but a different work for them. If you come only once in the month, can't you be there that Sunday in time for Sunday school? Instead of preaching sermons, no matter how good or much needed, can't you once in a while take that same time, and talk Sunday school, give them a vision of the greatness and need of this work? Where will your church of tomorrow be if you lose the boys and girls, the Sunday school of today? Yet, be honest with yourself; Brother Pastor, how many sermons have you preached this year which were calculated to make the boys and girls feel that they were needed, and ought to belong to the Savior, your Master and mine? Eighty per cent. of our church members are coming from the Sunday school, but what proportion of our Sunday schools are coming into the church, and what proportion we are losing, no one knows. Far, far too many, I sadly fear. Jesus preached only one sermon that we know of, but He was a "teacher sent from God," and as I go from school to school, and note the indefference of the officers and many times, alas, the indifference of the pastor, too, I wish that I could beg of them, individually and collectively, to look more to the teaching service,t o show an interest in that branch of the work, to see if the superintendents are the right persons in the right places or not, to find out if the truth is being taught in the right way and manner.

Dear brother pastor, won't you, this year, think of this side of the question? A church out of debt is a fine thing; a new church building is a fine thing; a big crowd on preaching Sunday is a fine thing; but what about the crowd who are not there on the "off" Sundays; what about the church (not the building) of tomorrow; what about those who are not learning to pay their debts to their Lord and Master? I have no desire to preach, to "kick" or "growl," but I see so many Sunday schools losing out, so many boys and girls leaving, because there is nothing to interest them, so many lives and opportunities being lost forever, that myh ear taches, and I feel that I must cry out to you, even at the risk of being misunderstood.

MRS. F. BULLOCK.

COULD NOT WRITE

Versailles, Ky. — Mrs. Elisha Green, of this place, says: "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store. ad.

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GASOLINE-SILK FOLLY

A woman and her home were burned up the other day in Springfield, Mass., through ignorance of the quite commonly little old pair of facts that gasoline left open will quickly fill a closed room with a gas sometimes more dangerous than gunpowder, and that rubbing silk may produce a spark. The woman left a silk waist soaking in gasoline in a bowl in a bathroom to clean it. After a time she went back and began rubbing the silk between her hands, producing a spark which ignited the gasoline fumes and blew up the place. Had she only known—Conservatism.

Sometimes it is ignorance. At other times it is thoughtlessness, or carelessness. The result in fatality is the same.

MARRIAGES

Kittrell-Duvall

At Gates, N. C., on December 17, 1913, Mr. Joseph E. Kittrell and Miss Bertha E. Duvall were married, in the presence of a few friends. The ceremony was performed by the writer. They will reside near Chuckatuck, Va.
I. W. JOHNSON.

Byrd-Womble

On January 8, Alvah Clayton Byrd and Miss Lizzie Geta Womble, of Nansemond county, were married at 4:30 p. m. at the residence of Rev. I. W. Johnson, in Saratoga St., Suffolk, Va. Mr. J. H. Gomer was best man, and Miss Daphne Rawles was maid of honor.

After the ceremony the bride and groom, with their attendants, motored to the home of Mr. Alto Byrd, where a reception was tendered them. They will reside near Whaleyville, where the groom is a successful farmer. Ceremony performed by the writer.
I. W. JOHNSON.

Copeland-Nelms

On January 14, at 2 o'clock p. m., Mr. Wallace Samuel Copeland and Miss Myrtie Nelms, of Chuckatuck, Va., were united in marriage at the residence of the writer in Suffolk, Va. Ceremony was performed by the writer. Immediately after the marriage the bride and groom left via S. A. L. Ry. for a bridal tour, after which they will be at home near Chuckatuck, where the groom is a successful farmer. These young people have the best wishes of many friends. I. W. JOHNSON.

Wilroy-Brinkley

One of the prettiest marriages of the season was celebrated at Berea, Nansemond, Christian church on January 14, 1914, when Miss Jessie Brinkley, daughter of Mr. Jesse W. Brinkley, became the bride of Mr. John Francis Wilroy, of Driver, Va. The pretty church was banked in palms, ferns, and narcissus, the bridal party standing amid columns decorated in white and green. The ring service was read by the writer, and the music for the occasion was rendered by Mrs. Eugenia Lohman, of Norfolk, Va. Mr. Thomas N. Wilroy was best man, and Miss Helen Brinkley was maid of honor. Miss Margaret Kelley was ring bearer and Miss Virginia Brinkley was flower girl. The groom wore the conventional black, and the bride wore a traveling-suit of taupe broadcloth trimmed with brocaded velvet, with hat and gloves to match. Immediately after the ceremony the bridal party and families of the bride and groom motored to Norfolk, where a reception was given at the Monticello Hotel in honor of the occasion. An ante-nuptial reception was given the bridal party at the home of the bride.

The ushers were: Messrs. L. E. Bradshaw, Bruce Shafer, H. P. Harrell, J. B. L. DeJornette. Mr. and Mrs. Wilroy left via S. A. L. for a bridal trip through Florida, Cuba and other southern points. They will be at home in Driver, Va., after February 15. May their lives be useful and happy, is the wish of many friends.
I. W. JOHNSON.

Tally-Griffin

At the residence of the bride's father, W. H. Griffin, near Buffalo Springs, Va., on November 16, 1913, the writer united in marriage Mr. Harley A. Talley and Miss Annie May Griffin, in the presence of a large number of admiring friends. May their lives be long and happy. C. C. PEEL.

TAKE NO RISK!

When you pay five dollars for a pair of shoes and they go to pieces within two weeks you naturally expect the Shoe Merchant to refund your money or give you a new and perfect pair. But if you buy a guaranteed piano or player-piano and it goes bad in five or ten years, as at least half of them do, have you any assurance that the dealer from whom you buy will be alive or in business at that time?

That is why we selected the oldest and one of the largest piano houses in the South to conduct the Christian Sun Piano Club. We wanted a guarantee that would not die, from a House that would not move away or go out of business. We have thus permanently secured Club members against all defects in workmanship and material and if your piano should ever go bad you will have an old and reliable House to make it good or give you a new one.

It is an easy matter for a temporary dealer to guarantee any piano, no matter how bad it may be; but when a House intends to remain in business permanently at the same old stand it must put the quality into your instrument so that it will last indefinitely. For nearly half a century that has been the policy of the House which we have selected to conduct the Christian Sun Piano Club.

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When 500 girls between 14 and 16 years of age in Chicago factories were asked: "If your father had a good job, so that he could have afforded to keep you in school, would you prefer to stay in school or go to work in a factory?" 412 replied that they would still prefer to be in the factory.

THE MORNING AFTER
THE NIGHT BEFORE

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JANUARY 28, 1914 NO. 4

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

"Foolproof"

Orville Wright, inventor of the aeroplane, announces that he has invented a device, the "stabilizer," weighing only thirty pounds, which makes the navigation of the air safe and renders flying "as nearly foolproof as anything can be." It is believed that from henceforth the dominion of the air will fall under man's conquest more rapidly than ever, and that the stabilizer is no less important in the world of industry and invention than the aeroplane itself. However, the inventor is too optimistic in one particular, for the wisest of men said, "The wise in heart will receive commandments; but a prating fool shall fall." Prov. 10:8.

Refusing a Crown

Albania became a prinicpality at the conclusion, recently, of the Balkan War, and the Powers offered the Kingship of the Albanian Empire to William of Wied who, so far, refuses to acept the proffered prize, and the crown to a kingdom awaits the will of a man. So, while this is unusual in the affairs of men, in the administration of the heavenly Kingdom it is not unusual, but universal, as is declared in James 1:12, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." A crown, therefore,far more priceless than that ever offered an earthly monarch awaits everyone, however humble, lowly, poor, or ignorant, who endures temptation and remains faithful to the end.

Small Acorns

Not only great trees, but also unspeakable treasures, grow from small and insignificant beginnings. Jesus said so in the parable of the mustard seed; and our Lord has proven it so in the life of a poor seamstress, a Sunday school teacher, about whom Rev. F. B. Meyer speaks. The teacher, because she saw no other way, gave a street Arab a shilling to go to Sunday school. The boy went, was converted, became a missionary to the Telugus, and lived, after long years of zealous labor, to see ten thousand converts won to Christ in one year, as the result of his ministry. "In the morning sow thy seed, and in the evening withold not thine hand; for thou knowest not whether shall prosper, either this or that." Eccl. 11:2.

The Mothers of Men

In a recent local option election, involving twenty-four cities and towns in Illinois, where women are allowed to vote, eighteen out of twenty-four voted dry, and put the saloon out of business. Of the women voting, four-fifths cast their ballots against the saloons, and this vote saved the day for temperance and sobriety. This is a stronger argument for woman suffrage than all the parades and militant displays the suffragettes, from Eve till now, ever engaged in. Woman has suffered from the ruin and ravages of the saloon without having recourse, and millions have gone to their graves before their day, in poverty and with broken hearts, from the demon of strong drink. There can be little doubt but that the mothers of men will out-law this agency of destruction and of ruin to their sons and their homes, if ever they get a fair chance. Was this that to which Jeremiah 31:22 refers, "For the Lord hath created a new thing in the earth. A woman shall compass a man."

Conquering Disease

During the entire year 1913 there were only two cases of typhoid fever among the more than eighty thousand officers and men of the United States army, one of these cases being contracted by a man before he enlisted, the other by a soldier in China, the history of whose case is in doubt. Before the typhoid vaccine was discovered, and put to use in the army, the average was about three cases to the thousand men, or 250 cases a year. Which figures indicate how completely medical science has triumphed over another dread disease and scourge of man. But long, long ago there came to this earth the great Physician whose triumph over the scourge of sin was complete and who instead of losing two cases per year, loses none of all those who accept and obey Him. John 11:25, 26: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

Is Marriage Sacred?

In seeking to carry out some of the ethical ideas and aesthetic notions of modern times, most absurd situations and sacrilegious results are brought about. Reformers and sanitary moralists have preached that what the country needed was marriage only by the law of eugenics—marriage contracts that looked to the physical improvement of the race; and forsooth, some states have passed such laws, notably among them Wisconsin. Announcement was recently made that the Supreme Court of that State recognized as a legal marriage any agreement between contracting parties, and therewith came the declaration from the Register of a Wisconsin county that, in order to marry, "No three-dollar doctor's fee is necessary, only ten cents to register the contract. No marriage certificate, no doctor, no pastor required. The registration of the contract is necessary to obtain recognition in the courts." And so marriage, by the law of eugenics, instead of by the law of love, common sense and the eternal ages, has cheapened this ancient and sacred rite, desecrated the most solemn ceremony ever devised of God for the union of hearts and the happiness of man, and made to none effect the words reiterated by our Savior, "Wherefore they are no more twain, but one flesh. What God hath joined together, let no man put asunder." Matt. 19:6.

Preparing for the Kingdom

The recent quadrennial convention of the Student Volunteer Movement was the greatest gathering, in many respects, this body has ever held. There were in the convention five thousand college students representing eight hundred colleges and universities in the United States and Canada. Various phases of the missionary problem, of winning the whole wide world for Christ, were discussed by eminent scholars and thinkers and statesmen, and plans were laid for more aggressive work in missions than that yet undertaken by college students. The indifferent, careless, boisterous, obtrusive mob of school boys by no means represents the beauty nor the glory nor even the true picture of college life; but hundreds of them gathered together seriously but gladly and joyously planning to make the kingdoms of this world the kingdom of our Christ, and taking counsel as to how their young and vigorous lives may be best used for making the world better and the nations happier,—that is college life at its best and in its true light. Is this the coming of that day of which Joel 2:28 speaks: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, * * * your young men shall see visions"?

Faith

A mother mouse, with her young, was frightened by a mechanic, from the wing of an English aeroplane after a flight of five hundred miles. The whirl of the machine through the air did not disturb the rodents, but the mechanic's hammer on the machine, when at rest, sent them scurrying from their hiding place. One newspaper calls this "faith raised to the *Nth* power." This is a mistake. It was not faith at all. Faith is simple trust without force or compulsion—a voluntary laying hold on that which is beyond self, and greater than self, for safety, security and deliverance. There is no faith where there is no volition. Acting under restraint or compulsion there is no room or need for faith. "We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:2.

—A bill has been introduced in the General Assembly of Virginia directing the Governor to demand the return to Virginia of the will of Martha Washington, which was taken from the archives of Fairfax County during the Civil War and later fell into the hands of J. P. Morgan of New York. In case Mr. Morgan declines to return the coveted treasure the bill directs the Governor to institute a suit in the United States Court for its return. It is a valued curio and is not likely to be given up without court proceedings.

EDITORIAL

JUST A BEGINNING

For one we are very much obliged to our Foreign Mission Secretary, Dr. M. T. Morrill, Dayton, Ohio, for the kind and encouraging words he has to say about our Southern work and Conferences in a recent number of *The Christian Missionary*. Dr. Morrill spent a month with us last Fall and visited four of our Conferences, as a result of which he says, "There is a manifest misssionary awakening among our brethren in the South." Our Secretary thinks this awakening due "partly to the Laymen's Missionary Conferences which have been held in the South." Possibly; but more, we believe, to the fact that our Southern churches are beginning to see the light just the least little bit; to get a glimmer of the missionary vision.

We used to have a dear friend, departed now, who said that he did not know many things, and did not know much about them, but what he did know about them he knew as well as anybody. So, by this token, mark it, for we shall speak with authority knowing full well that we speak truth, Dr. Morrill only saw the faintest beginning, the first gleams of the light that is to break upon us in full flood. The missionary vision is just beginning to break upon our heretofore blinded eyes. Our young men, strong, stout, stalwart, are beginning to see, to have visions, and our old men, wise, conservative, full of zeal and wisdom, are beginning to dream dreams. No, the awakening has hardly begun. However, it is going to come. There is no guessing here. This is knowledge; this is fact; this is certainty.

Find three ministers together for long, and what's their theme? Missions. Hear from Sabbath to Sabbath your pastor, and what is the note he sounds with most certainty and regularity? Missions. Enquire of your neighbor who is itnelligent and reads, and ask of him what is the topic of the best chapter he has read lately, and he will tell you, Missions. Catch half a dozen churchmen together, those most interested in church work and church development, and enquire as to what is most on their minds, and you will get the reply, Missions.

What, laymen, from all over our church, is our greatest need today, that which will carry us forward faster and give us greater zest and zeal? It seems to me I hear a thousand voices shouting, Missions.

What is it, pastors, that will stir the people, whose good and whose salvation we have at heart, to Christian fervor, zeal and activity? From eloquent lips and anxious hearts I hear the unanimous verdict, Missions.

Brethren and bleoved, this missionary awakening is as sure to follow as day the night. It is sure, positive, inevitable.

When this awakening does come—and it's coming—we are going to be astounded, chagrined, mortified, that we were contented so long to do so little.

At this moment the Southern Christian Convention ought to be supporting every missionary on the foreign field now supported by our entire American Board. And one day, not long hence, it will do this very thing, so far as numbers go at present, and will rejoice in the undertaking.

At this moment a half dozen of our Southern churches ought to be giving what all our churches now give, and one day not long hence they will, so far as amounts now go, and will wonder why they did not do so before.

Here is a great slumbering body. For these twenty years and more it has been, Rip Van Winkle-like, reposing at ease and in slumber. One day some voice will be heard calling that body to awaken, summoning it to activity and to fruitful life-giving labor. And it will come forth. It cannot be long. Women are praying, men are planning, hundreds are longing, to see that day, and we shall see it.

If we mistake not the signs of the times and the temper of our people the next session of the Southern Christian Convention will be the greatest missionary gathering we of the South have ever witnessed. Mark the prediction and as you value our Christian cause, pray for its fulfillment. We must be missionary, or perish. God cannot prosper a non-missionary people and keep His word.

If you wish to know why the Christian Church has not grown more rapidly than it has, just remember that we have put our God-given light under a bushel, and have been content to keep it there, all covered, obscured, hidden. Brethren, if we mean to keep God with us we must let our lights shine—we must be missionary.

THE REPORT ON MORAL REFORM

What is being done *now* about Moral Reform? Much (?) is done at our Conferences. A report, usually written with a lead pencil on rough paper the night, or the hour, before, is brought in at the proper time, and the floodgates of perfervid eloquence open up. It is glorious then to be there, provided you like the genuine article called oratory, and have no choice whatever as to the subjects your orator shall speak upon, nor how many in the same speech. Moral Reform is a fruitful topic, and its discussion usually results in reforming the audience before it is through. That is to say, the audience usually has to be re-formed before you can go on with further business. It is safe to say that we talk more about moral reform during Conference, and do less about it after Conference, than about any other topic whatsoever.

These things ought not to be so. We need to reform ourselves about this matter of moral reform.

And the North Carolina and Virginia Conference, at its last session, took a step in this direction. It was decided to see how many persons within the bounds of the Conference could be induced by the Committee on Moral Reform to establish this year the family altar, have family prayer and daily Bible reading. Some money was put at the disposal of this Committee with which to carry on a campaign in behalf of the family altar.

We wonder what this Committee is doing? We wonder if we will come to Conference next Fall, and this Standing Committee on Moral Reform will have to acknowledge that it has done nothing during the whole year to reform society, and then fruitlessly take up the time of Conference trying by vain oratory to reform it?

Why should not our committees on Moral Reform seek to do somewhat for the moral reformation of the untold evils in society round about them, and not wait till Conference to orate and resolute about empty nothings?

ONE CHURCH

Just one. That is all. Our Savior did not say, On this rock will I build my churches; but church. There is only one foundation. There is no division in that. Christ was the Founder and Builder. He Himself is the Foundation. Men may be divided, but Christ is not; neither is His church. It matters not how varied the interpretation, how multiform the organization, how divided the several, separate bodies; there is just one Head, Jesus the Christ; that is all. And all men and women everywhere who are members of the church at all are members of the same church, for there is but one Church. Our Savior, not ourselves, made this unity, and there are not enough dogmas, creeds or isms on earth among men to divide the Church. You cannot divide Christ; you cannot set at variance the members of one body; you cannot destroy the unity of the Spirit. All who are members of the church are members of *the same* church, for there is but one. When the full light of heavenly truth shall burst upon us, and we shall see all things as they are, how surprised we shall be that we made foes in the world and hindered the work of the kingdom by our practice of bigotry, intolerance and short-sightedness. "The Church is subject unto Christ." Eph. 5:24.

THE DIVINE VOICE

In this busy, prosperous, and materialistic time it is difficult for us to give sufficient heed to, if we stop to hear at all, the Voice that calls us all to worship, to holy meditation, to the heavenly and the sublime things. Life is so very strenuous, and duties crowd so very thick and fast upon us. And yet there is no more important thing in all our human existence than that we give heed to this Voice, and seek to hear and heed its holy summons. Scholars, thinkers, devout men of all ages have warned us about this very thing, and he is not wise who neglects this salient duty. At the close of one of his splendid volumes, John Ruskin, the great English author and art critic, writes: "This is the sum of all my writing, Whatsoever He saith unto you, do it." And this is the sum of this life, and its substance as well, to do whatsoever He saith. Whatever else than this we do is done in vain.

HADES

We are not hearing much about hell in these days. It used to be spoken of quite frequently from the pulpit. Now the more comfortable word "Hades" is substituted. Yet so good authority as our Savior is quoted as using the word "hell." Luke 16:23: "And in hell he lifted up his eyes, being in torments." And verse 24 quotes the rich man in hell as saying, "For I am tormented in this flame." Our Savior believed in hell.

We pass this on, as portraying a tendency of the times, from *The Advance* of Chicago:

"We are casting out many things from our religion. Many people have cast out the fear of hell. They congratulate themselves that they are not so barbarous as their fathers, who gloried iu their thought of a burning hell. Well, and what have they given to men to take the place of it? The love of God? Yes, but what kind of love? The love of indifference; the love of impotency; the love that has no discrimination between good and evil? Better a burning hell than that. Better the fiercest hell that the imagination of Dante ever devised than an impotent love of which men could say: 'The Lord will not do good, neither will he do evil.' We want to know which side God is on."

HELP NOW

If the pastors ever intend to help increase the circulation of THE CHRISTIAN SUN, we urge them to bear in mind that now is the time. Ws ask all pastors everywhere amongst us to take a hand in this. Every subscriber secured is as much a help to the subscriber as it is to THE SUN, and is therefore a help to the pastor in his work.

It is no disgrace, it is no sacrilege, it is no

desecration to take THE SUN to the pulpit and there make a plea for it. And it is no loss of time to take a day, or two days if need be, and follow this public appeal with personal solicitation.

THE SUN is seeking to help all enterprises of the church, and now asks help of the church that it may the better serve.

Brother Pastor, what are you doing in your fiield to help secure that one thousand subscribers? We must have them, or go backward in our work and resume the old form and print and size.

During February and March, the best months of all the year to secure subscriptions, we earnestly solicit our pastors and friends to help, and do their best for their church paper.

NOTES AND PERSONALS

—Mite Boxes for Missionary Societies can now be had of THE CHRISTIAN SUN, Elon College, N. C.

—Mrs. J. F. Whitley, Franklin, Va., contributes a stirring article to this issue on Missionary Essentials. It is worth reading.

—Our very worthy brother, Rev. B. J. Earp, Milton, N. C., R. F. D., sent us nine new subscribers by one mail the other day, all paid up for a year. That is a fine lead for some of our other pastors. If any wish sample copies for the canvass, notify us.

—President Denison writes: "We will have the program all right and the speakers at the Virginia Beach Chautauqua; now the people must become interested and lay plans to enjoy together this great event."

—We extend deep sympathy to Brother and Sister L. M. Clymer in the loss by death of their daughter, Rena Maud, whose death and burial are told of by Pastor H. E. Rountree in our obituary columns. Rena Maud was a bright, amiable, Christian girl and though young in years, had made a host of friends whose hearts are heavy at her untimely taking off.

—Rev. George Eastes was, on Sunday, January 18, 1914, at 3 o'clock p. m., installed as pastor of our Third Church, Norfolk. Rev. W. H. Denison, D. D., presided and the following program was carried out:

Doxology; Invocation; Hymn.

Scripture Lesson and Installation Prayer, Rev. Marinus James, Sec. Religoius Work Naval Y. M. C. A.

Vocal Solo: "The Way to Heaven" (Barnard), Fred Butler.

Charge to Pastor and Church, Rev. Warren H. Denison, D. D.

Vocal Solo, Selected, Mrs. A. B. Jarvis.

Welcome Addresses: On Behalf of Tidewater Christian Ministerial Association, Rev. L. F. Johnson, D. D., Vice-President, Pastor First Christian Church.

On Behalf of the Christian Community, Rev. Lloyd T. Williams, Pastor Park Place Methodist Episcopal Church, South.

On Behalf of Third Christian Church and Congregation, Dr. J. W. Manning.

Vocal Solo: "Just When I Need Him Most' (Gabriel), Fred Butler.

Response by Pastor, Rev. George D. Eastes.

Announcements; Hymn; Benediction.

Bro. Eastes has received a cordial welcome among our good people at Norfolk and has made a very favorable impression. We wish for him and them mutual fellowship and abundant labors in Christ.

NEWS AND VIEWS

—There were fifty-four lynchings in the United States the past year, against sixty-seven during 1912, and the smallest number of any year since the records have been kept.

—Much of our country is enjoying a rather mild winter; but Central Europe on the other hand is having the severest winter in a decade. In western Russia, on January 12, 150 deaths from freezing were reported.

—A Pellagra Investigating Committee of Great Britain has sent Dr. Louis Sambon to America to study the cause and spread of pellagra in this country. Dr. Sambon is of the opinion that the disease is not due to the consumption of damaged maize or corn, as is generally supposed, but to an infection conveyed by an insect, the sand-fly.

—One Baraca Class in a Baptist Sunday school in Dallas, Texas, gives to foreign missions the sum of $1,000 a year; yet there are hundreds of churches with more wealth than this class has which do not give one-tenth this amount for missions. It is not ability as much as will—ability that determines what a congregation, or a person, gives.

—The flight of the Mexican Federal forces from Ojinaga January 11 across the Rio Grande and within the borders of the United States makes it necessary for our government to feed and shelter about 4,500 persons and 1,000 horses, the cost of which is about $1,500 per day. These are unwelcome guests, but there is nothing to do save make them comfortable and await developments. They can't be driven back; and Mexico has no funds now with which to pay for their keep. So there you are.

THE SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS—VIRGINIA BEACH, JULY 20-26

It is with pleasure that the committee announces that Rev. Martyn Summerbell, Ph. D., D. D., LL. D., has accepted their invitation to be one of the lecturers and preachers at our Seaside Chautauqua this Summer. Dr. Summerbell is too well known in the Christian church to need any extended write-up. He has been President of Palmer Institute, Starkey Seminary, at Lakemont, N. Y., for a number of years and is doing a splendid work there. He is Vice-President of Defiance College at Defiance, Ohio. He gives a course of lectures each year at Elon College and others of our institutions. He is the author of several books. He has been an active worker in the Federal Council of the Churches of Christ in America, and is a member of the Executive Committee.

If you will watch these columns each week we hope to be able to announce some of our strong workers as having accepted a place on the program.

Our program will be well worth your while to attend and we are looking for you. Keep the date in mind, also the cooling breezes of the ocean.

WARREN H. DENISON.

Norfolk, Va.

ELON COLLEGE NOTES

Dr. W. C. Wicker spent last week in Dayton, Ohio, attending the Executive Committee meeting of the American Christian Convention, of which he, as Chairman of the Sunday School Board, is an ex-officio member. He reports that everything looks bright for a great Convention next October. The place of meeting is to be Springfield, Ohio. Dr. P. H. Fleming also spent last week in Dayton, attending the session of the Board of Education meeting there at that time.

The Elon College Weekly appeared this week for the first time since the holidays and is become a monthly. The subscription list and support accorded the paper in other ways did not justify its further publication as a weekly. During its four years of history it has lost over $400. It is trusted that the friends will come to the rescue and redeem the situation for it henceforth.

Rev. and Mrs. A. T. Banks, Henderson, N. C., were gusets in the home of Mrs. Banks' parents last week, Mr. and Mrs. W. C. Michael. Brother Banks attended chapel service on Thursday and delighted the students with timely words of admonition.

Several new students entered last week. One came from Alabama—Rev. C. E. Short, who expects to graduate, we understand. It is rare that any but ministers come from the extreme Southern Conferences, but they are always welcome. We hope, however, to have the College given opportunity to serve the laity also of those Conferences. If Christian education is good for a minister, it is equally so for a layman or a lay woman.

Mrs. J.O. Sutton, Lillington, N. C., visited her parents, Rev. and Mrs. L. I. Cox, last week. Her little sister was very ill at the time, but is improving at this writing.

Dr. J. O. Atkinson, our devoted pastor, and his good wife, entertained forty invited guests in their hospitable home last Thursday evening from 7:30 to 10:30. A delightful evening was spent—delightful in fellowship, in its musical program, in its generous provision for the physical man. Prof. R. A. Campbell won as a souvenir of the Egypt and Elsewhere Contest a handsome library edition of The Uncrowned King.

The attendance at the Sunday morning services has steadily increased since the introduction of the duplex envelope system of paying the expenses of the church and its general enterprises. The result has also meant better preaching from the pastor, for no pastor can be at his best unless he has a good congregation. But Dr. Atkinson is not satisfied. He is taking steps to have February 8 set aside as Elon's Go-to-Church Sunday, in which every man, woman and child in the community will be there, if asking and reasking will bring that happy result to pass. The Christian Endeavor Society and Church are co-operating to that end.

Dr. E. E. Randolph led the Y. W. C. A. meeting Sunday afternoon, using as his theme "Broken Things." The young ladies appreciated his address exceedingly.

The Junior Christian Endeavor Society, under the leadership of Miss Blanche Teague, seems to be taking on new life.

The Y. M. C. A. has invited the Association of College Men of the two Carolinas to meet here next October, and it is understood that the invitation is likely to be acepted.

Trustee K. B. Johnson, Cardenas, N. C., and Brother S. W. Johnson accompanying him, passed through the village on their way from Charlotte and spent one night. Brother Kemp reports a fine pipe organ just installed in the Wake Chapel Church, of which he is a member. Why should not more of our churches have such additions to their equipment? They could, if they would.

There have been numerous requests for the Alumni Bulletin and many words of praise for it mechanically and from the standpoint of possible effect in inducing the Alumni to subscribe to the Alumni Building Fund. The class captains are now busy in their campaign, which they hope to consummate in a hurricane of joy and glory. "X."

THE SIGNS OF THE TIMES

A Sermon Preached in the College Hall to the Students and Faculty of Defiance College, Defiance, Ohio, Sunday, Jan. 11th

BY REV. N. G. NEWMAN, D.D.

"Watchman, what of the night?" "The morning cometh."—Isa. 21: 11, 12.

IT IS said that the oldest treatise extant on the subject of education dates back to about 4000 B. C. In this the author bemoans the degeneracy of the age in which he is living and sighs for "the good old times" that have passed away. You read in your classic mythology of a time when the climate was genial and the soil yielded a voluntary abundance to man's every need, when the race was peaceful and happiness and contentment reigned. You have been told from childhood of the good old days when men were honest and truthful, church members pious, young people sedate, and children obedient and respectful to their parents. All of this may be natural and interesting, but of small profit. "Say not, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning these things." Knowledge of the present and vision of the future is our vital concern. It was for the hope set before Christ that he "endured the cross and despised the shame."

As watchmen on the walls of Zion, with broader horizon and clearer vision, what answer shall we give back to the wayfarer's cry, "Watchman, what of the night?" Yes, I say "night," for we cannot deny the distractions of science, the corruption and greed of politics, skeptical and godless education, and the church a beggar and contending with the problem of its own worldliness and corruption. Thrice happy that prophet who, amid all this, can, with his face toward the east, behold the rays of dawn and cry, "The morning cometh."

To the careful observer looking over the field of modern thought and activity there appear many "signs of the times" fraught with a weighty significance.

IN THE SCIENTIFIC WORLD

Marvelous things are occurring. I mention only two classes:

1. *The triumph of science in the cure and prevention of disease.* Remedies for either the cure, or prevention of disease, as rabies and typhoid fever, etc., have been discovered until we feel warranted in the belief that God has placed in nature a remedy for all disease; that these will one day be discovered and disease eliminated from the earth. We at least feel assured that the immediately succeeding generations have promise of more perfect bodies and therefore increased efficiency in all lines of thought and action.

2. *The triumphs of science in ministering to man's material comforts and necessities.* As the race multiplies and natural resources exhaust, the conflict for survival becomes harder and grave fears have been expressed for the future of the race. But thus far scientific discovery and invention has more than kept pace with growing needs, while the recent triumph of electricity in its application to the common utilities of daily life, and especially the arch-triumph of wireless telegraphy, give promise that man will continue to subdue the earth and all human needs be met.

IN THE POLITICAL WORLD

1. *Pronounced Christian life and activity in state and national government.* The way of the righteous to the seat of authority and power is easier than ever before. It has not been so many years since, in certain sections of our country, a square stand on moral issues would have meant swift defeat to any political aspirant. In these same sections there are today governors elected on moral issues and circuit judges and congressmen of the highest type of moral and religious character who return to their little home towns on Sunday to teach a class or to superintend a Sunday school. The religious life and activity of our Chief Executive and some members of his cabinet, as well as other high officials, is a matter of universal comment and just pride. A short while ago a senator from a certain state arose from his seat to a question of personal privilege, and reading a published statement from his colleague entitled, "Why I Attend Church," moved that it be printed in the *Congressional Record.* And so this gem of classic purity and profound piety has become a part of our national records.

2. *Moral legislation.* The states have one by one outlawed the liquor traffic, either in whole or in parts of the state, until a large part of the United States is saloonless. The national government is saying with emphasis to capital, "Thou shalt not rob the laborer of his hire nor oppress the weak and helpless." Political corruptionists and commercail frauds and defaulters are finding their way to Sing Sing and Atlanta with more ease and less grace. "The way of the transgressor is hard," but getting harder. The government has lifted its hand against the unspeakable traffic in the souls of women. On October the 5th Richard Pearson Hobson for the third time introduced in the House a joint resolution for a national constitutional prohibition amendment. This will be introduced yet again and again, but one day it will be introduced for the last time. Let us thank God and take courage.

THE RELIGIOUS WORLD

Of far more significant import than those of the scientific and political world are certain portents in the religious world—the church and kingdom—that blood-bought and blood-washed and rock-built institution whose prophets give no uncertain sound. We note the following:

1. *The emphasis on training for service.* The church in its various departments is fast becoming one great training school. Questions of creed, ritual, and custom are no longer supreme, but questions of living and training for service. When a nation unaccustomed to martial exercise begins to arm and drill its legions it is taken as a strange portent and excites commotion among the nations. No less significant is the movement of the church in mustering her forces and preparing for "Zion's war."

2. *The fraternity and co-operation of religious bodies and their ministers.* The "billingsgate" of the clergy of the 18th century toward each other is no longer possible. Ministers of different denominations love each other, pray for and help each other. Almost every town and city has is plans and works for the moral and spiritual welfare of all citizens. We have a beautiful illustration of this in our own city. The Federal Council of the Churches of America is an expression of the spirit of the present and a prophecy of the future.

3. *The great missionary movements of the age.* The church is awakening to the truth that missions is no longer a matter of choice or sentiment, but the end for which it exists. It is a business, a tremendous business, a man's business. This is exemplified in the Men and Religion Movement, the Laymen's Missionary Movement, and the Student Volunteer Movement. Behold fifty men, volunteering to take their time and money and visit mission fields around the entire globe! Hear their report on the value and success of missions! Behold some of these same men laying down their business and giving their money and themselves to the mission cause! Listen to the report of our delegates from the Kansas City Convention! Five thousand men and women, the flower of the land, assembled to plan, pray and work for the evangelization of the world! Fifteen hundred of America's noblest youths and fairest maidens committed to the cause and under marching orders! Surely, "The morning cometh."

A MESSAGE TO THE CHURCH AND THE SUNDAY SCHOOL

A Plea, and a Challenge

BY C. B. RIDDLE, EDITORIAL AND FIELD SECRETARY OF SUNDAY SCHOOLS AND CHRISTIAN ENDEAVOR

Dear Reader:

This message is for you: not the other man or woman, but for *you.* For lack of time, and not interest, have we neglected this little message till this hour. But at this time we ask for your attention for a short while.

To the members of the Christian Church in the Southern Christian Convention, we come to you with a plea, a plea that is old and one you have heard many times before; but a plea that cannot and must not go unheeded, if we hope to accomplish our aim and object as a Church and as a people. My purpose is to first make a plea for the progress of this matter of the Sunday school. We have not given it a chance, and the opportunity and the scope of the Sunday school deserves a better destiny than our feeble efforts have reached. The work demands more of our time than we have given to it, and we need the rich rewards in store which the Sunday scholos have for us. Rewards unnumbered and beyond our estimation lie hidden for the church in the Sunday school. Lives of boys and girls needed in the Church are within the grasp of this great business of the Sunday school, and until we have made recruits to our ranks and sacrificed more of our time, in behalf of the work, we cannot reap these rewards or win the boys and girls for Christ and the Church.

Useless it would be for me to try to tell what the Sunday school stands for and of its attempts to Christianize the world, as the work is familiar to all. But it is that with which we deal most, and is to us most familair that we least concern ourselves. Some great attraction may present itself and men and women turn with heart and hand, minds and means, to its attraction; but the mighty forces which rule and govern this good land of ours are the ones

which move from day to day and from week to week. And in the range of church activities, we cannot mention that force mightier for good than the Sunday school. But just as we daily neglect the most familiar things about us, we have in many places neglected the work of the Sunday school. This has not been because of the lack of interest, but because of the lack of *work* we have given to the movement. There is no reason whatever why we should not have enrolled 25 or 30 per cent. more in the Sunday schools and Christian Endeavor societies, to say nothing of the Teacher-training and organized class work. If all concerned will pull together this year we can bring about a great revolution, and our S. S. and C. E. Conventions be made larger than the annual church conferences—and this is what we need to do. Happy is the thought that the work gradually fastens itself upon the hearts and minds of the people. A good day is already here, a better day is coming, and with this day a challenge is going to meet the young people. Yes, the time is here now and the challenge is upon us, and most especially the young people.

THE CHALLENGE

The challenge of our young people is so great and carries with it such a burden and responsibility that we cannot in this space alloted to us mention but its urging features.

Many young persons have turned a deaf ear to the church and Sunday school because there was no business there. This is no longer the case, for in these we have business methods and systems to care for the best interest of the church and Sunday school. These we must have to accomplish our purposes and meet the demands of the people. To him who would seek the business side of the Christian life can find satisfaction in the Lord's business, for God's plans are so well arranged and so completely systematized that we can well take them for models in the business world. The records in the Lord's work are correct and the books ever on the balance. The social life, which is a much-talked-about problem of the church, when properly guarded, will also aid in keeping the man in the Sunday school who would desire to have a place of constant work. Though the pace of our Sunday school has been slow, the chances and opportunities which we now have give us a great field for labor and activity. No factor is so educating as that of the Sunday school. Would you doubt me if I were to say that the S. S. is doing more to educate our people than all the colleges and universities in the country? I say this because the Sunday school reaches that class of people who need it most and whose chances are so much less for a college training than ours. We talk about schools and education, and our young men and women seek day after day for training, and the opportunity of broadening their minds; but few take the Sunday school and the various other church organizations for a place of development. The Sunday school offers a course that you cannot get in any other place, a course that will do you good, a course that will make of you a man of power and might; of greatness and worth. This course comes free and the challenge is up to you, young man, young woman. Not only is the challenge up to you for your benefit, but the challenge confronts you to help some one else. Will you do it? Give me that man or woman who has been educated in the church and Sunday school, and I will show you a person who will stand when the tests of life come and will be ready to meet the gale as it strikes upon the shores of this pilgrimage. This is the reason I believe in Christian education which develops the heart as well as the mind.

And again the challenge comes to our young people to care for the church and its subordinate institutions, because active, earnest and persistent work is needed to carry on the movement. But this challenge does not come without a reward. As we have said there is a real education in the Sunday school, and a development for the mind and body; for the soul and the better nature of us, so there is a reward in that life eternal for the man who will do the bidding for the Master in this great business of the Sunday school. A challenge is made you each Sunday when you go to your church and Sunday school to do more for the Master. Have you not been impressed to speak a word to a friend and did not? Have you not thought of some child not in Sunday school and had an impression to get it in and did not? Have you not been almost persuaded to take an active part in the work and did not? These opportunities will come again and my prayer is that you do the Master's bidding, and there will come from it a joy that you cannot express. The work of the Sunday school is largely individual and it is up to you and to me to do our part. Are we going to do it? What will your answer be? Get into this big business of the Sunday school and do all you can to help in the work. Have the best Sunday school in the community. Beg people to come to Sunday school, send for them, write them, pray for them—go after them.

VIRGINIA STATE SUNDAY SCHOOL CONVENTION

Perhaps for all of us, some of the brightest spots in our existence are the yearly or semi-yearly gatherings "at home" when all the children and grandchildren go home, the daughters gather around mother, discussing household matters, exchanging recipes, asking and giving advice, and the men gather around father and help him settle the affairs of the town, state and nation.

To me, the State Sunday School Convention is to the Sunday school workers of the state exactly what the home gathering is to the family. The Presbyterian, Methodist, Baptist, Christian, and all the other brothers and sisters come home, bringing their families with them; get togethre and "swap" experiences, them; get together and "swap" experiences, points, give and receive help and encouragement.

We cannot afford to neglect these gatherings. We wish to do the best denominational work, of course, and we wish to hold our denominational conventions, but that is, after all, only a family affair. We need, once in a while, for all the families to get together, to sink differences, and to find points of mutual contact. We need to get the viewpoint of others in order to do the best work in our own denomination, and just as a visit often shows the housewife how to help and improve her own household, so such a "visit" as this, will undoubtedly help each denominational "family" to do better work for itself.

The other side of this question is that the State needs us, and if we are not co-operating with the State, our State ranks lower in the nation for our negligence. To illustrate, so far as the State has any cognizance, Nansemond County is doing absolutely nothing in the line of Sunday school work, while Norfolk is only 5 per cent. efficient, yet no one who knows of the splendid work being done in Suffolk and Norfolk can believe these statements, but because they have never organized, and sent reports to the State, their work counts for nothing with the State, no one is helped or encouraged by their activities, no one, at least outside of their immediate surroundings or denominations, and Virginia must take a lower rank in the International Sunday School Association, because two of our most efficient cities have forgotten to "let their light shine."

I hope most sincerely that every Sunday school will send a delegation to Lynchburg February 18th to 20th. Dr. Dennison has told you of the arrangements being made for our entertainment, of the splendid speakers, experts in their various lines, who will be there. It is unnecessary for me to attempt to add anything to what he has said, except that I know by personal experience what a blessed privilege it is to hear Mrs. Mary Foster Bryner on elementary work, and Mr. Franklin McElfresh on Teacher Training work, and that exactly these two points are where our own denomination needs considerable strengthening and "bolstering up."

If your own school cannot send a delegate alone, then club in with another, someone who will not go for the excursion, but to learn, to gather in a great store of good things and come home prepared to give them out again, in renewed helpfulness and a splendid vital report of this 23rd Virginia State Sunday School Convention.

MRS. F. BULLOCK.

TO THE EDITOR

(This was a note entirely personal, but it seems of such merit and moment now that we feel constrained to lay it before Sun readers.—Editor Sun.)

Dear Dr. Atkinson:

I want to congratulate you on the stand you are taking in regard to the Catholic Church, especially on the views as you expressed them in answering that anonymous letter.

I was reared on a reasonable antipathy toward the Catholic politico-religious organization. My father had been a sailor, visiting Catholic countries, and he had never gotten over the things he saw and heard there. I remember when I was a girl, he used to phophesy that the time would come when we would have a Catholic cardinal in this country, and also an American branch of the Catholic church, which he asserted would be the "image of the beast" spoken of in Revelation. People used to tell him he was crazy, but the American Cardinal we have now had for a long while, and it would never surprise me to see the Catholic church start an American branch in their attempt to "do for this country what the Holy Catholic Church has done for others," as she herself, or her ministers, express it.

For over thirteen years after my marriage, I lived in a Catholic community, and you put it very aptly when you said that "to tell the truth was the very worst thing one could do to them." We had about ten Catholic families to each Protestant family, and one of the worst of men for priests. What he was, the community was. I wish I could tell you one half of the things I know about that man, and his reign of vice and ignorance. This is typical of any place where the Catholic church has unlimited power.

I am particularly interested on account of the Sunday schools. As you know, about three years ago, Pope Pius changed the age of confirmation from twelve or thirteen to eight years of age, because he feared that the "Holy Church" was losing some of its future members through the pernicious effects of American education. We have let them put the Bible out of our public schools, and now they are fighting them tooth and nail, at the same time demanding a share of the public school money for their parochial institutions where children are deliberately taught to hate the government under which they live. I know of children going to Catholic schools who could not tell you to save their lives who George

(Continued on Page 7)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The Central Committee, in charge of the Seaside Chautauqua, held a meeting in Norfolk, Va., December 11. At this meeting a Tentative Program, which had been prepared by W. H. Denison, D. D., and Prof. S. M. Smith, was considered with men and women to execute the same.

A few things were settled definitely: among these, the *time* and *place*. The time will embrace Monday evening, July 20, to Sunday evening, July 26, inclusive. The place will be Virginia Beach, right by the Atlantic Ocean, about twenty miles from Norfolk, Va. The Committee has made arrangements to rent the buildings owned and operated by the Baptists for their Summer Encampment. They close their encampment July 16, and our Chautauqua will enter their buildings the 20th, at night.

Arrangements will be made so that those who attend the Chautauqua can secure good accommodations at reasonable rates, probably $10.00 per week.

When the Program is completed, wider circulation will be made of information for the people throughout the church; and every detail will be worked out for the help, economy, convenience, comfort, and spiritual profit of those who attend.

Lecture-courses, conferences, studies in Bible, Sunday schools, Christian Endeavor work, methods, missions, finance, woman's work, Chautauqua lectures, sermons, with rest-spells for recreation by the sea, will crowd into six full days a whole year of knowledge, inspiration, interest, and spiritual uplift.

Leaders and speakers will be chosen with reference to fitness; speakers of national fame will deliver addresses on great themes; others of nation-wide reputation will conduct the song-services of praise.

The C. P. A. Board has given its approval for Agent, Netum Rathbun, to attend, and he will have a full display of church and Sunday school literature, which our people will have ample opportunity to examine and purchase, if they wish. The C. P. A. House carries as good a line of literature as any House in the country.

This Chautauqua will give the young people of the Christian Church the best opportunity ever offered for learning the latest and most up-to-date things in Christian Endeavor, Sunday school, missionary and church progress; and they will have the fullest opportunity for discussion and preparing for larger activity in their home fields. New peoples, new movements, and new activities must enter the church in all departments; and this, it is hoped, will be the entering wedge for advanced service for the Master, and for larger efficiency in the Kingdom.

There has never been such a combination of physical, intellectual, and spiritual opportunity for our people, at so small cost of time and money, as this Chautauqua will offer; and to come in contact with the best men and women, the wisest and most gifted platform speakers, under most delightful con ditions, and at a season of the year when people cannot do much at home, is an opportunity that should not be passed by without careful and prayerful consideration.

W. W. STALEY.

NEWPORT NEWS LETTER

Our records for the past year show signs of progress, in some directions at least. The average in attendance at Sunday school was about 40 per cent. better than the previous year. The attendance was better at prayer meetings and about the same at regular church services. Some new features have been introduced that promise better things. We now use the duplex envelope system for the Sunday school and for the church. The mission collection in the Sunday school has averaged more than $1.25 per Sunday, and the collection for the Sunday school has been more than before we began to take a collection for missions. We are trying to teach missions in the Sunday school in a more definite way. The little book, "Five Missionary Minutes," gives us helpful suggestions along this line.

A home department is just now being launched. We have no teacher training class at present but are hoping to start one soon. It seems to be in sight. We realize the need of greater efficiency and are trying to meet the conditions as best we can.

Our every-member canvass for current expenses and missions was made the second Sunday afternoon in December, 1913. Following the Laymen's Convention held in our city, the last of November, we made some preparation for the canvass. On the day set for the canvass teams of two, in automobiles, made an effort to see every resident member of the church and secure some pledge. They succeeded well in this and reported a very enjoyable afternoon. So delighted were they that they felt a desire to go again. The budget of the church was provided for and the pledges for missions amount to more than 300 per cent. increase from what the church has been giving before.

What about the Virginia State Sunday School Convention to be held at Lynchburg, Va., February 18-20? Do you still have in mind what Dr. Denison said about the Convention in the January 7 issue of THE CHRISTIAN SUN as to speakers, number of delegates, entertainment of delegates, etc.? Turn to the article and read it once more and refresh your memory as to these items.

It would be a fine thing for every school in the Eastern Virginia Sunday School Convention to have at least one delegate attend this convention. At any rate, let all the department superintendents plan to be there. It will be an inspiration to them in the work of these various departments.

Now just a word to these department superintendents. Bro. C. B. Riddle, the newly elected Editorial and Field Secretary of the Sunday School and Christian Endeavor Work of the Southern Christian Convention, desires to have a report from each one of these superinendtents as to the work they are doing. He asks for the co-operation of these officers to the end that a report may be made from each school within the bounds of the convention.

Our Christmas exercisse were held Tuesday night before Christmas. Aside from the regular order of exercises a new feature, that of each member of the school bringing something for the poor and needy of the community, added to the joy of the occasion.

There was an impressive watch-night service held the last night of the old year, with about seventy-five in attendance.

The pastor and family were kindly remembered during the Christmas time by some substantial presents. Our thanks to these kind friends and a desire to render a more faithful service among them.

Fraternally,

W. D. HARWARD.

WINCHESTER LETTER

Leaving home on the morning of January 12, I started for North Carolina to attend a meeting of the Trustees of the Southern Christian Publishing Company. I had a few minutes in Raleigh and in company with Rev. C. E. Newman, the earnest pastor of the Raleigh Christian Church, I visited our remodeled church there and found the Sunday school room which is finished well equipped with class rooms adapted to the needs of the school. Our Raleigh people are to be congratulated on the improvements made. The main auditorium has not been completed yet. A few days were pleasantly spent in visiting my home people.

On the 15th I attended the trustees' meeting. It was a busy day. Our publishing house has been in actual operation about nine months. The record of these few months has been very satisfactory to the trustees, exceeding our expectations. We are getting out a better CHRISTIAN SUN than we have ever had before and we have already established a reputation for job work that will mean plenty of work in the future. The earnings of the house from this source alone has been about $3500 in the nine months.

The house bids fair to pay a good dividend on the investment next year. If our people will subscribe and pay for THE CHRISTIAN SUN, give the house their job printing and buy their books through our Company, we will do a business of which the Southern Christian Convention will feel proud and which will be a source of satisfaction to the stock-holders.

Tonight I start for the Valley, where I shall preach Sunday and spend a busy week preparing for our revival which begins the 25th. We trust to have the prayers of the brotherhood in behalf of our meeting. Dr. C. H. Rowland is to do the preaching.

W. T. WALTERS.

January 16, 1914.

OUR CHURCH PAPER

Dear Brother Atkinson:

There are some things I can not understand in regard to members of the church not taking their church paper. We have a paper we are not ashamed of; one that will be worth so much to us as a denomination, if we will give it our support. I want to suggest to our pastors to write often and let the different churches know how the work is progressing. I had a new subscriber who got his first paper last Friday say Bro. Morgan's letter last week paid for his subscription to THE SUN. Just a few days ago a brother who is sadly afflicted asked me to write a letter to THE CHRISTIAN SUN and ask the pastors to write often to THE SUN. Let me assure them it is encouraging to hear from them and their work. Work along different lines is what we need in the Church. We need to go into new places where churches are needed and go to work. If we will do this in earnest the funds will be furnished us to do the work with. If God be with us we will not fail in our undertaking. Let us go to work and when our Conferences meet next Fall see what our results will be.

F. M. FARRELL.

—If our Sunday schools are not moved to organize and operate actively a Cradle Roll, it will not be the fault of our good and enthusiastic sister, Mrs. F. Bullock. Her articles in THE SUN are of deep and general interest, and will bear fruit. Sister Bullock, as Superintendent of the Cradle Roll Department of the Eastern Virginia Sunday School Convention, deserves the support, encouragement and co-operation of every school not only in her Convention, but in the others as well.

OUR QUESTION BOX

(Any Sun reader having a biblical question about which there is real doubt, and a genuine desire to know, may address the same on a card or by letter to W., Care Christian Sun, Elon College, N. C., and same will be answered by Rev. W. C. Wicker, D. D. Dr. Wicker, besides being a close student of the Bible, is acquainted with both Hebrew and Greek, and will give each question submitted the benefit of his best judgment and opinion.—Editor Sun.)

QUESTION: *What is the soul?*

There are two Hebrew words and two Greek words that are translated "soul." The Hebrew word *Nephesh,* meaning physical life, or animal soul, is used about four hundred times in the Old Testament, and the corresponding Greek word *Psuche* is used about fifty times in the New Testament with the same meaning. The Hebrew word *Ruah,* meaning spiritual soul, occurs about two hundred times in the Old Testament, and the corresponding Greek word *Pneuma,* with the same meaning, occurs about two hundred and fifty times in the New Testament.

Soul means that vital principle, immaterial, active substance, in man whereby he perceives, remembers, reasons, and wills. The rational soul is simple, uncompounded, and immaterial, not compounded of matter and form; for matter can never think and move of itself as the soul does.

The soul is to be described as to its operation rather than as to its essence. Various, indeed, have been the opinions of philosophers as to its substance. In the second book of his treatise "Peri Psuches," Aristotle has given two definitions of it. In the first he calls it the first form of organized life. The Epicureans thought it a subtle air, composed of atoms, or primitive corpuscles. The Stoics maintained it was a flame or portion of heavenly light. The Cartesians make thinking the essence of the soul. According to Plato, "The first or invisible element of the soul in man is the instrument of rational cognition, the other element is the organ of perception and representation. With this soul, having its seat in the head, are combined the courageous and appetitive souls, the whole resembling the composite force of a driver and two steeds." The last part of his definition is of course figurative. Hegel held "The body is the same life as the soul, yet they may be spoken of as lying asunder. A soul without a body would be nothing living, and the converse is true. The soul posits and produces itself; it has a body in itself, not without which it composes one total and actual, and in which it is omnipresent." Kant taught "The Ego is an absolute unity, and, as it is no object of outward sense, is immaterial; and though it is present in space, and operates in it, occupies no space and has no special place in the body. The body is, rather, but the form of the soul; and birth, life and death are but the diverse conditions of the soul. The conception of soul can only be reached by deductions."

In the Holy Scriptures three principles are recognized (1 Thess. 5:23) as essential components of man—the soul (ruah, pneuma), the spirit (nephesh, psuche), and the body (basar, sarx, soma); but these are not accurately, much less scientifically, defined. The first and the last of these elements clearly correspond to the material or physical and the immaterial or spiritual parts of man's nature, that is, the soul and the body, as ordinarily defined by modern philosophers and scientists; but the middle term, the "spirit," is hard to be distinguished. Yet in all early creatures, even in the lowest forms of animals, there is clearly observable a principle, inherent indeed in the body, and yet distinct from the rational faculty of man or the instinctive intellgience of brutes. This is usually styled "the animate principl,e" or briefly, *life.* Spirit (nephesh, psuche) is never applied to God or to angels, who are incorporeal; nor on the other hand is soul (ruah, pneuma), ever used of beasts (except in Eccl. 3:19-21, where it is evidently employed out of its proper sense for the sake of uniformity). Yet life (ruah) is ascribed equally to all these classes of existence, although those only who have bodies are endowed with the organic locomotive principle.

QUESTION: *What is meant by the Holy Ghost?*

The Holy Ghost is the third person in the Trinity. The Holy Ghost is a real and distinct personality—the third person in the Trinity, or Godhead. Personal powers of rational understanding and will are ascribed to Him,—1 Cor. 2:10-11; 1 Cor. 12:11; Eph. 4:3. He is joined with the other two divine persons, as the object of worship and fountain of blessings,—Matt. 28:19; 2 Cor. 13:14; 1 John 5:7. In the Greek a masculine article or epithet is joined to his name *Pneuma,* which is naturally of the neuter gender,—John 14:26; 15:26; 16:13; Eph. 1:13. He appeared under the emblem of a dove, and of cloven tongues of fire, —Matt. 3; Acts 2. He is represented as performing a multitude of personal acts, as teaching, speaking, witnessing, etc.—Mark 13:11; Acts 20:23; Rom. 8:15-16; 1 Cor. 6:19; Acts 15:28; 16:6-7. Personal offices of an intercessor belong to Him,—Rom. 8:26.

The Holy Ghost is a divine person equal in power and glory with the Father and the Son. Names proper only to the Most High God are ascribed to him; as *Jehovah,* Acts 28:25 with Isaiah 6:9, and Heb. 3:7-9 with Exod. 17:7; Jer. 31:31134; Heb. 10:15-16. *God,* Acts 5:3-4. *Lord,* 2 Cor. 3:17-19. "The Lord, the Spirit," attributes proper only to the Most High God are ascribed to him; as Omniscience, 1 Cor. 2:10-11; Isa. 40:13-14; Omnipresence, Psa. 139:7; Eph. 2:17-18; Rom. 8:26-27; Omnipotence, Luke 1:35; Eternity, Heb. 9:14. Much more might be said to prove his true relationship to the Godhead as a person.

TO THE EDITOR

(Continued from Page 5)

Washington was, but who can tell you the whole and true (?) history of some mythical Saint or Blessed person, which "the Sisters" have taught them during "school hours."

And yet, we, the Protestant people, are content to see our children slipping away from us, leaving our Sunday schools, improperly impressed with the great and fundamental truths of the religion of Jesus, so much so that in a so-called Protestant nation, we have only about 15 millions actively arrayed in the ranks of the Sunday school, yet to the Sunday school we must look, say statistics, for 80 per cent. of the church members of tomorrow.

God be with you in your work, strengthen your arms, and help our people to awaken to the dignity and the *necessity* of this teaching service of the church. Sincerely yours,

Waverly, Va. MRS. F. B.

GOD'S AGENTS

God uses His people as agents for conducting the affairs of His kingdom. Some of them are far better constituted and qualified for such agency than very many others are. Paul and a few other apostles were the most conspicuous, among the common disciples, for acting as the agents of God.. The prominence of those men gave occasion for many of the ordinary ones to regard them too highly. They attached themselves to the leadership of the one that they were especially fond of, and passionately admired. Some of them gathered around Paul, thus manifesting a party spirit. Others had a very high regard for Apollos, and they were enthusiastic in their devotion to him and praises of him. Party lines were being formed and rivalries were engendered. This state of things was very distasteful to those leading men. It needed immediate correction and cessation. So Paul, in his first letter to the Corinthian church, wrote thus: "When one saith, I am of Paul; and another, I am of Apollos, are ye not men? What, then is Apollos? And what is Paul?" His answer was: "Ministers through whom ye believed, and each as the Lord gave to him." Paul would have those Christians quit idolizing men, however worthy of regard they might be. They were attributing far too much to those apostles. Souch a course tended to produce envyings, and jealousies, and divisions. Paul said, "I planted, Apollos watered, but God gave the increase." He wanted the common disciples to keep that truth in mind. He insisted that they should put their trust in God, rather than in men. God's leadership should have the first place in their esteem and in their obedience. The apostles were only God's agents. They were the instruments of divine power. They with the common believers, were to work together for the promotion of Christ's kingdom. It should be so with Christians of our day. There should be no adoration of human leaders. A partizan spirit should be unknown among them. C. H. WETHERBY.

1000 NEW SUN READERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. J. O. Atkinson	6
Rev. H. H. Butler	3
Rev. R. F. Brown	3
Rev. A. T. Banks	1
Rev. L. I. Cox	29
Rev. W. G. Clements	2
Rev. J. S. Carden	12
Rev. B. J. Earp	15
A Friend	3
Rev. Jas. L. Foster	1
Rev. Stanley C. Harrell	4
Rev. J. W. Harrell	1
Rev. J. W. Holt	4
Rev. I. W. Johnson	8
Rev. J. Lee Johnson	53
Rev. P. T. Klapp	10
Rev. S. B. Klapp	11
Rev. J. V. Knight	1
Rev. A. N. McAbee	1
Rev. J. F. Morgan	1
Rev. N. G. Newman	1
Rev. C. E. Newman	1
Rev. J. W. Patton	6
Rev. C. C. Peel	6
Rev. H. E. Rountree	5
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. W. W. Staley	2
Rev. G. R. Underwood	2
Rev. W. L. Wells	3
Rev. W. C. Wicker	10
Rev. H. F. Wolf	1
Total	213

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR FEBRUARY 1

The Unfriendly Neighbor.—Luke 11:1-13.

Golden Text.—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11:9.

Some References.—Dan. 6:10-18; Ps. 55:1-13; 2 Kings 19:14; Acts 4:23-31.

It must have been a great treat for the disciples of Christ to have Him give to them in simple language the key to some of the most fundamental things in life. On various occasions the Christ philosophised on the great principles of living and always left His hearers to know and understand what He meant. If He was asked a question, the answer was usually given in the words of the inquirer.

On the occasion which today's lesson is founded, the principle thing in view in His teaching is *prayer*. The Christ was praying in a "certain place"—Luke does not record definite places—and when He had finished—*ceased*—one of the disciples wanted to know how to pray. Perhaps this anxious one thought that the Savior used a special prayer in speaking to the Father. "Teach us"—not *me*, but *us*. No doubt that the other disciples had asked this *one* to be spokesman and get the information for all.

Here the story is simple and plain. No great plan and preparation to be made in order to ask the Father, no abundance of words and phrases—only consider the Father's name hallowed and sacred, have a desire for the Kingdom to come, and for His will to be done. These were the three first ideas, all of which are *Godward*, and the remainder are *Manward*. Give us our daily bread, forgive us our debts, lead us not into temptation, and deliver us form evil.

Here is recorded the greatest, yet the simplest, prayer ever uttered. A model it is for all who desire to pray earnestly and honestly. The prayer begins not by asking the Father for something, but by giving reverence to His Name and Kingdom. Too many of us make our prayers in the spirit of want and desire and not enough in the spirit of praise. Did you ever get down to pray and only thank God for His goodness and make no petition to Him? Try it one time and see how you feel.

The Savior also emphasized the goodness and the greatness of the Father in answering our prayers by making a contrast between the attitude of God and man. Read the lesson text in full. By the parable of the unfriendly neighbor we are taught that constant asking even of a neighbor will bring us the object we seek. So by the constant call in the Savior's ears, we may be forgiven of our sins. But here lies the things Jesus desired to emphasize: Listen to it: "And I say unto you, ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." Let us as we ask, ask in the right manner, when you seek, seek in the right spirit, and when you knock, have a reason for knocking. Christ's model prayer will teach us all these.

CHRISTIAN ENDEAVOR TOPIC: FEBRUARY 1

Christian Endeavor Progress.—Mark 4:26-32.

References.—Isa. 9:7; 55:5;Prov. 4:8; 1 Tim. 4:15; 1 John 4:12.

Progress is one of the greatest words in the English language, but one which is much misused. Many conceive the idea that progress consists in the increase of numbers only. In a sense this is true. If the number increases who attend Christian Endeavor and the number of participants remain the same, the society is making but little progress, especially in the training of young persons for public Christian service.

Let us take a retrospective view of our society through this medium and see if it is making progress. Man estimates us by the progress we make in the secular world. Our Father judges us by our advancement in spiritual things, and what we do for His kingdom.

This is a good place and time for us to take an inventory of what we have done for the advancement of Christian Endeavor principles, and what Christian Endeavor has done for us. Not only this, but we can diligently inquire what we can do for its continued advancement. More than four millions of C. E. workers enrolled in the great cause. A most wonderful growth in such a short time! A little more than a quarter of a century ago it had its beginning by Dr. Francis E. Clark in the town of Williston, Maine. Its leader and founder is still living and in the prime of his life seeing the banner of Christian Endeavor being carried by every nation that floats a flag. The growth of C. E. is almost incomprehensible. A mighty force it is reaching and bringing young and old, rich and poor, into the service of God and adding millions to the church.

Some Ideas on Conducting the Meeting

Let the leader ask three members to prepare papers on (1) the foundation of Christian Endeavor Society; (2) the progress the Society has made up to the present time; and (3) his or her ideas of the future Christian Endeavor Society and its influenc for the good of the Church.

Begin the service by singing Christian Endeavor hymns. Follow this with a chain of prayers of gratitude. The leader should have a *special* talk prepared. Let the papers be read as stated above. The leader should urge all present to take part. Close with an earnest prayer for Christian Endeavor progress.

P-lan
R-emember
O-rganize
G-o to work
R-ebuild
E-ntice
S-ystematize
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A week of self-denial—savings to be turned into class treasury.—*Young Ladies' Class Weekly.*

WILL YOU ANSWER

As that great soldier, Robert E. Lee, lay dying, tossing in wild delirium, he fancied that he was back at Fredericksburg again in the thick of battle, and called out, "Tell Hill he must come up." The beautiful thought in that to me is the spotless record the intrepid Hill had made those bloody years—always "coming up" at the immortal Lee's command. Never in all that maelstrom of death had Hill failed to "come up." Lee had learned to count on him as he never did on any other save the matchless Jackson. Our great Redeemer is counting on you and me. Shall we be true to Him like Hill was to Lee? Listen, can't you hear His voice saying, "Child, come up"? His cause will suffer heavily if you fail to "come up." I tell you that is His thundering message to his hosts today. Shall He call in vain?

My parting injunction to you young people is this (and I wish I might ring it out over this fair Southern country of ours, and over this continent, too): Be a hero in the strife. Dedicate your lives to the Master's service while you are yet young. Don't yield the flower of your life to the service of the devil, with the hope of bringing a shattered hulk of a life to the Master later on. Enlist in His service now. "Apprehend that for which you are also apprehended of Christ Jesus," and catch up that beautiful chorus for your battle song:

"Onward Christian soldiers,
Marching as to war,
With the cross of Jesus,
Going on before."

—*Rev. F. T. Collins, in The Baraca-Philathea Herald.*

WHO IS WHO

For the benefit of all concerned, we give below the officers and Department Secretaries of the S. S. and C. E. Convention of the Va. Valley Central Conference. This information is taken from the Hand Book and we give post-offices only when such information is given.

J. C. Bradford, President, Broadway, Va.
A. W. Andes, Secretary, Harrisonburg, Va.

Department Secretaries

Cradle Roll—Mrs. W. T. Walters, Winchester, Va.
Christian Endeavor—R. A. Larrick, High View, W. Va.
Home Department—Mrs. R. L. Williamson.
Organized Class—Chas. L. Rhodes.
Teacher Training—Miss H. C. O. Martz.

We will appreciate any note concerning the work of these friends. Are you making any progress in your line?

FIELD REPORTS

We are anxious to secure reports from the field concerning the work. Already we have been writing personal letters to fields on the firing line for assistance. But don't wait for a letter from us, brother Pastor, Superintendent, Secretary, or whoever you may be. Send along *your* report; don't wait. If you have a live school tell us how you made it; if it is dead, send the obituary and perhaps some one can help you resurrect it.

START A SUNDAY SCHOOL LIBRARY

One of the most educational features of a Sunday school is a good library. Does your school have one? If your answer is "No," make the start *next* Sunday to get one. Any good carpenter can build the case, and books can be had at lowest prices. You can add to the library as funds will permit and by individual gifts. But above all, dear reader, get good books. Have the right kind of Committee on this. Write our Publishing House at Elon College for prices on suitable books.

—Brother Pastor, why not take a day or so for the purpose, a handful of CHRISTIAN SUNS, and make a canvass among your people for new subscribers? A few hours spent in this way will give an impetus to your church, and help in your work, such as you have hardly anticipated. Why not give THE SUN a chance *now*. Take a day and canvass for it and it only and see what happens.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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A PLEA FOR YOUNG WOMEN IN THE WORK OF FOREIGN MISSIONS

(Written by Mrs. J. W. Lasley of the M. E. Church and read at the Union Prayer Service at the Burlington Christian Church.)

The work of Christianity should always carry a special appeal for women, for there are reasons why they, above all others, should be thankful for the blessings of the gospel of Christ in the world. When our Lord came to the world, he found woman in the shackles of degradation and slavery. Her usefulness and power were limited and hindered in ways without number, and only with the advance of Christianity has she come into her own, and found the largest field for the use of her talents and influence. It is no wonder, therefore, that she was last at the cross and first at the tomb. It is no wonder that she has been the very bone and sinew of the Church throughout the ages. Comment has been frequently made upon the fact that women attend church in large numbers and are more faithful in the discharge of church duties than men, and we should not be surprised at this; for, if possible, their debt to Christianity is greater than that of men. Our most exalted ideals of womanhood find their source and inspiration in the principles of the Christian religion. It should not therefore be a matter of surprise if we find our women lingering about the altars of the church, and supporting at great sacrifice the ministers of God, who are sent and commissioned to preach the glad tidings of salvation to the world.

Thankful as we should be for the consecrated womanhood of the Christian nations of the earth, we should not forget that our women may render the sublimest service to the Church in those lands where the name of Christ is as yet unknown. The foreign mission field is the place for the most unselfish Christian service, and the Church draws its greatest inspiration today from the self-sacrifice and devotion of those Christian men and women who have given their lives on the firing line in the heathen world. These are our greatest heroes and heroines. Then Yale University erected its Beautiful Memorial Hall, the Class of 1853 was allowed to select from among the members of their class who had died two names to be honored by the tablets placed in the Hall. In that class were many men who had become great according to the standards of the world —great writers, great statesmen, sucessful business men. But the class chose the names of two men who had spent their lives as missionaries in India and the Sandwich Islands. And this was altogether fitting and proper; for there is nothing that approaches more nearly the ideal of unselfishness than the giving of one's life on the foreign mission field.

Today the challenge comes to us with peculiar force. The great slogan of those in charge of the foreign missionary enterprise is "The Evangelization of the World in this Generation." The consecrated men and women leading in this work have carefully scanned the field and measured the resources of the Christian Churches, and they say that it is possible for us to carry the glad tidings of Salvation to all the world in this generation; and since it is possible, with much reason, they tell us that it is our duty to do so, and that we shall be unfaithful to our trust if we do not.

They tell us also that at this time there is a most urgent demand in the foreign field for the service of consecrated young women. They recognize that the winsome graces of devout young womanhood, will do more than almost any other power to bring the blessings of Christianity in its most attractive form to the hearts of those who sit in darkness and in the region and shadow of death. The need is for young women of energy and consecration, who not only illustrate in their own lives the sanctifying influence and power of the Christian religion, but who have also the energy and ability so necessary for efficient service amid the difficulties that confront the foreign missionary.

Dr. E. L. Pell in giving an exposition of the International Sunday School Lesson for January 4, 1914, relates the following incident: "A friend who spent sometime in a degraded mining camp in central America, told me the other day that some of the miners often kept their companions from wicked deeds by threatening to tell Mrs. Blank, a beautiful woman of lively Christian character, who lived not far away, and but for the charm of her name, he said, the camp would have sunk to lowest depths of iniquity." This single example illustrates but feebly the power and influence that might be exercised by consecrated young women on the foreign field. The Missionary Boards are at present making a special effort to bring the challenge home to the young women of our country, and will they do their part? Are their parents willing for them to consecrate their lives to this high Christian service, or are they planning for their daughters social position, ease and freedom from care instead? We often speak of the beauty and glory of the life of a young woman devoted to the service of God on the foreign field, but are we willing to take an example from our own fireside? If not, our profession of interest in the advancement of the cause of Christ is not wholly sincere.

Although the Christian Churches are spending thousands upon thousands of dollars for the cause of foreign missions and sending out annually hundreds of volunteers for the foreign field, yet we must recognize a woeful lack of interest in this great work on the part of many Church members, women as well as men. There are those who lay the responsibility on God, saying: "If God wants the world saved, he will save it," but not a few are asking: "And will not the heathen be saved without the Gospel"? To all of these let us bring with renewed emphasis our Lord's marching order: "Go ye unto all the world and preach the Gospel to every creature." Each of us can do something to supply this great demand for young women in the foreign field. If we cannot give up our daughter or sister or niece, we can certainly help to send some one, and we can do our part in giving the members of the Church an intelligent appreciation of this great need. Let us, therefore, determine to do that, at least, and by deed as well as by word, pray, "Thy Kingdom come. Thy will be done on earth as it is in Heaven."

UNION PRAYER SERVICE FOR MISSIONS

The Woman's Missionary Society of the Burlington Christian Church held a special prayer meeting Friday afternoon, January 9th, at 3 o'clock in the Christian Church. All the Woman's Missionary Societies of the other denominations in the town were invited.

The following program was rendered:—

Song—No. 572, Christian Hymnary.
Prayer—Mrs. Ada Teague.
Scripture Lesson—John 17 Chap., Mrs. B. R. Sellars.
Reading—How far has the World become Christianized? Mrs. W. H. Carroll.
Prayer for Unity of Woman's Boards—Mrs. Donald McIver.
Scripture Lesson—Matt. 28:16-20, Mrs. P. H. Fleming.
Talk—Thanksgiving for what God has wrought through Women, Mrs. Jno. Barnwell.
Special Music—Mesdames Scott and Morrow.
Scripture Lesson—Romans 10:8-17, Mrs. J. J. Gant.
Paper—United Efforts in Foreign Lands, Mrs. T. S. Brown.
Prayer—For unity in Foreign Lands, Mrs. M. W. Buck.
Scripture Lesson—Ps. 96, Miss Bessie Holt.
Paper—"For a great Increase of Young Women who will lead in Mission Work, Mrs. J. W. Lasley.
Song—No. 583.
Chain of Prayers—For Volunteers for Mission Work, Led by Mrs. A. B. Kendall, closed by Mrs. J. W. Lasley.

This meeting was well attended and exceedingly interesting and inspiring. The women taking part in the program were representatives of the various denominations of the town, all coming together with one accord, one purpose, all deeply interested in the great cause of missions, and finally joining in that fervent prayer for volunteers for the mission field—some mothers even praying that God might call Missionaries from their own family. What a *Vision* that! A devoted Christian mother praying that one of her own flesh and blood should hear the divine call. Just that "having a Vision and hitching a task on to it" as our Mr. Morrill would say.

It has been truly said "that interest in missions is a mark of Christian character, and that participation in missions is the measure of Christian achievement."

MRS. W. H. CARROLL.

A CHAMPION MOTTO

Smile, and the world smiles with you;
"Knock," and you go it alone;
For the cheerful grin will let you in
Where the "kicker" is never known.

"Growl" and the world looks dreary;
Laugh and the path is bright;
For a welcome smile brings sunshine while
A frown shuts out the light.

Sigh, and you "rake in" nothing;
Work, and the prize is won;
For the nervy man with the backbone can
By nothing be outdone.

Hustle, and fortune awaits you;
Shirk, and defeat is sure;
For there's no chance for deliverance
For the chap who can't endure.

Sing, and the world's harmonious;
Grumble, and things go wrong;
And all the time you're out of rhyme
With the busy, bustling throng.

Kick, and there's trouble brewing;
Whistle, and life is gay;
And the world's in tune like a day in June,
And the clouds all melt away.

L. C. CHAMPION.

CHURCH NEWS

ANTIOCH

The work at Antioch seems to be moving along nicely. We have elected officers for the new year, and on last Sunday Bro. Geo. Elkins was ordained deacon.

One reason it is easy to preach to the congregation at Antioch, is because Prayer-meeting has been kept up in the church since last summer. Indications are that we are going to have a good year with this kind congregation.

Bethel

Our forces are weak at Bethel, yet the congregation is good, and has improved much for the last five months. We hope to organize the Sunday school work here in the spring. It has already been too long neglected. Bethel, though small in membership seems to be full of the missionary spirit, as it is the easiest church I serve to raise the conference apportionments. Bethel has also given more to the Christian Orphanage than the other churches in my field.

Christian Chapel

We began as pastor at Christian Chapel just after conference. The people seem to be real kind to their pastor. Congregations have been splendid. The weather fine. I feel we are going to have a good year's work as we labor with the good people around Christian Chapel. I as pastor, feel we have made an excellent start financially and I trust spiritually. Several have promised to stand by their pastor in both prayer and works.

Grace's Chapel

The work is going fine at Grace's Chapel. Our delegate Bro. J. J. Phillips returned from conference full of enthusiasm, and brought enough of the missionary spirit back to make it slightly contagious. I would that he could have brought a double portion. At any rate we are starting out better at Grace's Chapel than ever before. Let us hope and pray that we may have the best year's work this year that we have ever had. We want to paint the church this spring.

Poplar Branch

At the last appointment at Poplar Branch we had the best services, and the largest congregation we have enjoyed since the revival last summer. Our greatest trouble at this church is the financial problem, because conference has given us quite a struggle to raise the apportionments, and we just can't afford to come to conference next fall without them.

As a whole I enjoy my work very much this year and plead for the prayers of the brotherhood in our behalf.

B. J. Earp.

ROANOKE, ALA.

Dear Bro. Editor: I am for the first time in 1914 writing a few lines for The Sun. I don't see how a man can have a church paper like The Christian Sun and not try to write for it once in a while.

I want to say that the editorials alone are worth more to me than the paper costs.

Last third Sunday was our day at Corinth. We failed to get there on Saturday on account of the threatening weather about the time for us to start. On Sunday we failed to hold any preaching service on account of the burial of the infant of Brother and Sister J. R. Johns. Will say, however, that we are moving along very well at this place. We want to get our house ready for service as soon as we can. We want to express our thanks to Brother J. W. Payne for his check for the amount of two dollars to aid in this building. If we had a few men who would remember us, or feel that our interest was their interest it would make it lighter on us, and we would soon have a good church building.

The fourth Sunday brings us back home to Rock Stand, where we held a deligthful service on Sunday, and where Brother Payne again remembered his preacher and family in a substantial way, for which he has our thanks. May God bless and prosper him. Also we express our thanks to the man who is not a member of any church, but who presented us with a one dollar bill. May God bless and save that man is the prayer of our heart. We also noticed that Brother Payne had brought along something in a box for uncle Tom Elder. We did not ask what it was but we feel assured that it was something needed and very much appreciated by Uncle Tom and Aunt Jorie. It makes us glad to see and know that some of our good people remember these good old people who have given their lives for the Christian church in their country. And may they ever be remembered by the people of the Christian church in this part of our land.

The first Sunday I go to Mt. Zion where we have a generous-hearted, good working band of men and women. We feel very much encouraged over the work at this place.

The second Sunday we go to Bethany where we were a member in our boyhood days, and where we feel a deep interest. At first we feel sad because of the fact that some of the workers of that church have gone back into sin. Then we see new ones who have come in. Then we take new courage and move on to the work of the Master. On last Sunday we organized a Sunday school at this place. We had a good congregation considering the cold windy weather and nearly everybody joined the Sunday school. We feel like there is a brighter day dawning upon Bethany. We have also done away with our inactive list and we have

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Note, second, that the butter made from separator cream is cleaner than that made from the old process. The cream has no opportunity to absorb from the milk, from the surroundings or from the atmosphere bacteria that is harmful and which gives it a poor taste, or to "ripen" unevenly and become bitter. That too is worth dollars to you every year, because it makes your butter more in demand.

How Much is that Worth?

Note, third, that the separator cream gets practically all the butter fat from the milk, and your butter is firmer, contains less sour milk, is free from the dust and dirt that inevitably find their way into milk, and the process is so simplified for you that you must make better butter for your home or your customer.

You Want the Best

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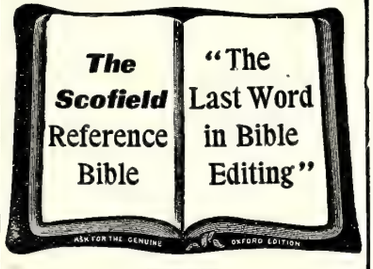

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fallen on a plan to do away with our inactive members. We are going to make an effort to reclaim them first, and we are going to expect the Lord to prosper us because we are going to follow the Bible plan and then we can feel like He is under obligations to prosper us.

Rock Springs reports a good meeting Saturday and Sunday. The church here is in a prosperous condition under the leadership of Rev. C. W. Carter. Brother Carter is a consecrated man and the people will do well to follow his teaching. May the Lord be pleased to accept our feeble efforts. Brethren pray for us.

J. D. DOLLAR.

WAKEFIELD NOTES

Soon after conference convened the writer took charge of the Wakefield, Dendron, New Lebanon, Union (Surry), and Burton's Grove churches. We took up our residence in Wakefield January 5, that being as early as we could secure a house here.

On the evening of that date the ladies of Wakefield church came in with provisions and served an elegant supper for us. We very much appreciate such a kind and generous reception.

So far our services have been well attended and the work seems to be starting up in a promising manner.

We trust that pastor and people may be used of God to advance His cause during the year.

On Monday, January 12 the writer and family received a nice box of provisions from the good people of Barrett's church. The writer served this church as pastor for nine years and gave it up last Fall when he took charge of the present pastorate.

Such marks of appreciation are very much appreciated and serve to strengthen the already tender ties that are the results of so long service together.

Rev. J. M. Roberts now has charge of this church and we trust that the work may move on well.

R. H. PEEL.

CHAPEL HILL

I spent last Saturday night and Sunday at Chapel Hill. The work on the church building had been held back by the failure of the manufacturers to deliver the windows, but they are expecting to ship them in a few days. The plastering is all done except an out side finishing touch. Let all who can, send in their pledges as soon as possible. And those who have given nothing, send something to assist us in paying for seats.

Since conference I have visited the churches at Haw River, Graham, Burlington, Elon College, Greensboro, Wake Chapel, Ebenezer and Six Forks. All these churches lent Chapel Hill a helping hand, for which we thank them.

Other Churches

Oak Level, Aurelia and Garner, churches under my pastoral charge are holding their own. They are all loyal to their pastor, and seem to be in Christian fellowship. I hope these churches, with all others, will strive to make this a great missionary year.

W. G. CLEMENTS.

NANSEMOND NOTES.

The work in my field is moving forward at a normal rate for the winter months. The various Sunday schols celebrated Christmas in the usual way. There were special services at Berea (Nansemond), Hobson and Mt. Zion. At Berea the pastor was very generously remembered by being the happy recipient of a purse amounting to $16.50 in cash, besides several personal gifts. In addition to this we are grateful to a large number of friends for personal gifts recently, including oysters, fresh meat, potatoes, milk, butter, sausage, canned fruit, vegetables, etc. etc. For several weeks we have had a continuous pounding, for which we are very grateful.

Oakland recently installed the Duplex envelope system for raising funds for current expenses and conference apportionments. We believe it will be help to the financial work of the church. We hope to be able to make a very favorable report on this mater later. There certainly is room for much improvement in the financial system of many churches. This is especially true of many country churches. The country church can lead the city church in benevolences, if the proper systematic methods can be installed, for there are not so many local demands.

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Miriam Odom .....$	.25	
Harvey L. Vincent ..	2.00	
Lois Brinkley	.10	2.35
S. S. Offering		
Mt. Auburn .....$	4.35	
Elon College	5.85	
Waverly, Va.	5.00	
Ether	.27	
Shady Grove	.37	
Haw River	2.45	
Wake Chapel	3.53	21.82
Special		
Pleasant Ridge, Glfrd.$	1.60	
J. H. Lanham, on support of children ...	12.00	
Spring Hill, Birthday Offerings	5.95	
Rent from Rodgers Estate	15.61	
Sale of Mulholland Land (Endowment Fund)	1,550.00	
Tyler Bolling, work..	2.00	1,586.26
Thanksgiving Offering		
Hebron church .....$	1.55	
Bethel	3.13	
Antioch, Chatham ...	2.75	
Poplar Branch	.60	
Grace Chapel	2.49	
Christian Chapel	2.82	
Members of Ingram church in Richmond	10.00	
Auburn	3.23	
Aid Society of Pleasant Grove church..	4.55	
Turner's Chapel	1.10	32.22
Total receipts this week .....$		1,542.55
Error in adding report of January 14		.75
Grand Total .....$		1,936.08

My dear Children and Friends of the Orphanage:—

This is our last report for the first month of the new year. How do you like it? As we review our records for the month we are both sad and glad, but I believe the gladness is greater than the sadness, so we enter upon the second month of our year with a determination to eliminate some of the causes of sadness.

During the first month seventeen of our Cousins have written nice sun-shiney letters that gladdened our hearts and encouraged us in our work; and along with the letters came dollars and dimes to the amount of $8.25. But when I thought of the hundreds and perhaps thousands of other bright boys and girls in the Southern church who ought to have a part in this noble work; and when I thought of the great benefit they could be to the work and the great blessing the work would be to them, I was sad. Then again I counted and found that twenty-nine of our Sunday schools had made monthly offerings to the amount of $98.82. I was grateful for their liberal support; but then I thought of the 171 other schools within the bounds of the Convention that were robbing themselves of the joys and blessings that would come to them for having administered unto Jesus—"In as much as ye did it unto one of the least of these ye did it unto me"—and I was again sad.

The Orphanage needs the co-operation and support of each school within the bounds of the Convention, and would be greatly helped by their monthly contributions but the Sunday schools making the offering would receive the greater reward. Jesus says it is more blessed to give than to receive. Our resolve is to endeavor to double the number of schools contributing monthly offerings to our work during the next month. We enlist the support of every pastor, Sunday school superintendent, and teacher in this noble undertaking. Let every one who reads these lines give his influence and support toward the carrying out of this resolve. We thank you in advance.

J. O. Cox, Supt.

Newport News, Va., Jan. 5, 1914.
Dear Uncle Jim:

Enclosed you will find four dollars and five cents ($4.05) from the East End Christian Sunday School. We hope to have more to send next time. How are you and the orphans? I hope you will have a good and prosperous year.

Love to all,
MINNIE COLE.

Your letter and offering received some time ago, but by some means your letter was side tracked. The offering was reported in THE SUN of January 14th. Uncle Jim is very sorry and begs your pardon, and promise to do better.

Holland, Va., Jan. 19, 1914.
Dear Uncle Jim:

Little sister and I thank you for the pretty cards you sent us Christmas. We were sorry to hear about the little boy at the Orphanage being so sick, and hope he is better by this time.

Little sister and I have been saving pennies in our mite boxes and we each send $1.00.

Your little boy,
HARRY L. VINCENT.

Thank you Harry. See what saving the pennies will do.

Driver, Va., Jan. 17, 1914.
Dear Uncle Jim:

I received the card you sent me Christmas. I thought it was very pretty. I appreciateed it very much. I am so sorry that one of our little friends at the Orphanage has the pneumonia.. I hope he will soon get well. As I did not write last month I enclose twenty-five cents this time.

Fondly yours,
MIRIAM ODOM.

We are glad to hear from you this month with increased amount, but we want you to write *each* month. The Corner needs your bright letter to keep it sunny.

Driver, Va., Jan. 15, 1914.
My dear Uncle Jim:

As the new year has come in, 1914, I will write my letter for January. This year I am going to try to write every month. I received the postal card you sent me, I thank you very much for it. Hoping you all spent a merry Christmas and a happy new year.

Enclosed you will find a dime.

Fondly,
LOIS BRINKLEY.

Thanks for your New Year's resolve. We shall expect our corner brightened by your letters each month.

MASONS SET PACE

At the meeting of the Grand Lodge of Masons at Raleigh, one of the most significant actions taken was the providing of $500 to pay for the treatment of needy and worthy tubercular Masons at the State Sanatorium at Montrose, and also the appointment of a committee to devise some plan for permanently endowing beds at the institution.

The funds provided by the State are utterly inadequate to provide entirely for the treatment of our tubercular sick, and hence it is necessary that those entering the institution pay a minimum fee of $1.00 per day. The usual cost for sanatorium treatment for tuberculosis, equal to that furnished at Montrose, ranges from $2.00 to $3.00 or even $4.00 a day. Thus it will be readily seen that this action on the part of the Masons is an excellent forward step, not only from a humanitarian but also from a business view point. Some fraternal orders, trade unions and other organizations build and maintain expensive sanatoria themselves, but in this State it is far cheaper to divide the expense with the State.

This action on the part of the Masons is especially commendable, as it doubtless marks the beginning of such benevolence among other fraternal orders, clubs, churches, etc. To the Masons, however, belongs the credit of taking the initiative in this good work. —*N. C. State Board of Health.*

DREAD OF AN OPERATION

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says: "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I

Your Office Stationery

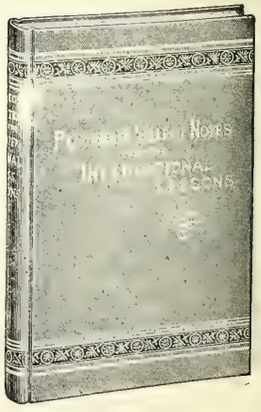
IS an index to the character of your business. If you write your business correspondence on stationery that is poorly printed on cheap looking paper, your reputation as a business man suffers. You know that. Then why not get first-class stationery printed in a first-class way? Our printing department is equipped in both workmen and material to turn out the very best class of printing, and at no higher price than the common kind. We print everything, such as

Letter Heads, Bill Heads, Statements, Envelopes Cards, Etc.

When needing printing of any kind or description send us your order; or if it is something that requires a special estimate write the Manager of our Printing Department, submitting copy and a description of just what you want, and he will gladly give you a price.

The Southern Christian Publishing Company,
ELON COLLEGE, N. C.

THE BEST
Sunday School Help

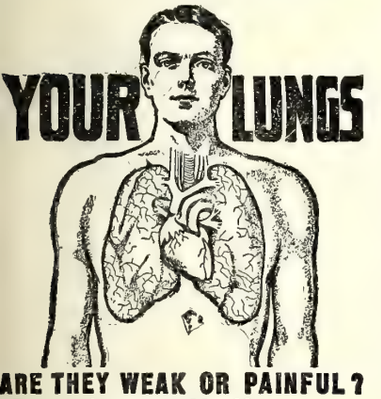


If you are a Sunday school teacher or pupil you should desire the best possible help. This you will find in one volume, Peloubet's Select Notes on the International Lessons for 1914. Send in your order now. Up to January 1 you can get a copy for $1.00, after that time, $1.25. The publishers' price is $1.25, but we save you 25 cents by ordering from us. Address

THE CHRISTIAN SUN,
ELON COLLEGE, N. C.

CANCER FREE TREATISE The Leach Sanatorium, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

YUM FOR HEADACHE
"HASN'T FAILED YET"



ARE THEY WEAK OR PAINFUL?
Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?
These are Regarded Symptoms of Lung Trouble and
CONSUMPTION
You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.
We Stand Ready to Prove to You absolutely, that Lung Germine, the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, and the patients remain strong and in splendid health today.
Let Us Send You the Proof--Proof that will Convince any Judge or Jury on Earth
We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and care of consumption and lung trouble.
JUST SEND YOUR NAME
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Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH.

No. 81	.....	4:35 a. m.
No. 29	Ar.	10:05 a. m.
No. 41	.....	4:10 p. m.
No. 43	.....	6:00 p. m.

FOR THE NORTH

No. 84	.....	12:48 a. m.
No. 38	.....	11:35 a. m.
No. 66	.....	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
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RALEIGH, N. C.

ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui. ad.

YOUTH'S COMPANION MAILED YOU FREE

Get it for the Benefit of the Boys and Girls in Your Home.

To those who do not know The Youth's Companion the publishers will be glad to send three current issues free, beginning with the Washington's Birthday number, in which is begun Beth Gilchrist's charming story of the freshman year in a girls' college, "The Mixing Bowl." In these same issues will be found installments of another serial, "Northern Diamonds," a story by Frank Pollock of the adventures of two boys in the Hudson Bay Country. Whenever The Youth's Companion enters a home it does that home a genuine service. Address The Youth's Companion, Boston, Mass., including this notice. ad.

ONE OF THE MANY MOTHER'S JOY HAS SAVED

Burlington, N. C., Nov. 19, 1913.
Goose Greese Company,
Greensboro, N. C.
Gentlemen:

I am writing this letter because I think it is due you and for the sake of Humanity. I am not a man that wants my name paraded in newspapers. Coming from Baltimore on a sleeper my little girl took a severe cold and cough. For three weeks the doctors came to see her three times a day. Instead of getting better she grew worse. On the night of which I am speaking the doctors left me some emergency medicine and told me if the cough did not stop give her this. We gave it to her but with no benefit whatever that we could see. We had used other croup salves and they did not seem to do much good. My wife advised me to get a jar of Mother's Joy. I did so, using a half jar on my child's throat and chest and in fifteen minutes she stopped coughing and did not cough another time during the night. Now I am not a believer in Patent Medicines, but I think that you have the best Croup and Pneumonia salve made.

Yours very truly,
COL. J. H. HOLT,
Adv. Burlington, N. C.

MIGHT BE DEAD TODAY

Garden City, Kans.—In a letter from Mrs. James Hamner, of this city, she says, "I firmly believe that I would not be alive today, if it were not for Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman, suffering from some of the troubles to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? You can rely on Cardui. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. 'Twill help you. Ask your druggist. ad.

The old days never come again, because they would be getting in the way of the new, better days whose turn it is.—*George McDonald.*

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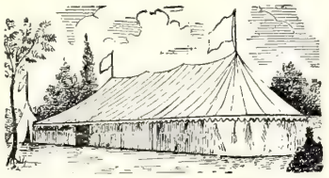
Trees That Produce Results
Nobody has any question as to what kind he will get when he orders of the J. Van Lindley Nursery Company, box 207, Pomona, N. C. A forty-year record of satisfaction to purchasers is the best criterion to go by. This house not only wills to do the right thing, but knows how to do the thing right.
A postal card will bring you their new book, containing much on tree culture.



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Guaranteed Gold Bonds
secured by First Mortgage on North Carolina Real Estate worth twice amount bonds issued against it. Bonds due one year after. Principal and Interest guaranteed Interest payable semi-annually. Denominations $100.00 up. Ten Years in business without loss of a penny for any patron.
Write for free booklet.
PIEDMONT TRUST CO.
Burlington, N. C.

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Headache or Neuralgia
One trial of Megrimine is sufficient—your suffering will cease.
For over a quarter of a century
ME-GRIM-INE
Has been a Godsend to victims of all forms of headache and neuralgia. Write at once for a trial box without cost
The Dr. Whitehall Megrimine Co.
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A Tonic
Make no mistake. Consult your own doctor first. Take only those medicines the best doctors endorse. J. C. Ayer Co., Lowell, Mass.
Tired? Just as tired in the morning as at night? Things look dark? Lack nerve power? Just remember this: Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol. It puts red corpuscles into the blood; gives steady, even power to the nerves; strengthens the digestion.

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WE publish Adult or Bible Class, Intermediate and Junior Quarterlies, uniform lesson series; a Teachers' and Officers' Journal; a four-page weekly paper; a combined Weekly Lesson and Story Paper for pupils under twelve years of age; Charts and Cards for Primary Classes. All these are high-grade, edited and published by our own people. Samples cheerfully furnished.
The Graded Sunday School Lessons are carried in stock and orders promptly filled. We can also furnish many additional supplies and items of equipment for Sunday Schools. Let us have your inquiries.
The Christian Publishing Association,
NETUM RATHBUN, Agent, DAYTON, OHIO

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DRY GOODS
And Gents' Clothiers and Tailoring Merchants
MAIN STREET, BURLINGTON, N. C.

CRADLE ROLL

Motto: "First the Blade."

Dear Cradle Roll Workers:

I have good news for you today; we are welcoming two new workers to our ranks, and two new Cradle Rolls are being begun, to "bring young children to Jesus."

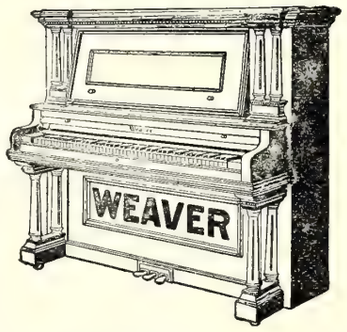
Miss Olivia Harrell has accepted the superintendency of the Cradle Roll of the Sunday school at Sunbury, N. C., and Mrs. W. T. Gordon promised me just the other day to do her very best to get one started at Centerville just on the borders of Prince George County. If any who read this are near either of these places, won't you encourage these new workers by any and every means in your power, by precept, example, and the knowledge your experience has given you? And all of us, near and far, won't you make these new Cradle Rolls a subject of prayer, that they may grow and prosper, and be the beginning of a great revival of power in that verse, (Isa. 41, 6) "They helped everyone his neighbor; and every one said to his brother "Be of good cheer." I don't know of a better verse for the workers in the cradle Roll department to take as their own. I think a little interchange of letters, a little helping "every one of his neighbor" would help a whole lot. And then, the discouraged ones, how much it might mean to someone if YOU were to say "Be of good cheer" I have had the same troubles, I have overcome them", for, "I too, have my difficulties, but they are not impossible, and by God's help I mean to conquer them." Over the Alps lies Italy" and over the Alps of our difficulties, past the hard rocks of indifference, bad roads, carelessness of S. S. officers, and all the hundred and one drawbacks, lies a land of promise, a place where we shall reap the reward of our work, where we shall see an enlarged and growing and going church, because, we have remembered that it is "first the blade" and we have done our very best.

I am more glad than I can tell you for these new Cradle Rolls; won't you, please, help me by writing a letter and telling me what you are doing, your helps, or your hindrances? Can't we make this a corner of mutual helpfulness, one that shall be a real guage of the growth and progress of our beloved Cradle Roll? I know this is possible, and someone may be waiting for just the word of encouragement YOU can give to start a Cradle Roll of their own, or to pick up that little almost disbanded, half forgotten Cradle Roll they used to have and carry it forward to a glorious success.

We stand yet at barely the threshold of the New Year; so

(Continued on Page 15)

MISS ALICE NEILSON



One of the world's greatest sopranos, and Mr. E. Romayne Simmons, the famous Piano accompanist, both give their highest endorsement of the

WEAVER PIANO

to a newspaper critic after having used it in concert, and for private rehearsal.

Copied from "The Dispatch," York, Pa., March 2, 1912. "Miss Neilsen used one of the Colonial style 20 Weaver Pianos in her room at the hotel for private rehearsals. She remarked afterwards: 'It is a dear little Piano, a lovely instrument. It suited me exactly and I mean it.'

"The Weaver Grand used for the Concert in the Opera House, was not one of the large size Concert Grands, but the tone appeared to be larger than the Piano. Mr. E. Romayne Simmons, the marvelous accompanist, demonstrated the class of the Weaver Piano when he drew from it effects that can only be produced by a great Artist with a great Piano. Such extremes of light and shade, of legato and staccato, of brilliancy and sympathetic delicacy are seldom found combined in one Piano. Mr. Simmons said, 'It is a great Piano.'"

WEAVER ORGAN & PIANO COMPANY, MANUFACTURERS, YORK, PA.

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Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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Six Months ..... .75
Four Months ..... .50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Addar

Eugene Addar departed this life November 4, 1913, after lingering from a stroke of paralysis several months. Bro. Addar and his wife were natives of Switzerland and came to America more than thirty-six years ago. He graduated at the University of Yeverdan early in life. He did military service in his mother country and traveled extensively, and was well informed. He was a fluent linguist, being familiar with six languages. He declined a professorship in the University of Yeverdan. He was of a retiring disposition and sought a more quiet life. He was an inventor, a scientist and scholar, a noble citizen, a worthy patriot, a good neighbor, a true husband, a faithful father and a consecrated Christian. He was a faithful and true member of the Keyser Christian Church. He leaves to mourn his loss, his mother, Mrs. Susan Addor, 83 years old; a wife, Mrs. Elsie Ettaene; seven children; two sisters; three brothers. The funeral was held in the Christian church in Keyser in the absence of the pastor, by Rev. W. C. Strickland. His church has sustained a great loss and his community its most intelligent citizen. He was resigned to the Lord's will. S. B. KLAPP.

Keith

William Keith, of Keyser, N. C., died December 30, 1913, in his 67th year. He was the senior deacon in the Keyser church, and had been its secretary for many years. He had often represented his church as delegate in Conference. He was one of the most prominent citizens in his community, and the real leader in his church. He was much interested in higher education, missions, and everything that was for the advancement of the church and for the betterment of man.

He was married three times, and leaves to mourn their loss his last wife, Mrs. Clyde Keith, three sisters, Miss Ann and Miss Kate Keith and Mrs. Mollie Culbreth of Fayetteville, and three sons, G. W., William and John; besides six daughters, Mrs. C. B. Horne, of Carthage, Mrs. T. A. Jones, Keyser, Misses Ethel, Clyde, Agnes and Martha, of Keyser. Bro. Keith lived a Christian life and fell on sleep in Christ, and has gone to receive his reward. His community, his church, and his home, have lost much in his death. The funeral by his pastor, the writer, and the interment in the cemetery at old Bethesda church. We extend sympathy to all the bereaved.

S. B. KLAPP.

Hunt

Died January 11, 1914, Lula Horton Hunt, aged one year, daughter of C. E. Hunt and wife, Minnie Hunt. She was a beautiful little girl, and is now safe in the better home. May Christ comfort father, mother, the two brothers and two sisters whose hearts were made sad by the work of the death angel.

Funeral services were conducted by the writer in the Christian Church, and her precious body laid in the grave in Morrisville cemetery.

W. G. CLEMENTS.

Clymer

Rena Maude Clymer, youngest daughter of Mr. and Mrs. L. M. Clymer, was born July 11, 1898, and died January 20, 1914. She leaves to mourn their loss her fond parents, three devoted sisters, Bronna, Thelma, and Annie Lee, of this city; and one brother, Hugh H. Clymer, of Atlanta, Ga.

At eleven years of age she was converted in her home and in November of the same year she united with the church, and on the 21st of the same month was baptized by Rev. J. W. Bolton who was then pastor of the church. Ever after that she lived the life which she had already begun years before, a pure, sweet, amiable Christian girl, which won for her dear friends among her school-mates and associates.

The funeral was conducted from the First Christian Church Tuesday at 3 o'clock, and was attended by a congregation that filled the church to its utmost capacity. The members of her class in the high school attended in a body, accompanied by the teacher and the superintendent of schools.

The service was simple but appropriate. A mixed quartette sang Abide With Me, Safe in the Arms of Jesus, and Sometime We'll Understand, and Miss Ethel Clements, of Elon College, sang Does Jesus Care. The body was interred in Green Hill cemetery. The floral tributes were among the most numerous and beautiful ever seen in the city. They covered the church altar and pulpit and when placed upon the grave hid it with profusion and beauty.

The flower-bearers were Misses Hildah Slack, Louise Hunt, Janie Angel, Katharyne Klingman, Henrietta Kornegay, Myrtle Ashworth, Mozelle King, and Nellie Bain.

The pall bearers were: E. E. Bain, S. A. Caveness, Charles A. Hines, W. B. Truitt, F. L. Atkinson, and C. N. Herndon.

It is hard to part with our loved ones and the loss of this dear girl has cast a pall on this good home and a gloom upon the church. But resignation to the Lord's will and the hope of future reward sweetens all experience of life, and nothing so much as such sad ones. The most beautiful object on earth is a pure Christian life which faces death with hope and a smile; and that which is just as beautiful and inspiring is the resignation with which those left behind can accept the inevitable and yield up their cherished affections with a happy expectation in heaven's gleam.

H. E. ROUNTREE, Pastor.

Heffington

On December 30, 1913, at Lakeview Hospital, Suffolk, Va., Mr. B. Heffington departed this life, at the age of 55 years. He was greatly afflicted for several months. He bore his suffering in a Christian spirit, and was resigned to the will of the Father. He was a consistent member of Berea (Nansemond) Christian church. The funeral service was conducted at Berea, by the pastor, assisted by Dr. W. W. Staley. Bro. Heffington left to mourn their loss, a wife, two children, two brothers and two sisters. The body was buried at Churchland . May our heavenly Father comfort the bereaved family. I. W. JOHNSON.

Pierce

On December 24, 1913, Mr. John T. Pierce, died at his home, near Liberty Spring church, Nansemond Co. Va., in his 80th year. He left a daughter, Mrs. Inez Barber, and four brothers, J. L., Wm., Robert, and Alex Pierce; and one half-sister, Mrs. C. C. Copeland.

Brother Pierce was a faithful and consistent member of Liberty Spring Christian Church, and was highly respected in his community. He was humble and sweet spirited and took a keen interest in all matters pertaining to the moral and spiritual life of his friends. He lived an active life, and his general health was good, until he was stricken by a severe attack of Pneumonia from which he did not recover. His funeral was conducted at Liberty Spring, by the writer, assisted by a former pastor, Rev. B. F. Black. His body was laid to rest in the church cemetery. His family have the sympathy of many friends in this sad hour. I. W. JOHNSON.

OUR CRADLE ROLL

(Continued from Page 14)

much to be done, and so few to do it. "Pray ye the Lord of the harvest that He will send workers" and then help answer that prayer, by going out and working with might and main "for Christ and His Kingdom."

Be strong,
We are not here to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the burden, bear it, 'tis God's gift.
Be strong.

Cordially, your Cradle Roll Supt.,
MRS. F. BULLOCK.

Would it not be better to leave tomorrow with God? That is what is troubling men — tomorrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."—*Webb-Peploe.*

To think about oneself all the while is to turn energy in on self continually that might much better go out in unselfish action. The self-conscious persons needs to pour out this force of attention and thought, instead of concentrating it on self and wasting it in awkward embarrassment and hurt pride.—*Great Thoughts.*

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MARRIAGES

Woodell-Dickens

On January 11, 1914, at ten o'clock A. M., in the home of Mr. and Mrs. M. G. Woodell, Miss Ivie Dickens became the bride of Mr. W. G. Woodell. The matrimonial rite was solemnized by their pastor. The ceremony was witnessed by only a few friends. The contracting couple are residents of Chatham County, near Christian Chapel church, and have the best wishes of their friends. B. J. EARP.

Burton-Hines

Near Burton's Grove church, December, 26, 1913, Mr. Chesley Burton and Miss Mattie Hines were united in marriage by the writer. After the ceremony they drove to Wakefield and took the cars for Petersburg where they will make their home. May life be long, useful and happy.

R. H. PEEL.

Shaw-Bryant

At Ivor, Va., January 8, 1914, Mr. Frank Shaw and Miss Lena Bryant were united in marriage.

They will make their home in Ivor, Va., and board with the bride's parents at present. May happiness attend them through the journey of life.

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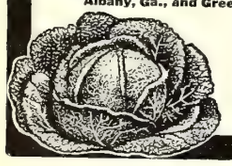

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CHRISTIAN SUN PIANO CLUB
Begins Another Year

The Advertising Manager of THE CHRISTIAN SUN and the Manager of the Club take this opportunity to jointly express their appreciation of the confidence and enthusiastic support which they have received from the readers of this paper during the past year. We are glad to be able to report that we are more than pleased with the splendid success of the Club and that we begin the New Year without a single complaint or cause of dissatisfaction on the part of the Club members. All have expressed themselves as *delighted* and this, of course, makes *us* delighted.

We wish to thank old Club members for the many kind things they have written about the Club, the Club's instruments and the Club's management. Whenever we can be of further assistance to you or your friends, we hope that you will not hesitate to call on us.

A WORD TO NEW CLUB MEMBERS

To those who need a good piano or player-piano for their home, but who have been waiting for some more convenient day, we wish to say that you will find the Club the most convenient and economical means of securing a thoroughly satisfactory instrument. The Club removes all necessity for further waiting. No matter where you live nor what your financial condition may be you should not hesitate to write at once for your copy of the Club's catalogue and full particulars. You will be pleased to find how *easy, safe* and *convenient* we have made your road to the possession of a high-grade piano or player-piano.

READ THESE LETTERS FROM OLD MEMBERS

"I have studied the plan very carefully and consider it a very liberal one. As to my piano, I consider it a splendid instrument and am proud to be in possession of it."

MRS. A. BRANNING, Bartow, Fla.

"We purchased one of your Club pianos and are well pleased with it. Would not take anything for it. All who have heard it think it to be one of the grandest they have ever heard. While we were paying for it my husband died. You gave us a life insurance clause, we were still owing $125, which was nicely settled and our note was returned to us **marked paid.** We thank you very much for your kindness and prompt attention, which you have shown to us. Any one who wants the best piano made should buy one of these. They will be pleased with it and will be treated nicely, as we were. We appreciate your kindness very much." MRS. J. A. BRAMLETT, Ecru, Miss.

"Club piano received in good order. We are well pleased with it. Better and nicer than pianos sold here by agents for from $350 to $500. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town. We thank you for your selection and prompt shipment."

J. R. WILLIAMS, Gaylesville, Ala.

"Your letter received some days ago, and will say that I will be only oto glad to recommend my piano to the highest. I could not wish for more in a piano. The woodwork is beautiful and the tone is as sweet as can be. Every day I am prouder of it. It would not do without it for anything. As to your Club plan, I certainly think it is the very best way in which the pianos could be sold, and I feel, by joining the Club, I got a much better piano for the money than I could have anywhere else. Thanking you for your kindness, and for the beautiful calendar I received from you, I am."

MISS ROSA EDNA BROWN, Blowing Rock, N. C.

"I take pleasure in certifying to the excellence of the Ludden & Bates Piano. I can cheerfully and truthfully recommend it as a first-class instrument, the equal of any and the superior of most in the qualities necessary to the accompaniment of the voice, and I believe it to be more than any other suited to withstand the effects of our Florida climate." F. W. DODGE, Jasper, Fla.

"The Ludden & Bates Piano that I purchased of you continues to give entire satisfaction. Its tones are exceedingly sweet and do not give way under the changes of season and climate, but preserve the same roundness and fullness as at first."

W. E DEMPSTER, Waycross, Ga.

"I like my piano very much. Am sure I couldn't have been better pleased with any other."

MISS DAUTHITT GALLMAN, Georgetown, Miss.

"The piano reached me safely last Monday. I am highly pleased with it. The case is beautiful, and the tone so mellow and sweet. Every person who has seen it likes it." MRS. T. B. MARTIN, Greenville, S. C.

"I am indeed delighted with my piano. Think it one of the best I ever saw. With best wishes for you and the Club, I am yours respectfully,

MRS. J. P. RADNEY, Roanoke, Ala.

"The lovely piano came yesterday (May 3, 1912). Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

MRS. MAY W. FARMER, Blythewood, S. C.

"It is a pleasure to me to state that the beautiful Ludden & Bates Upright Piano you sold me has, after a thorough test, proved more than satisfactory. The beauty, both in design and finish, of its exterior, can only be surpassed by its pure, rich tone. The bass I consider superb. I also wish to state that the piano suits me so well that I have paid freight on it across the continent, and intend doing the same back East very shortly. It is a piano fit for the best and most discriminating musicians." M. I. RICE, San Diego, Cal.

"I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the Club plan so far, and as for the Club piano, we are just delighted with it. All our friends say they would like to have one just like it. It is just a beauty, and we value it more than anything else in the house."

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., FEBRUARY 4, 1914 NO. 5

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Burden That Breaks

We are to do our work, and bear our burdens, day by day. It was a philosopher who wrote, "No man ever sank under the burden of today. It is only when he adds tomorrow's burden to today's that the weight becomes more than he can bear." If one is trying to carry burdens too heavy and crushing, one is adding those of the future to those of the present. The present only is man's. The future belongs to God. And nothing that belongs to God is bad, or is burdensome in itself. He then is the wise man who does his best today, and does not burden the day's task with tomorrow's fears, anxieties, worries, It was inspiration that enjoined, "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6:34.)

Self-Destruction

The papers tell of a man in New York recently who made sure of self-destruction. He turned on the gas, after his door had been made fast, climbed on a table and adjusted a rope around his neek so as to hang himself in falling, and then shot himself in the left ear. This may be odd, seem singular, and occasion surprise—that a mortal man should be so desperately bent on self-destruction. Yet there are men in plenty who are employing at one and the selfsame time at least three vices, any one of which would condemn their souls to eternal ruin and death, as for instanee drunkenness, covetousness and reviling. Cor. 6:9, 10: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Terminus

There was an ancient tradition among the Romans that when their Capitol was founded by one of the Roman kings, the God Terminus who presided over boundaries, alone of all the inferior deities refused to yield his place to Jupiter, the supreme deity. This tradition was cherished among the Romans as being an indication that the boundaries of Rome would never recede. So men, in their folly, act as if they had a deity of their own, Terminus, who would not bend to the wise authority of the Supreme One, and the boundaries of their fame or position or fortune must increase on and on. But even Rome's imperial and far flung boundaries did recede; so likewise did one of similar mind and mood told of in Luke 12:20: "But God said, Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided?"

Songs in the Air

Scientists tell us that all noises blend into one sound, and that sound is all music and melody at a certain height from the earth's surface. If this be true we can readily see that earth's various sounds contribute to heaven's continuous music. At any rate, that is more or less heaven where the melody of sweet music fills the air. Hoping to add to the sum total of our song, Mr. Henry Ford, automobile manufacturer, recently brought to this country 380 English song-birds, representing five different species, all of whom were turned loose on an extensive farm eight miles from Detroit. Mr. Ford believes the songsters will be acclimated and will thrive in this country, and that soon our forests and those of Canada, will be full of sweetly singing birds. And so while happy autoists hum along the highway on their machines of progress and privilege, their ears may be made glad with the rich melody from a thousand sweet-throated singers. "Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, the Lord hath done great things for them." Ps. 126:2.

Wireless Wonders

The triumphs of wireless telegraphy continue to add laurels and luster to the brow of inventor Marconi. The latest, and said by seamen to be the most illustrious, rescue in marine history, was that of the Royal Mail steamer Cobequid, carrying one hundred and eight persons bound from the West Indies to St. John, New Brunswick. In the early morning hours of January 13 the wireless signal of distress and call for help was sent out from the deck of the ill-fated steamer. But the call ceased before the ship's exact location was given. It was zero weather and a blizard was raging. Vessels "hearing" the call were sent out from Nova Scotia and Boston harbor. The Cobequid was located stranded on a reef, her ship filling, and being beaten to pieces by terrific seas. One by one the rescuing vessels coming up sent out their life boats and rescued the passengers and all the crew save the captain and eleven of the crew who declined to leave their ship. And yet the marvel and the wonder of this modern life-saving device, with its long list of perishing rescued, is not to be compared in glory or achievement to the victories and triumphs of that gospel whose message flashes down the ages and through all time declaring, "The Lord is not * * * willing that any should perish, but that all should come to repentance." (2 Peter 3:9.)

The Fateful Hour

The Nantucke,t a ship of the Merchants & Miners Transportation Company, collided with the passenger and freight steamship, Monroe, of the Old Dominion Steamship Company, Friday, January 30, at 1:30 a. m., thirty-two miles north of Cape Charles lightship, and the former sent the latter to the bottom with all her cargo and belongings, carrying also to a watery grave nineteen passengers and twenty-two of the crew—forty-one lives in all. The Monroe was a splendid vessel and a familiar friend to those going from Norfolk to New York, it having made that trip back and forth regularly for years. The damage, beside loss of life, and injury to passengers, is estimated at over one million dollars. It was an awful tragedy, that of the shivering, sickening sea sort, which carries a sort of dread and despair with it. All tragedies of the sea seem to make men so small, so impotent and so helpless. The ill-fated Monroe was only a few minutes in sinking, a great hole in her side below the water line being made by the prow of the Nantucket, and those lost were for the most part asleep in their quarters, or if awakened at all, had not time to get out of their rooms. In such moments, and the contemplation of these tragic events, in one of which we mortals are liable to be overtaken at any time, the words of our Master come to us with a warning cry, "Be ye also ready: for in such an hour as ye think not, the Son of man cometh." (Matt. 24:44.)

A Man's Value

Sin cheapens life; righteousness enhances it. The more sinful a person is the less he cares either for his own life, or that of others. The great majority of murderers are wicked men. Those who kill their fellowmen on small provocation—for a few dollars, for theft, for gain—are desperate men whose own lives they themselves hold at small value. When a life is brought into the light of righteousness and salvation that life looms larger, and actually becomes of more worth. The commercial worth of Christianity can never be estimated. When Christ gets hold on a life, that life itself immediately enlarges into one of larger values. In Christian lands today lives are dear, of inestimable value and worth; and executions even for crime are few indeed. Not so in pagan lands. Last year in one province of China twenty-four thousand persons were executed, mostly as "political" offenders. It is not known how many were put to death throughout the empire, probably several hundred thousanl. Such a thing would be impossible in a Christian country, where a proper estimate is being put on life. Christian missions are worth more than they cost if they did nothing else than teach un-Christian people the worth and value of human lives. This was the teaching of our Savior when He said, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

—Charges of negligence have been prepared against Captain Osman Perry of the Merchants and Miners steamship Nantucket, which jammed and sank Old Dominion liner Monroe with a loss of 41 lives off the Virginia Capes Friday, January 30. It is an awful thing to be charged with a negligence that sent two score souls into eternity without word or warning.

EDITORIAL

THE CHURCHES MUST GET TOGETHER

The missionary problem is becoming not only a world-wide one, but a serious one. That is to say, the whole Christian world, both laity and ministerial, is becoming aroused to the great task of winning the whole wide world to Christ, and the question is momentous. That which helps to this end is hailed with gladness; that which seems even to hinder is regarded with suspicion and disfavor.

Now there ever looms up one large question when the matter of evangelizing the world is considered. That question is best expressed in a recent letter from a man who has been in the China Inland Mission for twenty-three years. Here it is: "The heathen often say to me, 'You all say it is the same Jesus, the same doctrine, then why are you so many different Churches?' This matter of a divided church, of so many different denominations, is one the heathen cannot grasp: it is the one incomprehensible thing to him about our Christianity."

Answering this question we pass on to SUN readers these salient lines from a recent issue of the *Christian Union Quarterly:*

"Why is American Protestantism divided? It cannot be baptism, for the pedo-baptist household is no closer together, with their common baptism, than those households that practice immersion. It canot be the order of the ministry, for the non-Episcopal Churches, with their common ordination, are no closer together than those Churches of Episcopal Orders. It cannot be Church government, for those Churches that practice the congregational system are no closer together than those that practice the presbyterial or episcopal system. It is not the question of creedal subscription, for some of those Churches that have the same creed are farthest apart. These things are often mentioned as obstacles. If, then, they are not obstacles, why are they mentioned as obstacles? To this the answer is very simple. They are convenient fortresses behind which sectarianism hides. Espousing any of these causes, either pro or con, to many has a ring of loyalty which is sometimes called religion. Sectarianism has marched forth in all sorts of garments and under all kinds of banners, and kicked up a lot of fuss, without having in her companionship the religion of Him who said, "By this shall all men know that ye are My disciples if ye have love one to another.'

"What answer could the Baptists and Disciples give to a heathen Chinaman why they are separate bodies? What answer could the Presbyterians and Disciples give why they are separate bodies? What answer could the Northern and Southern Methodists give to a heathen Chinaman why they are separate, or what answer could the Northern and Southern Baptists give, or the Northern and Southern Presbyterians give? What answer, really, could any Protestant Church give to a dying world why we are divided, and practicing an unbrotherliness that is seen around the world from Hong Kong to London?

"More important than all the issues that have been marshalled forth as the denominational stock of this communion and the other communion is the issue of a lost world. Separation is death; co-operation is life. When the Church—my Church, your Church, and every other Church—shall see the programme of God for the redemption of a lost world, we will not be slow to stand at our post, however costly may be the stand, for we will remember that the principle of the apostolic days was, The love of Christ constraineth us. These are days when we are dealing in big undertakings. National and interdenominational movements are the order of these times. Denominational shibboleths belong in hte yesterday. It is a world problem that faces us. Whether our denominational tenets survive or fall, is a matter of secondary importance. The great question is, whether God shall be vindicated, whether the programme of Christ shall be executed, whether a lost world shall be saved. Only a united Church can answer with satisfaction these questions."

PERSONALITY

Rev. D. E. Millard, D. D., in beginning his article in this issue of THE SUN on "The Personality of God," remarks that somehow people think because God is a spirit His personality is destroyed. We ourselves have met with such thought and teaching. If God be Spirit how can He be Person? one enquires.

Such a query arises from sheer misconception of what a person is, of what personality consists. Let it be fixed and kept in mind that personality is a different thing from any corporeal or material body. Personality is that which transcends, surpasses, subdues, overreaches all body, and all bodily form. The person is not the body. This materialistic frame we inhabit, and carry about with us, is not the personality. The personality is all that there is of one; all that we see or know one to be.

And all those round about us are imperfect personalities. Why? Because they have yet this tabernacle of clay attached, or as an abiding place for the real person.

Prof. Josiah Royce, of Harvard, the most distinguished philosopher in this country, teaches that complete and perfect personality, so far from excluding spirit, is itself spirit; that a perfect personality would be spirit only; that God is a Spirit, and hence the only perfect, complete, and full Personality that we know or can know—till we too become disembodied spirit. That is what Paul meant when he said, "For now we see through a glass darkly, but then face to face; now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12.) When? Why, when this mortal, this bodily attachment is laid aside and I become a Person, a real, vital, complete Person, a person complete and perfect because wholly spiritual. God is a Person because He is a Spirit; or since God is a Spirit He alone is a perfect and complete Personality.

SEPARATION

That which separates us from man separates us from God. Hatred, envy, contempt, revenge, malice, ill-will, these and such separate us from our fellows, make us hold aloof from them. And these vices separate us from God, estrange us from His blessed and hallowed presence. "Who," cried Paul, "shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:35.) None of these things shall separate us from God, unless they sever our relationship first with those around about us. The spirit of Christ is that of union, of bringing together, of making one: the spirit of Satan and of sin is that of severing sacred ties, separation of neighbor from neighbor and friend from friend. If we love and serve God as we should the bond of union will be drawn so tight and close that there will not be severance and separation.

"THE WORST YET"

That strikes dread and terror into many hearts—"the worst is yet to come." We have been noticing recently a series of cartoons in a daily paper picturing absurd and disagreeable situations, but each always labeled, "The worst is yet to come." Those cartoons are true to life. Whatever of bad comes, we are haunted more with fright from what is to follow than with facts that actually occur. Thomas Carlyle was writing the universal experience, as well as his own personal testimony, when he said, "I have had a great many troubles in life, three-fourths of which never happened." Veritably the larger number of our troubles never occur, except in the uncertain realm of imagination.

The Psalmist enjoined the proper plan and pursuit when he wrote, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." If we were more willing to trust the Lord, and commit our way unto Him, we should not need to stand in constant dread that "the worst is yet to follow."

THE WRONG WITNESS

The esteemed *Virginian-Pilot,* Norfolk, Va., ever on the lookout for a pretext upon which to slap prohibition in the face, writing editorially on "The Main Question," to the effect that prohibition is "practically a dead letter in the cities of Carolina," and that "this is the crux of the inquiry as it bears on the future policy of Virginia," calls in witness to this effect: "In the Virginia legislature, during a recent debate, Delegate Myers declared that state-wide Prohibition did not secure the ends for which designed, and stated that in Asheville and Salisbury, since North Carolina went dry, he had seen barrooms in full blast and of such disreputable character that Richmond would not have tolerated such; and in some of the hotels in these cities he had found waiters serving liquor in coffee."

Now if *The Virginian-Pilot* wishes to know whether the prohibition laws of this State do meet the ends for which designed, we would suggest that it secure fairer witness than the one quoted. Who is "Delegate Myers"? Evidently not a North Carolinian, or he would not be a member of the Virginia Legislature. He is evidently not a friend to prohibition or he would not be pleading for the open saloon. A prejudiced witness in another State to sit in judgment upon the laws of this State. We wonder if our esteemed contemporary is so hard put to to get witness and testimony to help him in keeping open the saloons of his State, to the ruin of thousands and the annual destruction of millions of property. Why not consult some of that forty thousand majority who voted for prohibition in North Carolina, and some of that number of observant and intelligent North Carolinians who know full well that prohibition in this State is far stronger than it was when the law went into effect and that the majority for it today would come nearer being eighty thousand than forty. Better call on better witnesses, if truth is desired. But the truth is the last thing the saloon and its adherents wish.

NEWS AND VIEWS

—The fifty-fourth North Carolina State Fair will be held at Raleigh October 19-24, 1914.

—The North Carolina Teachers' Assembly will meet next Fall during the week of Thanksgiving, at Charlotte.

—Col. George W. Goethals has been appointed by President Wilson as Governor of the Panama Canal Zone after April 1.

—There is an $8,000 deficit in the treasury of the University of North Carolina Athletic Association. Even Athletic Associations have expenses and financial problems.

—Hon. Henry M. Pindell, of Peoria, Ill., has declined to accept the position of Ambassador to Russia offered him recently by President Wilson.

—Former United States Senator Cullom of Illinois died in Washington, D. C., January 28. Senator Cullom was past eighty and was retired from the Senate in 1912, and had been in public life more than 50 years.

NOTES AND PERSONALS

—The next session of the American Christian Convention will begin at Springfield, O., October 13, 1914.

—Our dear Doctor Millard, whose pen adds worth to our columns this week, is recovering from an attack of La Grippe, but is quite lame with the rheumatism yet.

—The next session of the Southern Christian Convention will begin Tuesday, April 28, 1914. The place of meeting is not yet decided upon. See President Staley's notice in this issue.

—Dr. A. W. Lightbourne has been in New York lecturing on "Social Service," "The Institutional Church," and "The Failure of Denominationalism."

—Rev. E. M. Carter's address is 2735 Beacon Ave., Columbus, Ga., Brother Carter now being fully settled in the work there, and enjoying health as well as pastoral duties. He gives SUN readers this week some notes of his work, and all will be glad to hear from him.

—Long's Chapel, Rev. J. W. Holt, pastor, raised about one-fourth of its conference apportionment last Sunday, that being the end of the first quarter. You may count on the church coming to Conference with all requirements that begins early in the year to raise those requirements.

—Last Sunday was Christian Endeavor Day in Suffolk Chrsitian Church. Prof. S. M. Smith, of the Central Y. M. C. A., Norfolk, was the principal speaker. There was a special musical program and recitations on appropriate themes.

—Rev. Victor Lightbourne has just closed a successful evangelistic campaign in the Methodist Protestant Church at Clayton, Delaware. Clayton is a railroad centre, and many railroad men were brought into the Kingdom during the meetings. Bro. Lightbourne left Thursday night for New Market, Can., where he is to begin a three weeks' series of meetings in the Christian Church.

—A good friend, one of our young and loyal laymen, writes: "I want THE SUN to remain at its present size. To that end it does me good to send in three new subscribers." Are there not other laymen who will help to make some of our pastors ashamed of themselves, by sending in new subscribers? It seems that many have no concern in the matter whatever.

—If our readers do not carefully observe, and inwardly digest, our departmental matter on pages 8 and 9—that on Sunday school, Christian Endeavor, and Missions, then they are missing some of the very best things being printed in THE SUN these days. Don't ever miss pages 8 and 9. Their topics are vital and treatment excellent.

—We have received a copy of the tentative program for the seaside Chautauqua and School of Methods to be conducted by the Christians at Virginia Beach July 20-26, 1914. It presents an array of strong speakers among those of national reputation being Secretary of State W. J. Bryan, and Secretary of the Navy Josephus Daniels.

—Rev. J. W. Harrell, D. D., pastor of Portsmouth Christian Church, arrived at Elon College and began preaching in a series of meetings here Monday p. m. of this week. Dr. Harrell was greeted with an immense congregation the first evening, possibly more than four hundred people being present, and he gave a plain, earnest presentation of the message from the Word.

—A friend, an interested layman, sends us a new subscriber and adds that which we believe is the sentiment of the laymen generally: "I hope our Pastors will get a move on them and secure the 1,000 new subscribers by April 1. I don't think they are coming to the relief of THE SUN, their own church paper, as they should." These subscribers will come if pastors will take the time and lay their plans to secure them.

—Many will regret to learn of the painful and inconvenient accident that befell our brother, Rev. J. W. Holt, recently. Being unable to sleep, he was sitting before the fire alone about two o'clock in the morning, when he fainted. Coming to consciousness, he discovered that one of his feet was badly burned. He is improving now, and hopes for early recovery.

—Beginning shortly, Dr. G. Campbell Morgan, the world's greatest expounder of the Word, and Gypsy Smith, the world's greatest evangelist, are to make a joint tour of fifteen of our western cities. It would be worth a trip across the Continent, could one bear the expense of time and travel, to hear these two giants of the pulpit—both wonders, in their field, for their power in presenting the Word to men in such way as to win souls to Christian service.

—Our good and delightful brother, Prof. J. Willis Barney, a high honor graduate in the class of 1910, Elon College, is a candidate for Superintendent of Schools, Bedford Co., Pa., his home county. For the good of the schools and the pupils of Bedford we are hoping J. Willis will win out, for he is an educator of high rank, a close student, a Christian gentleman, of great energy and wisdom. He has been teaching since graduation from Elon, and has met with success. If the people of his county knew him as we do they would elect him unanimously.

—Our list of new subscribers is gradually climbing; but all too slowly. The pastors who have not given their congregations a fair chance at this can tell you why. Those who have tried will tell you why it is growing as much as it is. Why do pastors feel an aversion to working for THE SUN in their congregations? Is it not worthy? Is it not doing its work well? Is it not helping the church? Well, let the pastors and the people answer these questions. Brethren, when will you do your best to get up the one thousand necessary new subscribers?

—Rev. Carlyle Summerbell, D. D., kindly sends us No. 3, Vol. 1, of *The Occasional Visitor*, much of which we have read with curious interest. Under the caption, Lowering the Flag, editor Summerbelll writes interestingly about our position as a church and takes the position that we are repudiating our own position of individual interpretation of the Bible, and of Christian character as the only test of fellowship. He thinks we have done away, as a denomination, with our much heralded liberty of conscience, and are really borrowing from the other denominations, and aping the creeds. Dr. Summerbell thinks we better limber up and be more liberal and enlarge our theology and a few other things. "The Occasional Visitor," prints the editor, is "published for the fun of it." It is filling well its mission, seemingly, and we wish it much hilarity along its merry way.

—From the Suffolk correspondent to the *Virginian-Pilot* we get this item of news as to what some of our Young People's Missionary Societies are doing: "A joint meeting of the Woman's, Girl's and Willing Workers Missionary Societies of the Christian Church was held last night at the church. Miss Ethel Shoop, president of the Girl's Society, presided. The following program was rendered:

Hymn 578—Christian hymnary.

Prayer—Mrs. D. P. Barrett.

Duet in Spanish—God Sees Us, Misses Alice and Olin Barrett.

Address—Missions in Porto Rico, Mrs. D. P. Barrett.

Duet—Porto Rico's Call, Mrs. Lizzie Carr Brinkley and Mrs. I. W. Johnson.

Prayer—Dr. Staley.

At the close of the program the social feature of the evening was much enjoyed and refreshments were served. Mrs. Barrett is the wife of the Christian missionary in Porto Rico and is an interesting and attractive speaker, and the address made by her was greatly enjoyed. Mr. Barrett and family are now home on furlough, but expect to return to Porto Rico in March."

1000 NEW SUN READERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. J. O. Atkinson	9
Rev. H. H. Butler	3
Rev. R. F. Brown	3
Rev. A. T. Banks	1
Rev. L. I. Cox	29
Rev. W. G. Clements	2
Rev. J. S. Carden	12
Rev. B. J. Earp	15
A Friend	2
A Friend	3
Rev. Jas. L. Foster	1
Rev. Stanley C. Harrell	4
Rev. J. W. Harrell	1
Rev. W. D. Harward	1
Rev. J. W. Holt	5
Rev. I. W. Johnson	8
Rev. J. Lee Johnson	53
Rev. P. T. Klapp	10
Rev. S. B. Klapp	11
Rev. J. V. Knight	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	1
Rev. N. G. Newman	1
Rev. C. E. Newman	1
Rev. J. W. Patton	6
Rev. C. C. Peel	6
Rev. H. E. Rountree	5
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. W. W. Staley	3
Rev. G. R. Underwood	2
Rev. W. L. Wells	3
Rev. W. C. Wicker	17
Rev. H. F. Wolf	1
Total	232

CHRIST'S WILL FOR A LOST WORLD

A SERMON BY REV. A. B. KENDALL, D.D., BURLINGTON, N. C.

TEXT: "Who WILL have all men to be saved, and to come unto the knowledge of the truth." —1 Tim. 2:4.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10: 13, 14, 15 f. c.

If a child is to be obedient it must know its father's will. If a child of God is to be obedient the same thing is necessary, a correct knowledge of the heavenly Father's will. And it is most blessed that we are not left without an adequate revelation of that will. While it is true that God has not given us a set of rules for every little detail of life He has given us broad principles which cover, in their scope, every circumstance which may arise, leaving us room for initiative in the application of these principles. But ocasionally He comes out plainly and definitely and says, "This is my will." In this verse of Scripture we have one such instance.

I. It is His Will to Have All Men Saved and Know the Truth.

He has given us many infallible proofs of this.

1. *His Incarnation.* "For verily he took not on him the nature of angels" (Heb. 2:16). Not because there were not lost angels to be saved but because His mission was to save lost, fallen humanity; and this being true for the accomplishment of that mission he "was made in the likeness of men (humanity)." (Phil. 2:7. l. c.)

We have no portrait of Jesus. Artists have tried to portray him but have either given him Jewish features or have placed on him the features of their own nationality. I am inclined to think that perhaps could we have seen Jesus in the flesh every nationality and race would have seen in Him a resemblance to their race or nationality. He was a composite of all nations of the earth. Just as His spiritual body will be composed of "all nations and kindred and tongues."

2. *His Name.* "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21 l. c.)

Who are His people? "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." (Mark 3:35.) This precious name Jesus (Savior), makes Him kin to the whole world of mankind; and one of the best evidences that this is so is the fact that He saves them. Korean, Japanese, Hottentot, Chinese or Anglo-Saxon, it makes no difference, He saves them if they trust Him.

3. *His Title.* "Son of Man" or Son of humanity. This title reveals the fact that He is bigger than any tribe, nation or race. Christ is bigger than the Jew with his age-long religion, bigger than the Greek with his culture, bigger than Rome with her power, bigger than America with her wealth and progress. God "hath made of one blood all nations of men for to dwell on all the earth." (Acts 17:26.) If Jesus then is truly the Son of humanity, being partaker of that same flesh and blood, there can be no boundary lines of tribe, nation, race, color, caste, culture. All have an equal right in Him. The proud Anglo-Saxon may look down upon the other nations and sneeringly, slightingly, call them "Chink," "nigger," "dago," "sheeney," "hunkey" and "ginney;" but to every one Jesus says, "My brother." And whenever and wherever one accepts Him and invites Him, regardless of caste, color or race, He comes and makes their bodies His temple.

4. *His Atonement.* "Behold the Lamb of God that taketh away the sin of"—what? Europe? No. Asia? No. Africa? No. America? No. The United States? No. What then? "The world." Nothing less. "He tasted death for—"whom? The white man? No. "The red man? No. The yellow man? No. The black man? No. The brown man? No. The Bible does not say any of these. For whom then did he taste death? "For every man." His atonement reaches as deep as the sins of humanity and as wide as the world. Who dares atempt to limit it?

5. *His Own Declaration of His Mission.* Listen to His announcement of that mission at the opening of His active ministry, as He stands in the synagogue of His own town: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18-19.) What was His field? Wherever there are poor, broken- hearted, sin-blinded, bruised captives. His mission was to all. He is "not willing that any should perish, but that all should come to repentance." (2 Peter 3:8 l. c.) "For the Son of man is come to seek and to save that which was lost." (Luke 19:10.) Wherever lost ones are, Judea, Samaria, America, the islands of the sea, the uttermost parts of the earth, there is His parish, there is His field.

6. *His Promise.* "And this gospel of the kingdom shall be preached in all the world for a witness to all nations." (Matt. 24:14.) Surely this is His will. His promises are sure. They can never fail. It must be fulfilled before He our Lord and Christ, our coming King, can set up His glorious reign on the earth. Through two thousand centuries He has been accommodating His pace to the pace of His church. He would have come years ago had the church carried out His divine orders. All the misery, anguish, bloodshed, lost souls of these years might have been avoided. Who is to blame? God? No, no, no! His church. His followers. How may we know that is true? Because it is not only His will that the gospel be preached in all the world, but—

II. It Is His Will That This Gospel Be Carried to All the World by His Followers.

When the divine Son of God, the Redeemer of the world, breathed out His last words, "It is finished," He had completed His great work, a world's redemption. From henceforth His work was to be carried on by His followers, the world progress was in their hands. So just before His ascension to His Father, gathered with His disciples, He gave them this charge, "As my Father hath sent me, even so send I you." Now if the mission of Jesus was to see that the gospel was carried to the whole world, and in the few brief years of His earthly ministry it had only been offered to the little bit of earth's territory known as Palestine, then it is very evident that this work must be accomplished through some other agency; and Jesus designates that agency by telling His disciples that the mission which brought Him from heaven is now in their hands to be carried to a successful issue. By so doing, Christ links His mission with His disciples' in a way that no amount of sophistry can ever separate. His work and ours are one: namely, to do the will of the Father. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6:38-40.)

"How shall they believe in him of whom they have not heard?" They cannot. How shall they see the Son? The church is His body. They can only see Him in and through His Church. They must go, there is no other way. Scarcely had His pierced feet left this earth until He sent back the message that His disciples were to be witnesses to Him, "unto the uttermost parts of the earth."

His plan for His followers is the same as His Father's plan for Him. We see this revealed in His commands to His disciples.

1. *To pray.* "Pray ye therefore the Lord of the harvest, that he would sent forth laborers into his harvest." (Luke 10:2 l. c.)

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8.)

Pray for God-thrust-forth laborers and pray for the heahten. This certainly is in line with God's will as revealed to His children. God waits to answer that prayer. The late Mrs. Jennie Fuller, who was for many years a missionary in India, had a Bible class of twelve unconverted native girls for whom she had labored and prayed many months without avail. They were indifferent, antagonistic and finally became almost unmanageable. She had about decided to give up the class when she thought of a friend in America who was mighty in prayer. She decided to write to him asking him to pray for her class. In due time the letter reached this friend. One morning after the class had assembled and Mrs. Fuller was trying, under the same difficult circumstances as usual, to teach the lesson, she noticed a sudden change. A hush had come over them and they were giving close attention to her words. Soon there were signs of conviction, and before the class hour closed all were on their knees, and some then and there confessed Christ, and ultimately every member of that class was saved. The friend in America one Saturday night became so burdened for that class that he had gone alone in his room and spent several hours in prayer for them. But Saturday night in America is Sunday morning in India, and it was at the very time that he was praying that they were saved. The man on his knees in America brought the heathen girls in India to their knees. "Pray ye." "Ask."

2. *To Go.* "Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) No follower of Christ is exempt from this command. We must go somehow.

3. *It is His Will that we Give.* "How shall they preach except they be sent?" (Rom. 10: 15. f. c.) "Freely ye have received, freely give." (Matt. 10:8. l. c.)

Three ways we have the divine will revealed in which we may go. It is our business to find out which way He wants us to go and then go. He wants us to go in person, by proxy or by prayer. We can all go in the latter two ways by giving and by praying, but these will not

be acceptable if He wishes us to go in person. Praying cannot take the place of giving nor giving of going. We must do His will if we are to be blessed. Shall we not do our best to help Him fulfil His will in the world?

Jesus, like all true messengers of God, does not care about the nice things you may say about Him or His sermons if you do not do the things He says; if you do not do His will.

I fear that there are those who know His will as expressed in His command, "Go," who are not obeying. I am persuaded that there are those who have realized His revealed will, that we should pray for the great world field who are not praying in the true spirit, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

I know we are not obedient to His declared Will that His followers who do not go in person should go in the shape of consecrated, concentrated life, money.

When the United States spends $25,000,000 per year on our navy, and nothing said about what we spend on our army, and only $9,000,000 on the work of carrying the blessed gospel of the "Prince of Peace" to the "uttermost parts of the earth"; so long as it is a fact that thousands of Christian men spend more for a suit of clothes and Christian women more for a dress or hat than they have given to foreign missions in all of their lives; so long as we give $21.00 for amusement at the moving picture show and a paltry, squeezed, $1.00 for the carrying on of Christ's mission to the world of the lost in other lands; so long as the per capita amount spent for every man, woman and child, in one of our American cities, for one year, on the moving picture show, is $5.85 and the highest per capita gift of any denomination in the United States is only $2.48, Christ knows that our pretense that we are trying to carry out His will for a lost world is the most miserable sham.

When in 1912 we, the members of the Christian denomination, gave just about the price of one visit to the moving picture show, to carry out the purpose of the incarnation, and the atonement of Christ, I am forced to bow in humiliation and shame and say, "Oh Lord, how long wilt thou suffer us to cumber the ground?"

"That servant which knew his Master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." (Luke 12:47.) God help us to wake up.

MISSIONARY ESSENTIALS

Information

Information is the foundation upon which all missionary work depends, and therefore it may be properly classed as the first real missionary essential.

To do effective missionary work we must have missionary inspiration; and we cannot have this unless we first have missionary information. We cannot work or pray for a thing unless we know something about it; and therefore we cannot do much for the advancement of Christ's kingdom unless we have missionary information. The deficiency of the work of today is due largely to a lack of knowledge about the work.

Then why should we seek missionary information? Because it behooves us to avail ourselves of every opportunity that we have to fit and prepare us for the great work that our Lord has placed before us.

Now how can we best gather missionary information? We can do this by carefully and prayerfully reading the Bible and other good missionary literature. Some of the best results can be obtained by having mission study classes. Every church should have a mission study class. Another way, I think, of obtaining best results, is for pastors to have special missionary services in which they will explain the importance and need of missions, and give reports of work that is being done.

By acquiring a good knowledge of missions we have a larger outlook into the world; and as we see, with the mind's eye, the suffering and need of those in heathen darkness, our sympathy reaches out to them in a broader way. We then get a clearer insight into God's purpose for His world, and the rewards of His bounty.

Prayer

We remember the Bible tells us that, while Christ was in the world, He would oftentimes have seasons of secret prayer. Have we ever thought why Christ did this? Well, it must have been because He felt He could not fiulfil His mission upon earth without prayer, and without His Father's help.

Then of what value should Christians deem prayer as a missionary essential? Surely it is one of the greatest missionary needs. If our Savior needed it to prepare Him for His work, how much more do we need it to prepare us for the great work that He left to be accomplished by us.

Christ tells us that the harvest truly is plenteous, but the laborers are few. He says: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

The missionary work lies before us. The harvest fields are plenteous, and waiting for the reapers to come and gather the sheaves into the Master's kingdom. "But the laborers are few," and how are others to be gotten? We are to pray to the Lord of the harvest to send them.

Now why are the mission fields in need of laborers today? It is simply because God's people have not been praying to the Lord to send them. We see, right here, that prayer is one of the most important missionary essentials. Oh Christians! let us awake from our sleep, and open our eyes to see the needs of the work that is left undone in our Master's kingdom by our own idleness and neglect.

Christ tells us in His parable of the laborers in the vineyard, that the owner went out about the eleventh hour and found some standing idle. He told them to go also into the vineyard, and whatsoever was right, he would give them.

Christians, we have been idle. We have done comparatively little for the advancement of Christ's kingdom. What a sad thought! God's own people, His mesengers, and the work left undone! What excuse will we make when we are called to give an account?

But remember that the opportunity still awaits us, even though it be the eleventh hour. So let us go right to work in our Master's vineyard; and whatsoever is right, He will give us. "The effectual, fervent prayer of a righteous man availeth much."

God hears the prayers of the righteous? So let us consecrate our lives to His service, and ask Him to fit and prepare us for the work of His kingdom. Then let us pray in earnest to our Father to send forth laborers into the mission fields, to bless their labors and give them success in the work. Our prayers will then avail much, and there will be a mighty ingathering of souls into Christ's kingdom.

Giving

Giving is just as essential to missionary work as information, prayer or going. Each is in harmony with the other. Giving is the foundation upon which the progress of the work depends. When we pray, "Thy kingdom come," our prayers will not avail much, unless we help to give the necessary means with which to establish the Kingdom.

"The earth is the Lord's, and the fulness thereof." The Lord owns the wealth of the world. He has provided ample means with which to sustain the work of His Kingdom. He has enriched the world with gold and silver, and has apportioned it among His people according to their ability to use it for their own good, and for the establishment of His Kingdom. So let us not withold from Him any of the part that He has entrusted to our care.

Christ tells us not to lay up for ourselves treasures upon earth, but to lay them up in heaven. He says: "For where your treasure is, there will your heart be also."

If God's people were busy laying up treasures in heaven, their hearts would be in the missionary work, and there would be more laborers in the fields today. The work would be progressing much faster, and there would be a surplus in the mission treasuries. Would we rob God of the time and talent that He has given us? Christians, let's be about our Master's business.

"The Lord loveth a cheerful giver." What a privilege it is to give for the cause of Christ! Every penny that we put into the mission treasuries will be given back to us in a harvest of souls with which to greet our Master when He comes to make up His jewels.

Going

"Go ye into all the world and preach the gospel to every creature." This was the final commandment of our Savior, to the apostles, before He ascended to heaven; and He did not intend it for the apostles alone, but for every child of God. It is a duty as well as a commandment.

Christ Himself was the first missionary. He left His home in heaven and came down to earth to redeem fallen man. He laid the foundation of missions in the world, and left the work to be completed by His people.

May every Christian fully realize the importance of this last and loving commandment of our Savior; and may each one of us realize his own responsibility in helping to extend the gospel of Christ to all parts of the world.

God wants no drones in His kingdom. He wants active, Christian workers. So let us not be content to sit idle, while ohters are bearing the burden and heat of the day; but let us be co-workers with our Master. He will reward us bountifully for all that we do.

The great missionary needs are money, men and prayer; and these can be fully supplied if Christians will put their hearts and hands to the work. We cannot all go in person to the foreign fields; but we can give of our means to help send others, and we can let our prayers accompany all who are in the fields. The Lord wants "home workers" as well as "field workers."

"And how shall they preach except they be sent?" Let us keep these words pondered deeply in our hearts; and let us work and pray, and give of our means to help send laborers into the mission fields. If we share in sowing the gospel seed, we will also share in the glory of reaping the gospel harvest.

May none of us, at last, have to go into the presence of our Savior empty-handed; but may we put our hearts and hands to the missionary work, and strive to gather in a large harvest of souls for our Master. By doing this we will hasten Christ's kingdom upon earth, and will lay up for ourselves treasures in heaven.

MRS. J. F. WHITLEY.

Franklin, Va.

Each year shows a record of four fires to each thousand of our population.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

On Friday night, January 30, there was a joint meeting, in the Basement of the Suffolk Christian Church, of the Woman's Home and Foreign Missionary Society, the Girls' Missionary Society, and the Willing Workers' Missionary Society, with about one hundred and twenty-five persons present. I. W. Johnson, D. D., and myself were the only men present. The occasion was a reception, given by these three societies, in honor of Mrs. D. P. Barrett, who, with her husband, is in the States on furlough from the missionary field in Porto Rico.

Misses Alice and Olyn, little daughters of the Barrett's, sang a piece in Spanish. Miss Ethel Shoop then introduced Mrs. Barrett who gave an address on the women and home life of Porto Rico. Her message received rapt attention and found a missionary response in the hearts of the women and girls present.

Mrs. Barrett told of the lax home life in Porto Rico, and gave, as one reason why many lived together without marriage that, under Roman Catholic rule, the priests charged so much for performing the marriage ceremony that many of them could not pay the fees. Then she showed how Protestant missionaries had changed their views and their lives by presenting to the people the teachings of Jesus Christ. American schools are, also, aiding the missionaries in this great work of reclaiming an island of a million souls for Christian civilization. Such meetings kindle little missionary fires that will some day touch over this nation and make a missionary flame that will shine far across the seas. The church is not yet awake to the obligation and opportunity of Christian missions; but the tide is rising in Christendom as never before. There are now 24,000 missionaries on the field and $30,000,000 contributed annually for missions. That means $1,250 to maintain one missionary, with eight per cent. charge for expense at the home base. When you consider the expense of travel, of maintaining places of worship and printing, it is easy to see that more money is needed to adequately support the field force.

After Mrs. Barrett's talk, Mrs. Lizzie Carr Brinkley and Mrs. I. W. Johnson sang "Porto Rico's Call;" the pastor made a prayer, and the meeting adjourned for refreshments and social intercourse, when many met Mrs. Barrett.

During the social hour the pastor, on behalf of the three societies, which had joined in inviting Mrs. Barrett to be their guest, presented her with a little purse of $20.00 in gold as a gift for her personal use, in token of their love for the missionary cause and their personal interest in her and her family.

It was a beautiful sight so see more than a hundred devoted women and girls really happy in doing something for the cause of missions and enjoying the message from a real missionary. It is to be sincerely hoped that the missionary fire will never go out on the altar of the Suffolk Christian Church.

W. W. Staley.

WINCHESTER LETTER

The Alumni Building Number of the Elon College *Bulletin* is on my desk. The spirit of its letters and the published list of guarantors show the loyalty of the Alumni and old students of the College.

The February campaign for the remainder of the fund will be watched with interest by every friend of the college. The world likes to help those that help themselves and if Elon's children show their loyalty by an active, cooperative interest in this work, as Brother K. B. Johnson says, we may look for larger things from our friends in the future.

With over forty per cent. of the amount subscribed, we should be able to complete the fund before the end of the month.

It will doubtless mean a sacrifice to many to make the subscription, but we feel that we can afford to make some sacrifices for an institution that has done so much for the Christian Church and for us as individuals.

It is a rare opportunity for us ot make an investment that will go on in its good work long after we have ceased to live and enjoy the privileges that the college has made possible in our lives.

May there be a ready response to the roll call of classes and we shall all rejoice together in what we shall have accomplished.

W. T. Walters.

ELON COLLEGE NOTES

The campaign for the Alumni Building Fund is on in earnest now. The captains write, so we are reliably informed, that they are pushing the matter with their classmates and expecting a happy issue of the great work entrusted to them.

The President informs your Correspondent that the largest single draft ever drawn on the Treasurer of Elon College was drawn on January 31, when $5,843.25 was paid on the principal of the Special Fund indebtedness, this being the amount so far paid in this year. Another payment is to be made shortly, we understand. Those who subscribed to the Special Fund gave as unto the Lord and are glad to meet their obligations annually.

Mr. John L. Farmer and Mr. J. H. Farmer were called to McLeansville Tuesday to the bedside of Miss Nannie Baker Farmer, who is teaching there. She is reported as doing well, for which her fellow Alumni will rejoice. Trustee D. S. Farmer, of the College, and his wife, Mrs. Farmer, were also at her bedside.

The annual series of evangelistic services began yesterday with two sermons by Dr. Atkinson and the Communion at the morning service. The services were sweet and uplifting and a gracious revival is prayed for and expected. Dr. J. W. Harrell will arrive tonight and be in charge from now on. Let the Brotherhood be much in prayer for us these days.

February 8 is official Go-to-Church Sunday for Elon—babies and all. Committees are active and good results are anticipated. The white population hour is 11 a. m.; the colored people will have theirs at 3 p. m.

The writer noticed that two of the class presidents of the Normal and Industrial College at Greensboro are members of the Christian Church—Miss Iris Holt, Burlington, of the Senior Class, and Miss Ruth Kernodle, Washington, D. C., of the Freshman Class. It is a pleasure to have our people lead, even though it be not at their own College.

Dr. Martyn Summerbell is to be with the College February 22-26 in his annual course of lectures. Dr. Frank S. Child is to come late in February or early in March. These two distinguished scholars will be heard with great delight and profit, as always.

The local Peace Contest, which is annually held to elect Elon's representative to the N. C. Inter-Collegiate Peace Contest, came off Saturday evening. There were four contestants—Mr. H. S. Smith, McLeansville, N. C., who discussed "Peace and the Prince of Peace"; Mr. W. J. B. Truitt, Summerfield, N. C., whose theme was, "The Need of a Reign of Peace"; Mr. W. L. Monroe, Biscoe, N. C., who spoke on "Universal Peace the Salvation of the Human Race"; and Mr. Warren McCulloch, Greensboro, N. C., who subject was "America and the Prince of Peace." The judges were Drs. Lawrence, Amick and Randolph, of the Faculty. Their decision was in favor of Mr. William Jennings Bryan Truitt. He was also awarded the gold medal at the conclusion of the contest.

Uncle Wellons was confined to his bed Sunday from an attack of indigestion. He is better today and hopes to be able to attend the meeting tonight.

FIRST CHRISTIAN CHURCH, NORFOLK, VA.

Some time ago Rev. D. P. Barrett, our superintendent of Missions in Porto Rico, delivered an excellent address at the First Christian Church. He gave to our congregation in detail the history of his great work in Porto Rico. He delighted all who heard him here. The young people in the Sunday school were highly pleased with the talk he gave them at the Sunday school service. Brother Barrett is an interesting speaker. The young and the old enjoy his graphic story of Porto Rico. He does not fail to enlist sympathy and prayer for the Christian service and effort he has been giving Porto Rico. It is very plain that the gospel of Christ is greatly needed on the island. Our share in the task on the island is a great one. We are supposed to give the gospel to more than seventy thousand there in this generation. It is possible. We should do our best for the people of the island now while great changes are taking place. Good seed sown now will no doubt yield a great harvest. We have made an excellent beginning, but we need to do a larger work than we are now doing. More money and more helpers in Porto Rico ought to be the burden of our prayer. God will supply the men and money when the church gets in real good interest for the island. We must get under the burden and pray out.

Our heavenly Father has greatly blessed Brother Barrett in his good and noble work. We all ought to rejoice in his progress and good success. He should have every encouragement possible that as he returns to the Mission he may feel refreshed, hopeful and inspired for the greater service he hopes to give the people of Porto Rico.

L. F. Johnson, Pastor.

NOTICE FOR PLACE OF MEETING OF THE SOUTHERN CHRISTIAN CONVENTION

The time for the twentieth regular session of the Southern Christian Convention will be Tuesday before the first Sunday in May, 1914, or April 28. It is just three months from this date.

Two important matters are in the hands of the Executive Committee which is composed of Hon. E. E. Holland, Rev. Dr. N. G. Newman, and myself. It is our duty to locate the Convention or determine the place of meeting; and this notice is a request to local churches to extend an invitation to the Convention for its next meeting. We will appreciate it very much if some church or churches will send to me an invitation asking the Convention to meet with your church.

The second duty imposed upon this Committee is the preparation of a program for the Convention. In this, the Committee requests chairmen of Boards, Committees, and President of the Young People's General Convention, to carefully consider the subjects of which they have charge and to communicate with our Commitee with such suggestions and recom-

mendations as they desire to become a part of the program. It is not the duty of our Committee to create a program, but to put in form the program created by the various Boards and Committees.

The sooner these matters receive attention, the more efficient the Convention work will be.

The growth of the work and the urgent necessity for larger plans make the next session of the Convention the most important in its history. Every department of Convention supervision has outgrown its support and requires larger men, larger means, and larger work. Missions, Publications, Education, Orphanage, Young People's Convention; all these demand our wisdom, our faith, and our strength. It is no small matter to hold the next Convention.

Please send in application to entertain the Convention to W. W. STALEY, Chairman.

Suffolk, Va., January 28, 1914.

MORE MINISTERS NEEDED

Copy of resolution adopted by the Educational Board at its recent session at Dayton, Ohio, and afterwards unanimously endorsed by the Executive Board of the American Christian Convention:

"In view of the pressing need of more candidates for the ministry we recommend that the third week in February, 1914, be devoted to the solution of this great problem. And that to this end the mid-week prayer meeting be "A Service of Prayer for Students, Schools and Colleges." That the fourth Sunday of the month be used by every pastor to present the claims of the ministry to the congregation. That a leaflet be prepared setting forth the special plan and purpose of this week, and given wide circulation. Further, that each minister be requested to furnish the Convention Secretary with names of possible candidates for the ministry, to whom a pamphlet, previously prepared, shall be sent, and literature from time to time. That the work necessary to put this plan in operation be done in the office of the Convention Secretary, the expense of the same to be borne by the Educational Department. Also that the editors of *The Herald of Gospel Liberty,* THE CHRISTIAN SUN, and *The Christian Vanguard* be requested to co-operate in the plan by issuing special numbers of the papers, devoted to this purpose, and that the Secretary of Education solicit the co-operation of the colleges in enlisting their constituencies in behalf of a widespread agitation in the interest of ministerial supply."

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

Virginia Beach, July 20-26.

Yes, it is the sincere desire of those in charge of the matter that this Chautauqua and School of Methods of church, Sunday school, missions, Christian Endeavor and the like shall well be worth the while of hosts of the members of churches. We mean to make this an opportunity that our people far and near cannot afford to let go by. We believe the program will commend itself to our brotherhood.

HERMAN ELDRIDGE

will be one of the strong speakers on our program. Yes, the Herman Eldridge of Erie, Pa. He is the Editor of our Sunday Teachers' and Officers' Journal. He is an expert Sunday school man, having been field worker in the Pennsylvania Sunday school State work, President of his County and City Union, a worker with men in the Y|. M. C. A. and other religious organizations.

He will have some eight periods of the program and will speak each day on Sunday School Organization. The following will be some of his themes:

1. The Sunday School and Its Organization.
2. The Sunday School and Its Grading.
3. Sunday School Equipment.
4. Sunday School Finances.
5. Sunday School Special Days.
6. Two messages on "The Intermediates."
7. Religious Work Among Boys.

WARREN H. DENISON, President.

THE CHURCH CALLED TO PRAYER

Action of the Executive Board of the American Christian Convention

At the late session of the Executive Board of the American Christian Convention, it was decided after careful thinking and earnest deliberation, to call the entire brotherhood to prayer. The following article is that call.

May every minister, church officer and member heed the call and may the God of heaven hear our united cry and answer us according to our faith.

J. F. BURNETT, Secretary A. C. C.

MULTIPLYING POWER

To All the Members of the Christian Denomination in America

Dear Brethren:—

In view of the existing social, moral and religious conditions in America, which demand of all Christians and the whole church unparalleled effort and eduement of divine power; in view of the splendid resources of our denomination and the growing demands providentially laid upon us; and in view of the near approach of the quadrennial session of the American Christian Convention, we, the Executive Board of the said Convention, in behalf of it and all its thriving enterprises, do issue the following appeal:

Believing that by vital, effectual prayer we, as a brotherhood, could multiply our power many fold, enrich our spiritual experiences, increase our devotion, and make Jesus Christ our Savior also the real dominant Lord of our lives and our brotherhood; we do call the brotherhood to renewed and redoubled and incessant prayer, both private and public, that the end just indicated bay be realized. We do most heartily commend our Woman's Boards for Missions for the observance of the morning nine o'clock prayer season; and we likewise commend the prayer-groups and circles and individuals engaged in pushing forward the Kingdom of God by communion and intercession. May their number be greatly multiplied. We covet for you all the ability to make believing prayer a regular, every-day working force in home and church life.

You are therefore exhorted to pray for our excellent ministry, that it may be more vitally spiritual and evangelical and missionary; that its thinning ranks may be speedily recruited with men of deep piety and ample training. Let your own pastor share in your most devout supplications.

You are exhorted to pray for our schools and colleges, that they may become central power stations for intellectuality, morality, and spirituality, and that they may supply an ever-increasing force of first-class pastors and leaders for our cause.

You are exhorted to pray for all our general work, whether Sunday school, Christian Endeavor, missions, periodicals, or the Convention itself, together with all those who have such work in charge.

We appeal most earnestly to the whole brotherhood for more genuine devotion to the Kingdom of God in whatever way they may be able to assist, whether locally or in places far away. Our fellow Christians in the Empire of Japan are launching a nation-wide evangelistic campaign, and have adopted a watchword which we would gladly see made the watchword of our denomination: "A deeper and more exultant experience of the life of Christ in the individual soul, resulting in more earnest efforts to lead others to the Savior. A wide-spread presentation of the Gospel truth to the whole non-Christian community." Let us follow the Scriptural injunction, "But sanctify in your hearts Christ as Lord."

We appeal most earnestly to all uor Conferences to set apart liberal allowances of time during their coming annual sessions for prayer, meditation, and counsel relative to deepening the spiritual life of the people, and for intercession in behalf of our denominational work. Espccialy do we desire that Conferences should exercise themselves in prayer that they may wisely select delegates to the Quadrennial Convention, that God may vouchsafe to such delegates real visions of the glorified Christ and duty glorified by obedience to Christ.

In conclusion, we entreat that all pastors of churches would read this appeal before their congregation, and have copies of it distributed in public service or otherwise, and that no one to whom these requests are made known will lightly cast them aside, but will think of their import and honestly seek to carry out the spirit of our appeal. Thus doing may be severally and collectively hasten forward the Kingdom, exalt Christ, and—

"Bring forth the royal diadem
And crown Him Lord of all."

(Signed),

W. D. SAMUEL, Pres. A. C. C.
J. F. BURNETT, Sec. A. C. C.
O. W. WHITELOCK, Sec. Pub. Dpt.
O. W. POWERS, Sec. H. M. Dept.
E. A. WATKINS, Sec. C. E. Dept.
W. G. SARGENT, Sec. Ed. Dept.
JOHN BLOOD, Sec. Fin., A. C. C.
W. C. WICKER, Sec. S. S. Dept.
M. T. MORRILL, Sec. F. M. Dept.

—From Chapel Hill *News* we gather this item of interest: "Mr. Everett Neville invited eight of the oldest members of the Christian Church in Chapel Hill to an o'possum dinner last Sunday. They were Rev. W. S. Long and T. W. Strowd, Messrs. W. H. Harward, W. N. Pritchard, W. D. Neville, I. W. Pritchard, J. P. Foister and Stephen Hearn. They enjoyed Mr. and Mrs. Neville's hospitality most hugely." Brother Everett Neville is always thinking of some kind and considerate deed; but if he was in earnest this time, and his o'possum large (and numerous) enough he should have sent for Elon's two oldest and most beloved citizens, Rev. J. W. Wellons, D. D., and Deacon G. S. Watson, M. D., who, they say, can appropriate, to the delectation of the palate, more of the marsupial than any other two men to be found. All of which being printed gives us the opportunity of propounding this weighty matter: Why do most real pious people love o'possum? We've often wondered.

—Rev. W. C. Wicker, D. D., attended a meeting of the Executive Commitee of the American Christian Convention at Dayton, O., of which he is a member. The other members, all of whom were present, are Dr. W. D. Samuel, President; Rev. J. F. Burnett, D. D., Secretary; Rev. M. T. Morrill, D. D., Secretary of Foreign Missions; and Judge O. W. Whitelock. The Committee was in session from Wednesday till Friday and heard reports from the Department of Education, Department of Home and of Foreign Missions, Departments of Sunday Schools and of Christian Endeavor. It was decided to hold the next session of the Quadrennial Convention at Springfield, Ohio, beginning October 13 at night. The program is in preparation and will be given out at an early date.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR FEBRUARY 8

Darkness and Light.—Luke 11:14-26, 33-36.

Time.—December, A. D. 29.

Place.—Perea.

Golden Text.—Look therefore whether the light that is in thee be not darkness.—Luke 11:35.

Great Truth.—Christ has power to free from sin and Satan.

Looking at the connection from last Sunday's lesson, we find the Savior still busy among men and attracting attention. Some believe upon Him and many do not. They look upon Him as an ordinary man, and it is a little hard for some of the multitude to recognize that they have with them the Son of God, the Savior of the world. Read the lesson in full two or three times, and its references also.

The Story

There was one brought to Him possessed with a demon, blind and dumb, and Christ healed him. The dumb man spoke as soon as the demon or evil spirit had gone out. "The multitudes marvelled." They wondered if this could be the Son of God. (See Matt. 12:23.) "He is not the Son of God," some of them doubtless said; "He is doing all this through the power of Beelzebub, the fly god, the prince of demons." The Savior turns upon them with some of the sanest philosophy you ever heard. Hear His words: "Every kingdom divided against itself is brought to desolation." He gave them to understand that the devil was not going to do things in opposition to his own kingdom. This was a reasoning they could not deny. "By whom do your sons cast them out?" was another perplexing question.

As usual, He literally sold the doubters at their own bargain counter, and left them face to face with truth they could not deny and wisdom they could not equal.

How Does He Cast the Demons Out?

"By the fingers of God," says the Christ. Here lies the sum and substance of the lesson. We have been trying for a long time to accomplish a god many things in this Christian country of ours with the same thing that opposes it. We cannot bring the world to Christ with sinners trying to operate the great work of the church. We cannot eradicate sin by making a compromise with it. We may have all the church socials and fishing parties that time and talent will permit, but without "the finger of God" we are as sounding brass or as a tinkling cymbal. This is the only way to bring the Kingdom of God to the children of men. When we see the finger of God in any motive or movement you may set it down then and there that something will be done, cast out, and until we begin to recognize the ruling power of God and watch His finger touches upon man and society, we cannot fully and freely enjoy calling Him Father.

Points and Views

Binford.—In the Garden of Eden the conflict began which will continue as long as the world lasts—between good and evil, light and darkness, the kingdom of God and the kingdom of Satan. Here in this lesson we find the lines sharply drawn; on the one side is the Son of God, on the other side we see first a demon in possession of a human soul, and on this same side are our Lord's enemies who try to make it appear that he is in partnership with Satan.

Tarbell—The last state of that man became worse than the first. It was not enough to expel the demon from his soul and leave it empty, for swept and garnished as it was, it invited seven other spirits more evil than the first, to enter in and take possession. Had the man's soul been filled with the thoughts of God there would have been no room in it for demons.

Jesus—I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of day.

CHRISTIAN ENDEAVOR TOPIC: FEBRUARY 8

Twelve Great Verses. II. The Safety Verse: Ps. 27:1. (Consecration Meeting.)

The Trusting Psalm (Psalm 23.)

It is, indeed, difficult for us to imagine what life would be without anyone in whom we may trust and confide. The awfulness and dreariness of such a life is indescribable. Yet there are many who are living just such a life. To live such a life is not necessary.

What shows more plainly Christ's love for weak, sinful, downtrodden man than His entreaty, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," or "Believe on the Lord Jesus Christ and thou shalt be saved"? It is only to believe, trust and obey. We have a beautiful example of trust in the story of Queen Esther. She trusted in God for strength to meet the king and to entreat him to save her people. Are we willing to trust our Father's guidance in everything we do? If we are not willing to do so, our attempts are of little value.

There are thousands of people about us who do not trust Him for guidance. They have their eyes closed to the realness of His protection and love. It is the duty of every Christian Endeavorer to help open these blinded eyes to Jehovah, the light and salvation in whom there is no fear. Let each of us resolve henceforth to trust wholly in God's strength, and to help others to do likewise.

A Method for Conducting the Meeting

While singing the first hymn ask the audience to come to the front seats.

The leader might ask several members for safety verses. These may be found in Ps. 91: 1, 24, 18, 112; Prov. 1:33; 3:23; Is. 32:18; Exod. 14:20; Matt. 10:31. Instead of the usual roll call have the members to take a part one after another with these verses, or relating instances of safety by trusting in God. Ask some one to repeat Psalms 23 or 91.

Let the leader's talk be on God as our shield, relating Bible instances. Also tell briefly of the rise and fall of nations, caused by the advancement and decline of religion.

Have members to tell what makes a nation safe, what makes a home safe, what the individual life safe, what makes our Society safe. Close the meeting with some appropriate song and Mizpah benediction.

START NOW

Now is the time to start to make a good report for the Convention in July. Don't put it off until the time is at hand. Begin now to see how your school will grade with others. Perhaps your schools was not represented last year. Was it? What is your answer? What will it be this time next year? Start now.

SS NOTES AND NEWS CE

We are inclined to forget our obligations, so it would be a good idea to repeat the pledge occasionally in the Christian Endeavor meeting. Let some member comment on the pledge. Keep it before us, for in it lie the issues of life. *Don't forget the pledge.*

Brother W. T. Walters, President of the S. S. and C. E. General Convention, recently told us of his plan to have a roll call in his church. This is a good idea, and why should not other churches, schools and societies do likewise? When the names of the Sunday school attendants are called in their class rooms only, we lose sight of a good many. Have a roll call day and have all answer while assembled in the main part of the church. Country churches, where there are not many classes, could have an "Attendance Day," and make an effort to have all present. Try these things Do something to increase the attendance. Get the progressive spirit.

THE MODEL SUNDAY SCHOOL

The above caption is the heading for a few articles we desire. What is a model Sunday school? We wonder if there are not a great number of opinions about this? Send us your definition in brief, or write a short paper. Who will be first? Don't wait.

THE POOR SUNDAY SCHOOL

Did you ever hear of such a thing? Well, we have seen a few and heard of a good many, but in nine cases out of ten it was a school that did not give. If you want to see a Sunday school grow let it give. *Give, give, give;* yes, *give.* The school that only raises enough funds to buy literature is to be pitied. Teach the boys and girls to give while they are young. Every school ought to become responsible for something. Try it, and report the result.

OUR OWN LITERATURE

One article in our policy is to keep up the plea for the use of our own literature. Our people get out as good material as any other denomination and why should we not use it? The reasons are too many to mention here, but in brief, if we wish to train the boys and girls to love and adore the Christian Church, we should keep before them literature which is a product of our people. It has a great influence. And, too, our people need the support for the maintenance of our publishing houses. Send your order to the Christian Publishing Association, Dayton, Ohio.

WHO IS WHO

Below we give the full organization of the S. S. and C. E. Convention of the N. C. and Va. Conference. Will these dear brethren and sisters begin now to make the best year possible for the work in this good field? Thank you.

Officers

President—J. O. Cox, Elon College, N. C.

First Vice President—Mr. J. W. Johnson, Haw River, N. C.

Second Vice President—Rev. B. J. Earp, Semora,

Secretary—R. A. Truitt, Elon College, N. C.

Corresponding Secretary—Rev. H. E. Rountree, Greensboro, N. C.

Treasurer—Mr. F. C. Lester, Summerfield, N. C.

Department Superintendents

Cradle Roll—Mrs. J. W. Patton, Elon College, N. C.

Home Department—Mrs. J. G. Anthony, High Point, N. C.

Elementary Department—Mrs. R. I. Williams, Greensboro, N. C.

Organized Class Department—Chas. A. Hines, Greensboro, N. C.

Teacher Training Department—Dr. W. A. Harper, Elon College, N. C.

Mission Department—Rev. L. I. Cox, Elon College,

Christian Endeavor Department—Mr. H. S. Smith, McLeansville, N. C.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

TO THE W. M. SOCIETIES OF THE EASTERN VIRGINIA CONFERENCE

At the Missionary Conference which convened at Mt. Carmel in October, it was passed that all societies be asked to make an offering at their regular meetings in March, for the general expenses of the Conference work, and that this offering be made to average 5c. per member. If all the societies will comply with this, all the necessary expense of our work can be met withuot having to use any part of the dues for this purpose.

Will the presidents of the societies attend to this? In sending the money to Mrs. W. H. Dick, Suffolk, Va., designate it as Contingent Fund.

MRS. C. H. ROWLAND, President
E. Va. W. M. Conference.

YOUNG PEOPLE'S WORK

By some means I should like to get in a little closer touch with those in the various conferences who are at the head of the conference and local work of the Young People's Missionary Societies. Looking to this end I am asking that where there is a Conference Superintendent, that at your earliest convenience you each write me a separate, personal letter telling me how many local societies in your conference and the names of the presidents and their post-offices and some of the general conditions in your particular section in regard to the work. If there is no Conference Superintendent, then I am asking that the presidents of the local societies do the same that I am asking of the Conference Superintendents. As you know that it is impossible for me, on account of my work, to come in touch with you in any other way than by correspondence, I shall greatly appreciate your co-operation in this way in getting this department a little better organized.

I am indeed gratified to see such fine reports as have several times been printed on this page from some sections of our field. We are surely hoping that at our next Annual Meeting the Young People's Work will receive the place and attention that its importance justifies.

I trust that this modest request will meet with a hearty and prompt response.

Assuring you ever of my readiness to serve you in any way possible, I am your co-worker,

BETTIE STEPHENSON.

Boone, N. C.

TO THE CONFERENCE Y. P. SUPERINTENDENTS

Miss Stephenson has a request in these columns that should not be disregarded by our Y. P. Superintendents. Give her the information that she desires and then help her to help you.

This branch of our work is one of the most promising of the work and calls for our heartiest co-operation and support. Let every Conference Y. P. Superintendent report to Miss Stephenson without delay. MRS. R.

CONSTITUTION OF THE WOMAN'S HOME AND FOREIGN MISSIONARY CONFERENCE OF THE EASTERN VIRGINIA CONFERENCE

Article I

This organization shall be known as the Woman's Home and Foreign Missionary Conference of the Eastern Virginia Conference, and shall be auxiliary to the Woman's Board for Home and Foreign Missions, of the Southern Christian Convention.

Article II

Its object shall be to aid the missiontry cause by raising money through contributions, subscriptions, donations, and membership fees, and to increase the interest in missions among the churches of this Conference.

Article III

SECTION 1. Any woman may become a regular member of this Conference by the payment of one dollar per year into the treasury. Any man may become an associate member by the payment of one dollar per year. Any person who applies, may become an honorary member by the payment of five dollars at one time. Any person may become a life member, by the payment of fifteen dollars at one time.

SECTION 2. The President of each auxiliary society shall be *ex officio* a Vice-President of this Conference Board and entitled to a vote in its meetings. This applies also to the Supts. of Literature and Mite Boxes, Supts. of Young People's Work, and Supts. of Cradle Roll. The auxiliary societies shall be entitled to an additional delegate to the meetings of this board for every ten dollars paid into its treasury.

SECTION 3. Voting power shall be vested in the regular members, life members, and delegates from auxiliaries. Five members shall constitute a quorum for the transaction of business.

Article IV

The officers of this Conference shall consist of a President, Vice-President, Recording Secretary, Superintendent Literature and Mite Boxes, Superintendent of Young People's Department, Superintendent Cradle Roll, and Corresponding Secretary-Treasurer, who shall be elected by this Conference and shall hold office for one year. The above officers shall, *ex officio*, constitute the Executive Board of this Woman's Conference.

Article V

SECTION 1. It shall be the duty of the President, as far as possible, to secure the co-operation of all the pastors and churches, have a general supervision of the work, and preside at the meetings of the Conference.

SECTION 2. The duties of the Vice-President and Recording Secretary shall be such as usually pertain to such offices.

SECTION 3. The duties of the Corresponding Secretary shall be, by correspondence and otherwise, to assist pastors and churches in organizing local missionary societies (such societies to be auxiliary to this Woman's Missionary Conference), and report annually to the Woman's Board for Home and Foreign Missions of the Southern Christian Convention, and furthermore it shall be her duty to receive, collect and forward all money, quarterly, to the Treasurer of the Woman's Board for Home and Foreign Missions of the Southern Christian Convention.

SECTION 4. The Literature and Mite Box Superintendent shall have oversight of that branch of the work of the auxiliary societies, urge the election of Literature and Mite Box Superintendents, be insistent upon the dissemination of Missionary Literature and the use of Mite Boxes, seek to introduce Missionary Libraries and in establishing Mission Study Classes, and secure subscribers to *The Christian Missionary*, receive the quarterly reports of the auxiliary Literature and Mite Box Superintendents, and report quarterly to the Literature and Mite Box Superintendent of the Woman's Board of the Southern Christian Convention.

SECTION 5. Superintendents of Young People's Department shall by correspondence and otherwise, enlist the interest of pastors and churches in appointing Superintendents of, and organizing Young People's Missionary Societies, and receive their quarterly report. Shall keep in close touch with this department of the Woman's Board of the Southern Christian Convention and report quarterly to the Superintendent thereof.

SECTION 6. The Superintendent of Missionary Crade Roll shall have oversight of that line of work in the auxiliary societies. See that Superintendents of Missionary Cradle Roll are elected, receive their reports quarterly, and make quarterly reports to the Superintendent of Missionary Cradle Roll of Southern Christian Convention.

Article VI

This Missionary Conference shall hold its annual meeting at the same time and place with the Annual Conference, or a short time prior thereto, time and place to be determined by the Executive Board.

NOTE.—The quarterly financial reports of the Corresponding Secretary-Treasurer to the Treasurer of the Woman's Board of the Southern Christian Convention should be sent by January 15, April 15, July 15, October 15.

The statistical annual reports of the Corresponding Secretary-Treasurer should be itemized, giving the name of every society, number of members in each, and the amount of money from each and should be sent to the Corresponding Secretary of Southern Christian Convention by May 1st.

Strict attention to these details and promptness in sending full reports are essential to the progress of the work and the advancement of Christ's Kingdom.

THE EFFECT OF RELIGION

He was a sensible and noble-hearted man. He possessed a talent for leadership and had much influence in his community. When we first met him his influence was not for good, and his heart was the abiding place for sin. His face reflected the inner life, and those with whom he associated marked his standard of religious ideals. A few years passed and we met him again. He scarcely looked like the same man. He grasped us by the hand, and looked us straight in the face with beaming eyes and with a lovable countenance. The reason for the change was evident when he said, "I have given my heart to God."

C. B. RIDDLE.

—Radium sells for $100,000 to $125,000 per gram; over $2,800,000 per ounce. Yet there is that of greater value than radium—it is that pearl of great price which the world never gave, neither can it take away.

—Next to tuberculosis comes the cancer, and a close record in its number of annual deaths shows 75,000, and the malady is on the increase, physicians tell us.

CHURCH NEWS

TURNER'S CHAPEL

I met my congregation at this place the 2nd Sunday in January, and had a large congregation. I find this church in a better condition than it has been for twenty years.

We added twenty-nine members last year and two more at this appointment making thirty-one in all.

This is a live little church now having 59 members. They have already paid some on the pastor's salary and have over half of the conference collections raised for this year. We have a fine Sunday school here with A. W. Wicker as Supt., and his faithful corps of teachers have made a success of the Sunday school.

We have a good choir and a good organ. They had a Christmas tree for the children that cost about $40.00

This is a very important point, situated on the S. H. L. railroad, and they have a good graded school here and the community is fast settling up. The Norfolk and Charlotte Ry. has lately passed through here and they are building a new depot here and this road has brought new families near the church.

If nothing happens to impede the progress of this church it bids fair to be one of the first churches of this conference.

J. D. WICKER.

(This letter was delayed in some way, or it would have appeared last week.—Ed.)

COLUMBUS, GA.

When I took charge of the work at Rose Hill, the first of November, on account of the condition of my voice, I was fearful I would not be able to do the work; but I am glad to say it has improved and does not give me so much concern now. I found the work in good condition; better than I have known it before. Bro. Wells had gained the affections of all who knew him and through his consecrated efforts had built the work up. The Sunday school, during the last quarter, averaged about 78; considerably more, in proportion than the attendance at church services. But I see there is a tendency among the young people for the last few Sundays, for them to remain after Sunday school. This will be gratifying to Bro. Wells as he understands the circumstances. The fact is, some people can stay away from church till they will have no desire to attend, and yet, have no where else to go. This condition becomes alarming the more I think of it; for as I see it, that is one of the hindrances to the progress of the church, and, because some men are so bold in their attacks against the church. But we are looking forward to better times at Rose Hill. We had two good services January 25.

I learn good things of the work at North Highlands. Bro. Dukes is going right along with the work. He has his house filled, at almost every service and the interest continues to grow. Rev. E. Carter, who was given the liberty to preach as a probationor at the last conference, by the Educational Committee, has charge of the work at Beulah (Girard). Recently he secured the assistance of two evangelists and is now conducting a revival there. We are earnestly looking forward for greater results.

E. M. CARTER.

THOUGHTS IN VIEW OF PASSING OUT OF THIS LIFE

"Tomorrow, January 4, 1913, I am to undergo a serious operation, the outcome of which none but God knows, but the doctors do not hold out anything very bright, as the operation may not remove the trouble. It may be of such a nature and extent that an incision may reveal the fact that an operation may be useless, under which circumstances there would, in all probability, be no recovery. These circumstances, I believe, justify me in making such statements and requests as I should want to make to my dear ones.

"First, I wish to say that my faith, instead of failing me, grows stronger. I am trusting God for salvation through His grace, and have promised to give Him all that I am, let come life or death. And I am persuaded that He is able to keep that which I have committed to Him.

"I want to ask of you, dear wife and son and my sweet girls, to live for God in this world, so that we will all be reunited again where there will be no more death or parting. It may be a long battle, as the years come and go, and as changes come in this life, and the memory of these words and my face, shall be further and further removed by time, but remember that life is short, and it will really be but a short while before your time will come to go."

These words, with others giving requests as to place of burial, funeral service, etc., were written by our departed and much beloved brother P. E. Slade, of Dendron, Va. They were handed to his wife a short while before his death, which came March 7, 1913, and by her permission I pass them on to SUN readers, as another testimony to the faith and assurance in Christ reaching out into the great beyond. Surely, "he being dead yet speaketh."

W. D. HARWARD.

TELL IT TO OTHERS

You folks who know by actual experience the wonderful dispatch with which Tetterine cures Eczema, Tetter, Ringworm, Salt Rheum, Itch, Itching Piles, etc., tell others.

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A few minutes of your time for a few days and I will demonstrate to you, without expense to yourself, that I have a medicine that drives Uric Acid poison from the system and by so doing conquers kidney trouble, bladder trouble and rheumatism. I don't ask you to take my word for it, but simply want you to let me send you some of this medicine so that you can use it personally.

DR. T. FRANK LYNOTT
Who will send medicine free of charge to those who need it

I am trying to convince sufferers from these diseases that I have something far better than the usual run of remedies, treatments and such things, and the only way I can demonstrate that fact is to go to the expense of compounding the medicine and sending it out free of charge. This I am glad to do for any sufferer who will take the time to write me. Understand, I will not send you a valueless "sample, proof or test treatment," nor will I send you a package of medicine and say that you can use some of it and pay for the rest, but I will send you a supply free of charge and you will not be asked to pay for this gift nor will you be under any obligations.

All I want to know is that you have a disease for which my medicine is intended, as it is not a "cure-all," and I give herewith some of the leading symptoms of kidney, bladder and rheumatic troubles. If you notice one or more of these symptoms you need this medicine, and I will be glad to send you some of it if you will write me the numbers of the symptoms you have, give your age, and your name and address. My address is Dr. T. Frank Lynott, 5219 Deagan Building, Chicago, Ill. You promise me nothing; you pay me nothing for it. All I ask, is that you send me the numbers of your symptoms or a description in your own words and that you take the medicine It is my way of getting publicity for according to the directions I send you. my medicine so that it will become widely known.

You will agree when you have used it that it dissolves and drives out uric acid poison. It tones the kidneys so that they work in harmony with the bladder. It strengthens the bladder so that frequent desire to urinate and other uninary disorders are banished. It stops rheumatic aches and pains. It dissolves uric acid crystals so that back and muscles no longer ache and crooked joints yield to its action. It reconstructs the blood and nerves so that you soon feel healthier and stronger, sleep better and eat better and have energy throughout the day. It does all this and yet contains nothing injurious and is absolutely vouched for according to law.

Sufferers from these dreadful and dangerous diseases can surely afford to spend a few minutes each day for a few days to demonstrate to their own satisfaction if they are curable, especially when you consider no expense is involved, and I willingly give you my time and my medicine. All any fair-minded afflicted person wants to know is if a certain thing will relieve him or her, and here is an opportunity to find out without cost, obligation or important loss of time. **These few days** may be the turning point in your life.

All who are interested enough to write me for the free medicine will also receive a copy of my large illustrated medical book which describes these diseases thoroughly. It is the largest book of the kind ever written for free distribution, and a new edition is just being printed. I will also write you a letter of instructions and medical advice that should be of great help to you; but in order to do this I must know that you need my medicine. Write me the numbers of the symptoms that trouble you, and your age, and I will promptly carry out my promises. Show an inclination to get well and write me, and I will gladly send you a supply free.

THESE ARE THE SYMPTOMS

1 Pain in the back.
2 Too frequent desire to urinate.
3 Nervousness, loss of flesh.
4 Pain or soreness in the bladder.
5 Weak, watery blood.
6 Gas or pain in the stomach.
7 General debility, weakness, dizziness.
8 Pain or soreness under right rib.
9 Sciatic rheumatism.
10 Constipation or liver trouble.
11 Palpitation or pain under the heart.
12 Pain in the hip joint.
13 Pain in the neck or head.
14 Pain or soreness in the kidneys.
15 Pain or swelling of the joints.
17 Pain and soreness in nerves.
16 Pain or swelling of the muscles.
18 Acute rheumatism.

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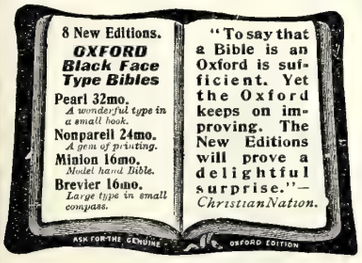
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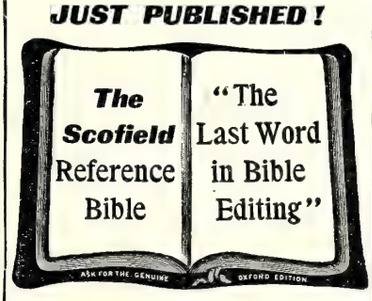

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Due from Banks and Bankers		3,863.88
Cash items		3,925.37
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Silver coin, including all minor coin currency		121.35
National bank notes and other U. S. notes		696.00
Total		$21,471.21

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Capital stock paid in	$ 5,000.00
Undivided profits, less current expenses and taxes paid	731.17
Dividends unpaid	92.00
Time Certificates of Deposit	11,636.66
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W. L. Smith, Cashier.

Correct—Attest:

J. B. Geringer,
J. J. Lambeth,
T. C. Amick,
Directors.

Subscribed and sworn to before me, this 26th day of January, 1914.

J. J. Lambeth,
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Apple's Chapel	1.25	1.25
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Grand Total		$1,940.37

We are grateful for so many letters this week. O how it does encourage us when we can have so many nice letters. But our financial showing is poor this time. What is the trouble? Let every one who reads this report do something to improve upon it. Ask your Sunday school to make an offering each month to our work. I know of no other investment that promises greater returns than the investment in young life. The Orphanage has a number of unpaid bills that were carried over from last year. I am sure every member in the church wants these bills paid, but I do not think many will expect us to pay bills and meet running expenses on $14.29 per week. Small families find it difficult to meet expenses with even larger weekly incomes than our report shows this week, and I am sure no one will expect us to properly care for 58 children on so small amount.

I am the servant of the church, doing my best for it in this department of her work, but I can only use what the church sends in Let all those individuals and schools who withold their support be very lenient with their criticism.

We are glad to report all of our children well again. The Doctor has not been to see us in more than a week. We are busy these days at school, work and play. These fine days for each. We have been making some changes in the appearance of our grounds. We hope to have some flowers in the early spring.

J. O. Cox, Supt.

Wadley, Ala., Jan. 26, 1914
Dear Uncle Jim:

Here is my dime for January. Have been absent for some time, but will make a new start. We are having some nice sunny days now and I enjoy getting out and playing in the sunshine.

Your little nephew,
DWIGHT LANKFORD.

Thank you Dwight, we are glad to have you take a new start with the new year. Hope we may hear from you often.

Magnolia, Va., January 24, 1914.
Dear Uncle Jim:

I have been reading the Corner for a long time and I want to join. I am going to try to write every month.

I go to Sunday school every Sunday and enjoy going very much. Enclosed you will find ten cents.

With much love for you and the cousins, I am your neice,
ANNIE LEE FELTON.

We are glad you have enjoyed reading the Corner and have decided to join our ranks. We extend a hearty welcome.

Seagrove, N C., Jan. 25, 1914.
Dear Uncle Jim:

We are little girls aged 7 and 5 years.

We enjoy hearing mama read the cousins, I am your niece,
Wish we could see the Orphanage and children.

I, Lizzie, am going to school and like it fine, I am in the second grade, we send 10 cents each to the Corner. Lovingly,
LIZZIE LAWRENCE,
MABLE LAWRENCE.

We bid you a hearty welcome to our faithful band of cousins. We rejoice over our new members. Would be delighted to have you visit the orphanage and spend some time with our delightful family of girls and boys.

Norfolk, Va., Jan. 26, 1914.
Dear Uncle Jim:

I am a little late sending my New Year's dime, but I have been very ill. Mother and father sat up with me for ten days and nights, and had a trained nurse a week. I have been out once or twice and hope I'll soon be all right. With best love for all the cousins, JOE PERSON DAUGHTREY.

We are so sorry to hear of your sickness, but glad you are better I know father and mother were very anxious about their little man.

Greensboro, N. C., Jan. 26, 1914.
Dear Uncle Jim:

I appreciated the nice Christcard you sent me. Think it was very nice in you to remember us. I will enclose a dime for this month. Love to you and all the little Cousins.

LUCILE PHILLIPS

Thank you, Lucile, we appreciate your promptness very much. You have father and mother bring you to see our large family of children some time. We will have a good time playing together.

Greensboro, N. C., Jan. 26, 1914.
Dear Uncle Jim:

I am so glad to see so many new letters each week. Hope many more will join the Corner and help to make it more interesting. I will enclose ten cents for this month. I am ten years old today.

Much love to you and all the Cousins. PEARL PHILLIPS.

We, too, rejoice over the many new cousins. We enroll new members almost every week—three new ones this time. Let all the old ones be faithful to write each month and we will soon have a Corner full. We appreciate your writing us on your birthday.

Louisburg, N. C., Jan. 28, 1914.
Dear Uncle Jim:

This weather is so pretty I can't stay in the house and write letters.

I hope all of the cousins are enjoying the warm sunshine as much as I am. Fondly,
FLORENCE PATRICIA HOLDEN.

Yes, it is hard to stay indoors these days. The children here have been delighted with the beautiful weather.

Franklinton, N. C., Jan. 26, 1914.
Dear Uncle Jim:

Grandma gave me a dime for January. Here it is.

Christmas Eve when we went to Willie's, there was a funny man on the train. He said he was always happy, but when we left the train in Louisburg, one of his boys had left a basket somewhere and the man wasn't happy then he asked Papa if he was a holiness preacher or a Baptist preacher. He said he could say the first verse of the first chapter of the first Book of the Old Testament and the last verse of the last chapter of the last Book of the New Testament and hadn't seen them in 10 years. Mama told him I could say the first verse. I liked Willie's cranberries, because they had no "straws" in them (it was sauce.)

At breakfast Christmas morning Papa gave Charlie the colored boy some money, so of course I wanted to give some, too. Papa handed me a dime, which I presented and then ran back in Grandma's room and returned and handed Charlie something which proved to be a piece of toy money. Much of Christmas Day, Papa and I worked with Meccano. He made me a railway signal first.

December 26, we went to Aunt Annie Mitchell's and had a nice day. When they were getting

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Foster Building, BURLINGTON, N. C

SEABOARD AIR LINE RY.

Schedule Effective January 3, 1912.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH.

No. 81 .....4:35 a. m.
No. 29 Ar. 10:05 a. m.
No. 41 .....4:10 p. m.
No. 43 .....6:00 p. m.

FOR THE NORTH

No. 84 .....12:48 a. m.
No. 38 .....11:35 a. m.
No. 66 .....12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

ready for a desert, I said "Come on here with the cake." Papa asked me which dinner I enjoyed most, Willie's Grandma's or Aunt Nan's. I said "Willie's," tho' they expected me to say the one I was then eating.

December 27th. Pappa took Grandma to the hospital in Suffolk. She is still there, but we are glad to say is much better. The first night I was here Christmas I did not say my prayers with the others. Mama asked me why and I said "I didn't know the first Papa prayed." You see he composed before ending with the Lord's Prayer. Since he left I have tried to pray like him. I looked in Mama's testament and pretended to read and then knelt and said "God bless the Southern moon and make it shine all night, God bless Kingdom come" and other things which Mama didn't remember. Annie has taken me to see several of my little cousins in Franklinton and up to see Sam Winston and over to see Clyde Esther Young who lives where my great, great Grandma Joyner lived.

We are so sorry the little boy died. Mama sends a dollar to help pay his burial expenses. Fondly,

WM. STALEY CHEATHAM.

We rejoice with you over your good time Christmas, but it is a little cruel for you to be telling about so many good things to eat now. It makes Uncle Jim hungry.

Please thank Mother for the $1.00 sent to help pay little Edward's expense. We appreciate her thoughtfulness.

Mt. Clinton, Va., Jan. 25, 1914.

Dear Uncle Jim:

We thank you so much for the nice cards you sent us Christmas. We were so sorry to read of the death of the little orphan. We are glad to see the Corner filling up with letters from so many new cousins taking place of the advertisements.

Enclosed please find our dimes.

Your niece and nephews,
EULA, CARLTON, JENNINGS,
and HAROLD WAMPLER.

No one rejoices half as much as Uncle Jim over the many new cousins. Just be faithful and we will clean the advertisements up.

ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison St., writes: "For several years, I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it today. Any druggist. ad.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

Your Foot Comfort
IS GUARANTEED IN
EZ WEAR Shoes $3 Postpaid

Soft vici kid, unlined, turn style dressy model, steel arch support, rubber heels, cut low to the tip. Laced to conform to shape of any foot. Made Also in Oxford Ties.

Simon's EZWEAR Shoes
For Men, Women, Children

Style, Service and Comfort Combined

Do away with foot troubles. Don't suffer agonies that are caused by misfit shoes. Ezwear shoes are built to give every possible comfort—soft, stylish, do not need breaking in. We GUARANTEE to fit any foot perfectly or if for any reason you are not satisfied, to refund your money.

FREE CATALOG of 197 handsome EZWEAR styles and measurement blanks. Write today!

THE O. SIMON SHOE, 1589 Broadway, Brooklyn, N. Y.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

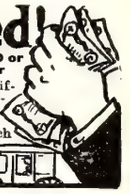
As they are distributing this book free, anyone wanting a copy should send their names and address at once.

GET A FEATHER BED
SAVE $7.50

LOOK! Greatest Value on Earth! One 40 lb. Feather Bed, one 6 lb. pair of Pillows, all new, clean feathers, Amoskeag Ticking with Ventilators; one pair full sized Blankets, one full sized Counterpane. Retail value $17.50. Shipped nicely packed for only $9.92. Delivery guaranteed. Money back if not satisfied. Mail money order today or write for order blanks and full details to nearest factory.

SANITARY BEDDING CO.
Dept. 201 Memphis, Tenn. Dept. 201, Charlotte, N. C.

Man Wanted!
With Rig to Make $150 to $200 or More Every Month in the Year



selling our Big Line of over 125 different Extracts, Spices, Toilet Articles, Family and Veterinary Remedies, Oil, etc. No capital required. Experience not necessary. We teach you the business. Write quick to

Shores-Mueller Co.
Dept. 100 Cedar Rapids, Ia.

HARD COLD?

You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for hard colds, coughs, bronchitis. Thousands of families always keep it in the house.

J. C. Ayer Co., Lowell, Mass.

Sunday School Supplies

WE publish Adult or Bible Class, Intermediate and Junior Quarterlies, uniform lesson series; a Teachers' and Officers' Journal; a four-page weekly paper; a combined Weekly Lesson and Story Paper for pupils under twelve years of age; Charts and Cards for Primary Classes. All these are high-grade, edited and published by our own people. Samples cheerfully furnished.

The Graded Sunday School Lessons are carried in stock and orders promptly filled. We can also furnish many additional supplies and items of equipment for Sunday Schools. Let us have your inquiries.

The Christian Publishing Association,
NETUM RATHBUN, Agent, DAYTON, OHIO

SANITARY PLUMBING
THIS IS OUR MOTTO.

Let us do your Plumbing for you. We guarantee our work. We will charge nothing to make an estimate for you.

Big stock of Hardware, Paints, Farm Implements, Etc.
American Field and Lot Fence. Phone 174.
BURLINGTON HARDWARE CO., Burlington, N. C.

FREEMAN DRUG CO.,
BURLINGTON, N. C.

Dealers in Drugs, Medicines, Patent Medicines and Druggists' Sundries. Perfumery—all popular odors, Toilet and Fancy Articles, Combs, Brushes, Etc.

PRESCRIPTIONS CAREFULLY COMPOUNDED.

B. A. SELLARS & SONS
—HIGH CLASS—
DRY GOODS
And Gents' Clothiers and Tailoring Merchants
MAIN STREET, BURLINGTON, N. C

MARRIAGES

Dorsett-Gardner

January 22, Mr. G. C. Dorsett of Greensboro and Miss Mattie Gardner of the Park's Cross Roads community were united in matrimony at the home of the bride's parents. The attendants were Mr. L. B. Gardenr with Miss Annie Dorsett, Mr. James J. Edwards with Miss Sallie Lucile Cox, Mr. W. R. Bray with Miss Mary Alice Gardner. After the ceremony supper was served and everybody enjoyed the occasion. The bride and groom will make their home in Greensboro.

T. E. WHITE.

Simpson-Williams

At the residence of Mr. and Mrs. Chas. L. Williams, 215 Chestnut Street, Suffolk, Va., on December 10, 1913, Frank Owen Simpson and Miss Ninon Lucile Willams were united in marriage, in the presence of a house full of friends. Miss Williams was an only daughter, and a young woman of sterling qualities. Loyal to her parents, her church and her friends, she left Suffolk with regrets at her departure and the best wishes of a host of friends among young and old for her and her husband in their new home in Columbia, S. C. W. W. Staley was assisted in the marriage by I. W. Johnson, D. D.

Whit-Riddick

At the home of the bride's parents in Nansemond County, Va., on December 14, John Monroe Whit of Virgilina, Va., and Miss Bertha Riddick were joined in holy wedlock. The home was crowded with relatives and neighbors. A sumptuous dinner was served and the occasion greatly enjoyed. The happy couple make their home in Virgilina, among the Virginia hills.

W. W. STALEY.

Keller-Mizell

In the pastor's study, on January 22, Woodie Joseph Keller, of Suffolk, and Miss Minnie Mizell, of Nansemond Co., were made happy, the marriage in the presence of a large group of kinfolks and friends. Immediately after the marriage they took the train for the steamer to Washington, D. C. These young people departed with the benedictions of a happy band of well wishing friends. W. W. STALEY.

Barnett-Yates

At the residence of John Z. and Alice Yates, 120 Wellons street, Suffolk, Va., on January 24, David Frank Barnett, Manager of the W. U. Telegraph in Suffolk, led to the marriage altar Miss Ora J. Yates, the youngest daughter of Mr. and Mrs. Yates. It was a very quiet marriage, only members of the family being present. Part of the honeymoon was spent in a trip to Washington City and other cities. Miss Yates was a member of the Suffolk choir and will continue in that good work. Her mother was Miss Alice Harden, of Graham, N. C., who was known to me in her girlhood and all the family are members of the Suffolk Church.

W. W. STALEY.

Brooks-Tabo

On Tuesday afternon at the home of the bride's parents on Hill Street, Suffolk, Va., Waverly E. Brooks and Miss Margaret H. Tebo were united in marriage. The home was beautifully decorated and crowded with friends. The young couple left on the Virginian via Norfolk and Chesapeake Bay for the eastern shore of Maryland to spend a while with relatives of the bride, who is a member of our choir. Mr. Brooks is baggage agent at the union station. Showers of rice and good wishes fell on this happy pair as they entered the train. W. W. STALEY.

Join the CHRISTIAN SUN PIANO CLUB

SEE ANNOUNCEMENT ON PAGE 16.

IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

RED BANK, N. J., Special—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by Dr. Perkins of this city, is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Dr. H. W. Perkins, Branch 94, Red Bank, N. J., for a supply of the remedy which is being distributed gratuitously. Adv.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. **For Restoring Color and Beauty to Gray or Faded Hair**

50c and $1.00 at Druggists.

GOD'S WORD IN SONG

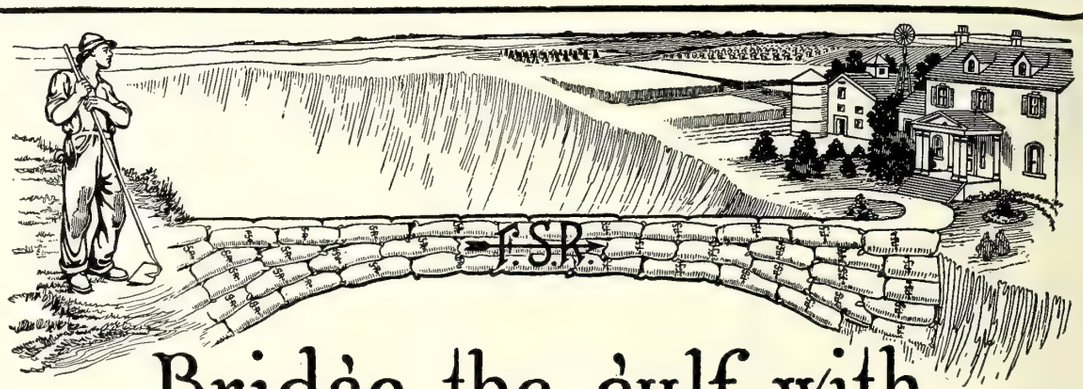
OUR SONG BOOKS TEACH THE GOSPEL AS FULLY IN SONG AS OUR PREACHERS DO IN SERMON

Flavil Hall F. L. Rowe S.H.Hall

"The Gospel Message in Song"—revised and enlarged—contains 205 of the sweetest and most soul-stirring songs. Words and music of the highest class. The thought of a reformation in song book making prompted its compilation. No other song book like it before it had been published. In it the Gospel is taught as fully in song as loyal disciples endeavor to teach in sermon. Published in round and shaped notes. Out five years and **Over 60,000 Copies Sold.** Endorsed by leading men and women of the Christian Church. Beautifully bound and printed. **PRICES**: 30c a copy, prepaid; $3 per doz. not prepaid; $3.50 per doz. prepaid; $20 per hundred not prepaid; 50 at the hundred rate.

"Redemption's Way in Song"—By S. H. Hall, Flavil Hall and F. L. Rowe—especially suited to Evangelistic and Gospel Tent Work. **PRICES**: 15c a copy, prepaid; $1.40 a doz. not prepaid; $1.60 a doz. prepaid; $10 per hundred, not prepaid; 50 at hundred rate. Send all orders to

S. H. HALL, 81 Ashby St., ATLANTA, GA.



Bridge the gulf with

ROYSTER'S FERTILIZERS

TRADE MARK F.S.R. REGISTERED

Many have crossed on this bridge from poor lands and poor crops to success and independence. Will you join their number?

F. S. Royster

F.S.Royster Guano Co.
Norfolk, Va.
Sold everywhere

SPEECHLESS FOR THANKS

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments, for nearly two years, before I tried Cardui. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait? ad.

Have you renewed your subscription for 1914?

HE REDUCED 57 POUNDS

New Method of Flesh Reduction Proves Astonishingly Successful.

Johnstown, Pa., Special—Investigation has fully established that Hon. H. T. Stetler, of this city, has reduced his weight fifty-seven pounds in an incredibly short time by wearing a simple invisible device, weighing less than an ounce. This, when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines and exercises. Many prominent men and women have adopted this easy means of reducing superfluous flesh, and it is stated the inventor, Prof. G. X. Burns, of No. 17, West Thirty-eighth street, New York, is sending these outfits on free trial to all who write him.

The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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Six Months	.75
Four Months	.50

IN ADVANCE.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Morgan

Whereas it pleased our heavenly Father to remove from our midst to reward on January 5, 1914, our brother and faithful fellow worker, J. C. Morgan, Therefore be it Resolved,

First, that while we mourn this departure we bow submissively to the will of Him in whose hands are the destinies of all men.

Second, that while Martha's Chapel church loses a devoted member and faithful worker. We feel that our loss is his gain.

Third, that we pledge ourselves to nobler efforts in behalf of our church and the cause of Christ, feeling that by so doing we best keep alive the efforts of our departed brother.

Fourth, that a copy of these resolutions be spread upon our church record, one sent to the bereaved family and one sent to the Christian Sun for publication. Signed,

E. A. Herndon,
J. L. STRICKLAND,
T. M. MASON,
J. H. HOLDER,
Deacons.

Rodgers

Ophelia Rodgers, widow of the late Edward Rodgers, died at her home near Mt. Olivet (R), January 22, 1914. Sister Rodgers was born February 9, 1841, and was at her death, 72 years, 11 months, and 13 days old. She is survived by two brothers and two sisters. Her husband died about 11 years ago. She united with the church at Mt. Olivet (R) during the early ministry of Rev. C. C. Jones at that place, and lived a consistent Christian life until death called her to a higher life.

Funeral services were conducted at the home on January 23, and interment made in the McGaheysville cemetery. A. W. ANDES.

TRY THIS FOR YOUR HEALTH

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their *wealthy* patients to the famous mineral springs. Some even spend months at the Spas of Europe and are almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it *so firmly* that I offer to send *you* enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if you do not say that you are benefited I will refund the price. You would hardly believe me if I told you that only about two out of a thousand, on the average, say that they have received no benefit. The water is curing thousands. It cured me when my friends and physicians thought that my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Read and sign the following letter:

Shivar Spring,
Box 9C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

FIRE LOSS $8 EVERY SECOND

Insurance men, and I believe every one, realize that it is impossible to absolutely stop fires. There will always be a fire loss. But it is possible to stop some or a great portion of the loss. What we must not have is the terrific excess of fires and consequential waste to which this country is now subject. I say excessive waste. Certainly these figures will convince you that there is something radically wrong. During the past year the fire loss in the United States amounted to over $250,000,000.

In order to more definitely impress upon you the appalling magnitude of this waste, let me say that this means a loss of $695,000 a day, or $28,958 every hour, $482 every minute, or, in other words, every second that passes sees a loss of over $8.—*T. J. A. Tiedemann, Jr., Los Angeles, Cal.*

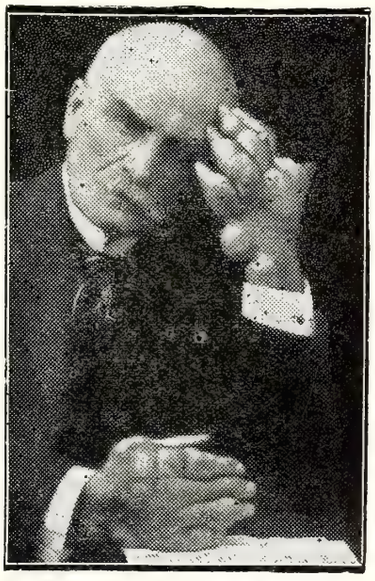
THIS GIRL IS A WONDER

You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed,send forty-eight two cent stamps to cover expense of mailing seventy-seven Pure Food Formulas and a set of assorted bon bon moulds. I will help you start it business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business. You don't have to canvass; you sell right from your own home. I made $12 the first day; so can you. Isabelle Inez, Block 1403 Pittsburgh, Pa.

OFFER THREE ISSUES FOR FAMILY TRIAL

Write for These Copies of Current Youth's Companion.

You cannot choose for your general family reading a better periodical than The Youth's Companion. Not only is it a constant source of delightful expectation for the boys and girls, with its stories and sketches, but to men and women its editorials, its articles, its Doctor's Corner, bring the best thought of the best minds in the United States. It stimulates ideals among the whole family. To those who do not know the Companion the publishers will with pleasure send three current issues, beginning with the Washington's Birthday number. Address The Youth's Companion, Boston, Mass., inclosing this notice. adv.



GIVE ME A CHANCE TO CURE YOUR RHEUMATISM FREE

Mr. Delano took his own medicine. It cured his rheumatism after he had suffered tortures for thirty-six years. He spent $20,000 before he discovered the remedy that cured him, but I will give you the benefit of his experience for nothing.

If you suffer from rheumatism let me send you a package of this remedy free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how rheumatism twists and distorts the bones. Maybe you are suffering the same way. Don't. You don't need to. I have the remedy that I believe will cure you and it's yours for the asking. Write me today. F. H. Delano, 541-B Delano Building, Syracuse, New York, and I will send you a free package the very day I get your letter.

COLLEGE SERMONS and ADDRESSES

"Religion in College Life"

By MARTYN SUMMERBELL, D.D., LL. D.

A volume of sermons and addresses delivered by Dr. Summerbell on various College occasions. They are models of their kind. Dr. Summerbell makes a very direct appeal to the student through argument, phraseology, illustration and methods drawn from logic, philosophy science and history.

THE SUBJECTS

The Kings and the Star
God's Free Gift in His Son
The Perishable and the Imperishable
Christ Bestowing Life
Progressive Forces of the Christian Life
New Testament Miracles
Wisdom in Student Life
Religion Essential to Education
The Student and His Religion
Christian Education
Origin and Principles of the Christians

This work by Dr. Summerbell is being very highly praised throughout the land, and should be read by every serious-minded person.

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JUST FROM THE PRESS
PRICE $1.00

Send us your order today,

Southern Christian Publishing Company
ELON COLLEGE, - N. C.

Howard's Hardy Shrubs for Home Planting

These twelve shrubs will give flowers from spring to fall, and every year add to the beauty of your home: **Hydrangea,** Hills of Snow; **Lilac,** purple; **Lilac,** white; **Blue Spirea; Barberry,** purple-leaf, and **Thunbergii,** white; **Bush Honeysuckle,** Merrowii, white; **Salt Bush,** cottony down; four **Spireas, Anthony Waterer,** crimson; **Thunbergii,** white; **Douglasii,** pink; **Van Houttei,** white.

Twelve Shrubs for $3, Delivered to Your Door

Send for our new catalogue of Ornamental Trees, Shrubs, Roses, Fruits of all kinds. We sell direct to you—and every plant or tree is first-quality stock.

HOWARD NURSERY CO., Box 219, STOVALL, N. C.

Join the CHRISTIAN SUN PIANO CLUB

SEE ANNOUNCEMENT ON PAGE 16.

Order Your Piano Through the CHRISTIAN SUN PIANO CLUB

And Get the Benefit of the Tremendous Saving in Price

The less money you waste on agents' commissions and dealers' profits, the farther your money will go in buying QUALITY and DURABILITY, the two big items in piano values. Club members write us that they are simply astonished at the exquisite tone, the surpassing beauty of design and finish, and the splendid construction of the pianos furnished by the Club. They cannot understand how it is possible to furnish such superb pianos and player pianos at the prices granted to Club members. But to anyone who knows the inside of the piano business, it is all very simple. The explanation lies in "The Power of Numbers." What is impossible for ONE is easy for ONE HUNDRED. An army of one hundred buyers is entitled to and receives the MAXIMUM Factory discount, and that cuts a TREMENDOUS slice off the selling price.

CLUB NOT AN EXPERIMENT NOR A SCHEME

The Advertising Manager of the Christian Sun and the Managers of the Club are occasionally asked whether the Club is simply a theory or scheme, or an actual fact. To this we reply that the Club is the ***greatest*** and most ***significent*** fact in the history of the piano business. Some have asked us whether one hundred people really join and form the Club. To these we reply that more than ten clubs of one hundred bona fide members each have already been duly formed and that the plan has proven so extremely helpful and popular that it now requires from four to five clubs each year. Over one thousand enthusiastic members stand ready to give you the ***benefit of their experience***. Some of these may be ***your*** friends, or people whom ***you*** know. We have printed hundreds of their letters of endorsement in a book and would be glad to send you a copy on request Thousands endorse the plan,--- not a single case of dissatisfaction.

HERE ARE A FEW TYPICAL LETTERS

They tell of the superior quality of the instruments; of the lifetime guarantee of quality; of the big saving in price; of the convenient plan of payment; of the protection to your family in the event of your death before the instrument is fully paid for; of the uniform courtesy and consideration which they have received at the hands of the Managers. They say they are delighted with every feature of the Club. Read these samples, then write for the booklet which contains hundreds of them.

"We have one of your Farrand Cecilian Player Pianos and are most delighted with it. All who have ever heard it are in an agreement that it is one of the very best combinations that has ever been put on the market. Persons desiring such an instrument will certainly do well to examine yours, and if they will only give it a trial, I feel sure they will look no further."
LEN G. BROUGHTON, London, S. E.

(Note: Dr. Broughton is a Minister of world-wide reputation, his church in London being, as you probably know, one of the largest in the world. The Player he has is the same as that offered by the Club.)

"The Club Piano that I bought from you last April gives perfect satisfaction. Its tone is just as round and sweet as it was the day it was placed in my home. I have three daughters taking music and they practice on it every day. I would advise anyone who wants a good piano to join the Club and get the best. The Club Plan is exceptionally good, as it places a fine piano in reach of anyone who wishes to buy." MRS. T. S. MARTIN, Greenville, S. C.

"I have had the Ludden & Bates Piano now almost a year and would not take twice the amount of money that I paid for it. If I wanted to buy a dozen more, I would buy a Ludden & Bates Piano every time. Not only my family but everybody that has seen it and heard it just thinks there is nothing like it."
MR. & MRS. JOHN A. SMITH, Harrison, Ga.

"In purchasing a Ludden & Bates Piano I was satisfied I should make no mistake, and after a trial of over a year I can testify that it is better than I expected. Am so well pleased that if I were in need of another Piano should certainly call on you again." JOHN R. DELANEY, Key West, Fla.

"Our Club Piano arrived safe, and certainly is a beauty. It is all and more than we expected. All of the neighbors are delighted with it. Wishing you every success, I remain." MRS. J. A. CANE, Langdale, Ala.

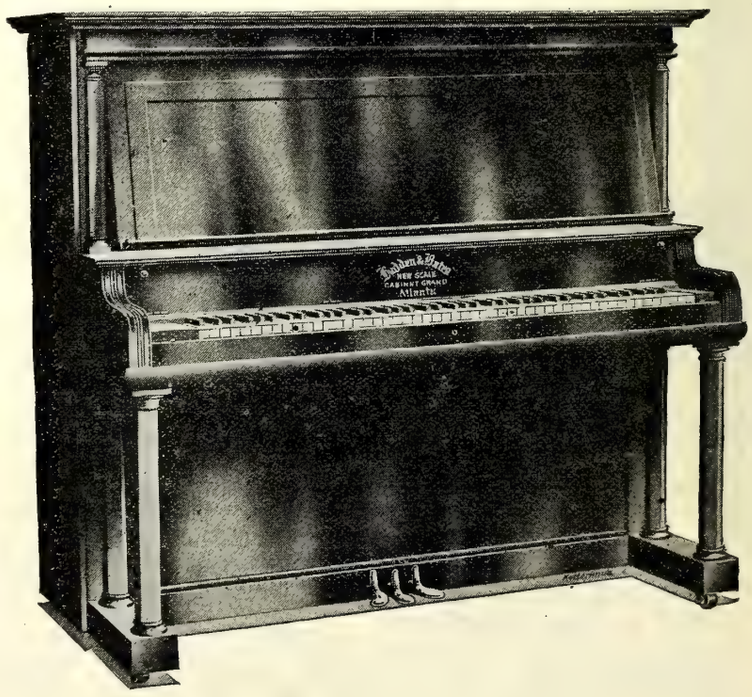
"I have had my piano, which I bought through the Club plan, two months and would not take twice the amount I gave for it if I could not get another. All my friends are wild about it and think the tone beautiful and sweet."
MISS BETTIE HOLLY, Lincolnton, N. C.

"The prompt and more than courteous attention which I have always received at your hands would make me a friend of the Ludden & Bates Piano if its own merits had not already done so. The Piano we purchased of you gives entire satisfaction."
A. L. COLLINS, Oneco, Fla.

"We are very much pleased with the Piano. Everyone says it is so sweet toned. The Club Plan is splendid, we think."
M. M. BOST, Morgantown, N. C.

"We are perfectly delighted with the Player bought from you. It is not only a pleasure to our family, but to my guests as well. It makes hearing good music possible at any time." MISS VIOLA CLAYTON, Philadelphia, Miss.

A beautifully illustrated catalogue picturing and describing the latest and most artistic styles of Pianos and Player Pianos, will be sent free on request. Write for your copy today.



LUDDEN and BATES CHRISTIAN SUN PIANO CLUB DEPT., **ATLANTA, GA.**

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., FEBRUARY 11, 1914 NO. 6

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Finis

Many a good deed, as well as good word, or even a noble sermon is ruined by being worked too far. A great artist remarked "Never finish a thing after it is done." There were many more words our Savior, had He been less prudent, and less strong, might have uttered when, on the Cross, He simply said "It is finished" Jno. 19:30.

The First Work

Much of the work we do is wasted. That is because there is not a proper beginning, a suitable foundation. None of the work we do after a right beginning is wasted. What then is the first work for each and all? We are told very clearly and definitely in the words of our Lord, "This is the work of God, that ye believe on him whom he hath sent" John 6:29. One may not think that it is work to believe; but our Savior said it was work—and He put believeing as the fundamental of all work.

Born In A Day

A dispatch from Tokyo, Japan, relates that on January 28th a new volcanic island appeared in the ocean three miles east of one of the Bonin group. It is five miles in circumference and reaches a thousand feet in height. When great Nature utters its voice mountains tremble and nations are born in a day. Isa. 66:8 "Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

Right and Truth

The learned and great would be the last to admit the theological doctrine of "human depravity," that is that human nature *per se* is bad; yet this statement from one of America's greatest lawyers, Joseph H. Choate, catches the popular eye and is quoted everywhere, "It was only out of the contest of facts and brains that the right could ever be evolved—only on the anvil of discussion could the spark of truth be struck out." The eternal fact is that Jesus is not only the spark of truth, but is the full flame, and in Him was the light that leads to the right and perfect way. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" John 14:6.

Seeking For Light

When William McKinley was President of the United States he said one day to the pastor of his church, "I have been at the revival services at our church every night during the week, but last night, I deeply regret, I could not get there. I want to know whether there were any seekers at the altar. Nothing delights my soul like the sight of a poor wretched sinner coming home to God for pardon, purity and happiness." There is no more interesting, holy or heavenly sight than that of a man, or woman, all broken up over sin, and in humility and sorrow seeking light and life. "There is joy in the presence of the angels of God over one sinner that repenteth" Luke 15:10.

Facing Danger

A woman in Boston, referred to in the papers as the highest salaried woman in the city, was trapped by a fire the other day on the eleventh floor of a burning building. After telephoning the facts of her situation, she went to a window, and in spite of yells and pleas of rattled brain onlookers, she quitely waited till firemen came and bore her to safety. Her high salary may not have had anything to do with her cool-headedness, but untold thousands who have been purchased with the high price of the blood of the Lamb, and have been redeemed by His grace, have quietly looked sure death in the face and yet have been able to say, with David, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Psa. 23:4.

Foolishness of Wisdom

Wisdom itself is folly to the foolish, and the noblest things are ignoble to those who look for the mean and the sordid. Thomas Carlyle wrote, "Sweep away the illusions of time; glance if thou have eyes from the near moving cause to the far-distant Mover! Then sawest thou that this fair universe, were it in the meanest province thereof, is in very deed the star-domed City of God; that through every star, through every grass blade, and most through every living soul, the glory of a present God still beams. But Nature, which is the time-vesture of God, and reveals Him to the wise, hides Him from the foolish." That which is foolishness to some is wisdom to others. Paul so wrote, I Cor. 1: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Saving A City

New York is frequently called the modern Babylon, another name for ancient Babel, the place of the confusion of tongues and the congestion of unspeakable evils. But be it remembered that the veil of the temple has been rent in twain, people have access to the throne of grace, the gospel is preached to the poor, and men every where press into the Kingdom of God, since the days of John. So, by the Charities Directory of this modern Babel, just issued for 1914, New York has six thousand social workers, and including churches, it has 3,700 charitable and religious organizations, and at least one hundred and fifty of its relief institutions have national scope and influence. And our greatest American city sends out, from its seething caldron the most beneficent stream of helpful and influence to the nation of any city within our borders. But for these agencies of good New York would be indeed a second Babel. "Except the Lord keep the city, the watchman worketh but in vain."

Air and Ocean

It was Friday, July 27th, 1866 that the following message was flashed from the old world back to the new, by cable, beneath the sea, "We arrived here at nine o'clock this morning. All well, thank God. The Cable is laid, and is in perfect working order. Signed, Cyrus W. Field." And the world wondered that men of different continents could speak to each other even through and beneath the billows of the briny deep, and declared Field an inventor and a genius. But listen. On January 28, 1914 direct communication through the air, without relays, was established between Germany and the United States, and the Emperor sent this message, "President Wilson, Washington: I send you my best greetings, hoping that the wireless communication will become a new link between our countries. Wilhelm." And now the world calls Marconi an inventor and a genius. So the deep sea and the upper air have been laid under the dominion of man. Acts 2:19 "And I will shew wonders in heaven above, and signs in the earth beneath."

Whom He Loved

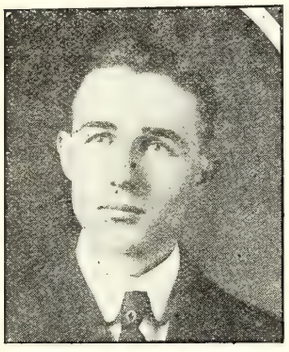
Sometimes men and women feel that God does not love them because things go against them, people rebuke them, and even their pastor does not encourage them. But there is consolation for the most despairing, if only they will seek it deep enough and far enough. There are two passages of Scripture that ought to be remembered together. Luke 10:38-42 tells how Martha received Jesus into her house and then went about serving. Mary gave the Master her time. Martha did not like this and asked the Savior to bid Mary help. Jesus rebuked Martha and said "One thing is needful; and Mary hath chosen that good part which shall not be taken away from her." From reading that selection any one would think that Jesus loved Mary more than He did Martha, and in fact that Martha stood condemned in His sight. But let the one who so thinks read John 11:5 "Now Jesus loved Martha, and her sister, and Lazarus." Mary's name is here not even mentioned. This was a real testing time—a time of deepest sorrow and heart anguish—for a loved one in the home was dead. Jesus allows us to be rebuked, chastised, pained even, so that, if we but endure, when the real sorrow and testing comes He may show the more and the better His deep and all-sufficient love. "As many as I love, I rebuke and chastise." Rev. 3:19.

THE CALL FOR LABORERS

BY REV. A. W. ANDES

TEXT: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. 9:36-38.

This subject is a vital one, and one that ought to be frequently brought before our people. With our many vacant pulpits, and our insistent calls for efficient and loyal laymen we are confronted, as a denomination, with the crying need for a remedy; and when we look outside our own church we see other churches are scarcely better off than we, and so the matter is one of deep concern not only to the Christian Church but to all Christendom.



But what is the spirit in which we regard present religious conditions? When we are told that in our fair land, America, there are a little over 22,000,000 Protestant church members, and a little over 16,000,000 enrolled in the Sunday-schools, and that there are yet 68,000,000 to be brought into the church, and 74,000,000 to be brought into the Sunday-school do we open our eyes in amazement at the vastness of the stupendous unfinished task in our own country? And when our vision enlarges and we take in the whole world, and see 237,000,000 of our neighbors groping in heathen darkness, and 497,000,000 others either worshiping God according to some false doctrine or not worshiping Him at all do we open our eyes wider still in wonder and amazement? And when, in our world-wide vision, we behold a comparatively small company of 166,000,000 professing to worship the true God according to our own idea of worship and of God, and then see about 110,600,000 of this number practically standing idle in the marketplace, we look with still greater amazement upon the unchurched millions before us who seem to stand such a poor chance of hearing the gospel and finally joining the white-robed millions in the world to come.

But while we look on in wonder and amazement what is the attitude of Jesus? Our text informs us that as he looked upon the multitudes in the cities and villages where He went, and saw that they were scattered as sheep having no shepherd that He was moved with *compassion*. Compassion! Yes, compassion that permeated and thrilled his whole life, and sent Him out among the shepherdless people to live and labor and die in their behalf and ours. Jesus changes not, and so we may know that He is looking upon the shepherdless multitudes today in the same spirit, and yearning for some of us to be shepherds unto them. Would to God that the church would assume the attitude of her Great Head!

Here is our example, and herein is pointed out to us one of our greatest weaknesses. We can look upon the Christless millions with amazement, but are we moved with compassion? A revival of Christlike compassion for the Christless millions must and will precede any genuine revival of soul saving, mission work, moral reform, or recruits for the ministry. Brethren and friends, we must change our attitude towards the shepherdless multitudes enough to have the attitude of Christ toward them. If such is not our attitude now, let us betake ourselves to prayer, earnest, persistent, pleading prayer, until we can rise from our knees with a new vision before our eyes, a new joy in our hearts, and a new purpose in our lives.

Such an experience is vitally important for every Christian. The great work to be done cannot be done by the less than 56,000,000 people who are actually engaged in the Master's service. Consecrated, loyal laymen are sorely needed, and anyone outside the pulpit would be happier and better off here and hereafter if actively engaged, in the right spirit, in some form of the Master's great work for laymen

The need for more consecrated, compassionate men in the pulpit is equally great. We hear it on every hand that more ministers are needed. Well, how many have we now? We of the Christian Church have 1,358, all told. America has one minister to every 626 of population; Japan, one to every 166,400 of population; India, one to 232,056; China, one to 471,253. We have vacant pulpits in our land. Churches that ought to be prosperous, and ought by no means to be lost are going down for the want of a suitable pastor. If such is true here what must be the condition in other lands where the proportion of ministers to population is so much smaller than it is here? Surely the need is great. It is imperative. I challenge any calling or profession to hold out such a need for recruits as does the gospel ministry, or such an opportunity for real service as it does to the man divinely called.

I hope and pray that some young man may chance to read this who will decide to give himself to the work of the ministry. However, I would not have such an one enter upon the work without prayerful consideration. If the call is divine it cannot be easily shaken off, though after some persistance it may be. If less than divine it will not likely survive a protracted season of prayer. A minister with a divine call can be a success, however unpromising may be his talents in the beginning. One without a divine call will be a failure, or at least could accomplish a great deal more in some other calling.

The great question confronting us today is, how shall we get divinely called men to fill positions open to them? If they are to be called of God have we any part in it? Yes. God often sees fit to speak through the medium of the church, either a message of life to a lost soul or a message of service to a saved soul. Some attention must, then, be given to the church as the medium. I think all will agree that it must be a church full of spirituality and good works and prayer. The cold, formal, spiritually dead church is not God's favorite medium, and we seldom see such a church bringing forth much fruit either unto salvation or unto service. If preachers are scarce may it not be possible that the present day church is largely to blame for it, inasmuch as so many churches have drifted into cold formality and worldly-mindedness? If more preachers are needed there is a way to get them. Jesus said pray for them. I verily believe the church has, to a great extent, overlooked this instruction of the Savior. When the church gets awake along this line, and grasps the mighty lever-power of prayer the church will become God's medium or trumpet through which He will speak to capable young men everywhere, bidding them enter the pulpit.

But there is another medium through which God speaks even more effectively than through the church, viz., the Christian home. It is more effective because of its superior advantages in exercising a molding influence over young lives. None of us who have been blessed with Christian parents can calculate the debt we owe them for the good examples constantly held before us. Thousands have received their first religious impression through a good home example. But alas, so many are like the boy who drifted down on the raft with his father to the city. Being a rather tough looking fellow, some one in the city asked him, "Say, boy, where were you brought up?" He replied, "I waren't brought up at all. I jus' come down on the raft with dad." How many bright boys and girls today are drifting down the stream of time on such a low standard of life as that given them by an ungodly father and mother? If such ever enter the service of the Master it is through some other medium than that of their Godless home. Some parents will be speechless on the Judgment Day when it comes time to give an account of the kind of home they kept.

I am a great believer in home prayer. I mean definite prayer for the young people of the home. Prayer that carries them to the throne of grace, and asks the Lord to send forth more laborers and to get some of them out of that happy family circle. I fear that too often home prayers are to the effect that the Lord should always get His laborers out of some other home. A minister once prayed earnestly and pleaded with his congregation that some one present would consecrate himself or herself to the work of a certain distant mission field. In response to his appeal his own daughter came forward and offered herself. The minister in surprise and tears said, O daughter, I didn't mean you. Looking up into his face she said, but father you have prayed and asked for some one to volunteer, and I am willing to go, and feel that the Lord would have me go. His only reply was, but daughter, I didn't mean you. Is that not too often the case in our prayers today? It is harder to say, Lord, here am I, and here are mine, send us. I have heard one of our leading ministers say that in his own happy home an earnest prayer goes up daily asking God that, if it may please Him, one of their own dear children may be used as a missionary in a heathen land. I like that spirit. God, give us many more praying homes like that. It may take a good deal of religion to pray such a prayer as that, but if we are unwilling to offer ourselves and our own to the Lord, I fear it will do little good to offer Him some one else.

Much is said now about the family altar. There can be little doubt but that it is one of the greatest powers for good in the world. Erect a family altar in every Christian home, and eternity alone can tell the result for good; and let unselfish prayers be offered up there daily for more laborers, and we shall have

them. God can speak mightily through a home like that.

Yes, compassion for the perishing multitudes is needed. More preachers and more loyal laymen are needed. Jesus has told us how to get them. Shall we grasp the remedy and thus lay hold upon the mighty lever that will move into the home field and the foreign field and the world every where a greater army of spirit filled men and women than has ever yet gone forth to battle for the Lord? If we do, the church will soon emerge into the brightness of a new day and look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

WHEN IN TROUBLE

A large number of people suddenly become religious just when they are in serious trouble. It is then that they ask the Lord to come to their relief and rescue. At other times they are unconcerned about prayer. They have no spirit of worship. They have no heart to praise God for anything. They have no real purpose to live the Christian life. They take no particular interest in Christian churches. They would not pray at all, if they had no kind of alarming trouble. Do such ones have answers to their prayers? It is doubtful that they have. Their kind of praying is too utterly selfish to be deserving of God's regard. He knows that they care for Him only as a present deliverer from suffering and threatened danger. The editor of *Sabbath Reading* says: "The only religion that can take us safely through the emergencies of life is one which, like David's sling and staff, we have tested and proved. Men forget this. They see others pass through severe ordeals, supported by Christian faith, and they imagine that when their hours of trial come, they can hastily array themselves in the armor of God, and achieve a like victory. Meanwhile, they can get laong without much religion. So long as their pulses are bounding with health and the sky is clear, and the wind sits in the right quarter, and they are feeling the exhilaration of some keen pursuit, they prefer not to have too much to do with things that start serious thoughts, or bring to the surface and obtrude upon them the underlying mysteries that humble with eternity." This is a true description of a large number of people, including many who belong to churches. They want the benefits of Christianity in cases of special emergency, and at the same time they also want a free indulgence in all that ministers to the carnal nature. But such ones greatly deceive themselves, if they think that God is going to care for them just as He cares for those who love and serve Him always.

C. H. Wetherbe.

LEPROSY IN JAPAN

BY E. C. FRY

Leprosy is quite prevalent in Japan, but as its victims attempt to conceal their condition as far as possible, only very wild guesses of their numbers can be made. Only a few years ago a friend of mine, an intelligent Japanese doctor, told me that there are villages in this province that have many lepers, and that estimates for the country as a whole run all the way from 50,000 to 1,0000,000. In his own estimation the higher figures were most likely to be nearest correct. Observation and reflection since then, combined with the results in the Philippines of comparison of similar wild estimates made in the old Spanish times with the ascertained facts of the segregation there today, have convinced me that the lower estimates are nearer correct. But even so, when one considers the horribleness of the disease, the figures are sufficiently appalling.

Until very recent years, no official notice was taken of leprosy. In many cases, perhaps in most, lepers were driven away by their families and wandered about as outcasts until death came to their relief. For many years charity leper asylums have been running in Japan, two Protestant and two Catholic, with about two hundred and fifty inmates in all, the majority of whom are in the Protestant asylums. Recently the government began moving and opened five large leper asylums, with a total of perhaps somewhere between one and two thousand patients. But the work is limited when compared with the field, and nothing more is done than to care for some of the worst cases. With the exception of the inmates of these asylums,—Christian and government ones,—and possibly a few cases of wealthy patients in their own homes, no attempt at segregation is being made; and ever since the days of Moses that has been insisted on in dealing with this awful disease.

The appearance of the patients in well advanced stages is simply horrible, especially if it shows in the face or other parts of the body where it cannot be hidden, and one sees many pitiful sights.

At the Christian asylums it goes without saying that souls are ministered to as well as bodies, and with blessed results.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

Another of the speakers for that occasion will be our Foreign Mission Secretary, Rev. M. T. Morrill, D. D. He has accepted our invitation to deliver addresses on "The Bible and Giving," "The Bible and Human Society," and will give at least two missionary addresses and conduct a missionary conference and Round Table.

Few, if any, among us are as well fitted to speak on these special themes that are engaging the attention of thinking men and women, as he is. This has been his life work. His recent study of Japan first hand and his visits to Porto Rico have made him a most valuable man for our Chautauqua. His soul is on fire with the mission message and the young people will have opportunity for frequent conferences with him.

Warren H. Denison, President.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIANS

Thank you, brother Editor, for that good word about the Chautauqua. The committee is endeavoring to make it one of the best affairs of its kind ever put before the Christian Church. Each week we hope to give you the name of some of our strong workers who will be present and give their best messages and strongest help to make it worth the while of our people and their friends to attend, and to plan now to attend. It is for our whole brotherhood, east, west, north and south, and we ask the whole brotherhood to pray that it may be a blessing to our people.

Strong Men and Women on the Program

REV. J. F. BURNETT, D. D.

Dr. J. F. Burnett, Secretary of the American Christian Convention, has accepted an invitation to be one of the lecturers, preachers, and will conduct one of the chapel exercises. He is known everywhere among us and we are glad to announce him as one of the helpers on our program. He is one of the Vice-Presidents of the Chautauqua. Everybody will have a chance to hear "Jedekiah."

REV. W. W. STALEY, D. D.

It is too good to get lost, so I send the item again about the work Dr. Staley is going to give at the Chautauqua. He is known among us as one of the strongest of pastors. He has been pastor at Suffolk for more than thirty years and he is one of the best all-round pastors about us. He will have a 45-minute period each day through the School of Methods and will speak on "The Minister." His five themes will be:

1. The Minister in His Study.
2. The Minister in His Personal Life.
3. The Minister in His Pulpit.
4. The Minister in His Parish.
5. The Minister in His Relation to Other Ministers, Churches, Community.

Warren H. Denison, President.

January 23, 1914.

GOD BEHIND IT ALL

We looked and saw the great city with its sky-scrapers and other large buildings. We saw the mighty vessel as it plowed the ocean's breast. Again we looked and saw the country traversed by railroads; a complete net work. Great nations were in touch with each other by various means, and man having everything at his command for his comfort and benefit. But here we looked for a moment back into the past and saw man alone, and with nothing saw the Creator's powers and what He created. From Mother earth had come all these great buildings, the ocean's huge steamer and the country's mighty railroads. Yes, every part of it all had come originally from the first touch of God's hand. How weak and frail is man! *An idea obtained from the Hebrew.*

C. B. Riddle.

DEPENDING ON THE SPIRIT

He is not a wise student of the Bible who does not see in it the large place that is given to the office and work of the Holy Spirit. It is shown that the Christian is comparatively helpless without the steady assistance of the Spirit. Notice how dependent Paul felt himself to be upon the power, wisdom, and guidance of the great Spirit. If one has this thought in mind as he studies the apostle's writings, he will very frequently see that Paul placed far greater dependence upon the illumination and teaching of the Spirit than he did upon all the wisdom and learning of this world. Take the second chapter of First Corinthians, and observe how much Paul says about the power and work of the Spirit.

After referring to the "things God prepared for them that love him," he says: "But unto us God revealed them through the Spirit, for the Spirit searcheth all things, yea, the deep things of God." Then he states a great truth, saying, "The things of God none knoweth, save the Spirit of God."

I ask my Christian readers to carefully study those very important words. Realize, as far as you can, how much they mean to a believer in Christ. And remember that it is only to true believers that the Spirit reveals the hidden truths of God and the Gospel. Very truly does Paul say that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." It is nothing singular that many professing Christians are profoundly ignorant of the spiritual contents of the Bible. And there are teachers of theology who are decidedly incompetent to rightly instruct ministerial students, for they themselves are destitute of the Holy Spirit. They do not know the deep things of God and hence they cannot teach them. And they cannot pray acceptably and profitably to God, because of their lack of the indwelling of the Holy Spirit.

This is true of thousands in the churches of our land. Get salvation, and, with it, get a fulness of the Spirit.

C. H. Wetherbe.

It is the law of human nature that in victory even the coward may boast of his prowess, while defeat injures the reputation even of the brave.—*Sallust.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

"Beginning at Jerusalem" was the starting point of Christian missions; but "Judea, Samaria, and the uttermost parts of the earth" was the ultimate in this new task of the church.

Home Missions is the base of all missions; and the fountain must always contain reserve supplies. The springs contain more water than the rivers, because they fill the rivers and then have more to give; and it is the running spring that keeps full and clear. Failure at the source means failure in all the outflowing streams.

The missionary spirit, missionary giving, a liberal supply of workers and givers, are marks of a living church. If all the springs, or local churches, send out streams of missionary help in prayers, liberal offerings, and deep concern for the cause of Christ, the missionaries and missionary enterprises will make human deserts "blossom as the rose."

There are, at least, three streams of humanity ever meeting the church in the homeland: the *present* generation, the *coming* generation, and the stream of *immigration*. The people on the stage of the present need the gospel to save and direct all their energies and possessions; the coming generation will need all the people can do for them, because the increase of wealth, learning, and new modes of human indulgence will require stronger character to resist than any generation that has met the issues of temptation; no doubt more urgent still is the evangelization of immigrants who crowd our shores. Rrepresenting countries, nations and races of all forms of religions, they need the tutorship, discipline and sympathy of genuine missionary zeal and help. Ordinary religious life will not furnish the saving forces for these *grown children* who cannot even speak our language. Missionary fire in the home field is the need of the hour. Giving with a new motive and a new liberality that spells missions and supports missions must enter the home church. It is not what a reservoir *receives*, but what it *gives*, that sustains and cleanses the inhabitants of a city. "It is more blessed to give than to receive." Ignorance of missionary obligations and human needs will not excuse Christians from doing what the gospel requires. It is a part of Christian obligation to *know* what the gospel requires. Indifference does not release the child of God from this supreme obligation. You must face your duty here. It is not a subject to be disposed of by personal opinion: it rests on all, whether they believe in missions or not. The payment of taxes cannot be avoided by ignorance, indifference or personal opinion: citizenship imposes this obligation, and all that the citizen possesses is bound for this obligation to the state. Membership in the church of Christ binds the Christian under an obligation to missions. There is no exception and no escape from this requirement of the gospel. We have not taken this matter seriously, religiously, intelligently; we have treated the subject of missions as something we could support or not as we felt inclined. We should no longer treat this subject so lightly, but take it home to our thought, our conscience, and our conduct.

W. W. Staley.

WINCHESTER LETTER

We closed a ten days' revival service February 4. Dr. C. H. Rowland, of Franklin, Va., did the preaching. Dr. Rowland is a deep spiritual man and a strong preacher. He made a favorable impression not only upon our own people but upon all who heard him. All the services were well attended; it being necessary to open one of the Sunday school rooms the most of the time to accommodate the congregation. Two special services were held; one for men and one for women. About three hundred men attended the men's service on Sunday afternoon. All the Protestant churches in the city were represented. The impressive service was enjoyed by all present. The women's service on Tuesday afternoon had about the same attendance and every one was well pleased.

The following visiting ministers were present at some time during the services and assisted in them: Rev. S. J. Good, of the Disciples church; Revs. W. O. Talbot and W. R. Hardesty of the Methodist Episcopal Church, South; Rev. C. D. Taylor, of the Methodist Episcopal Church; Dr. J. H. Lacey of the Presbyterian church; Rev. Geo. W. Stover of the United Brethren church, and Rev. W. H. Carter of the Baptist church.

One of the special features of the service was the singing under the direction of Prof. R. C. Bird of Staunton, Va. Miss May Copper presided at the piano. The church was greatly revived and eleven confessed faith in Christ, and at the close of the service eleven came forward and united with the church.

Our church is richer in spiritual things because of Dr. Rowland's stay with us and we hope he will come again.

The churches of Winchester are to observe church-going day February 22.

W. T. Walters.

ELON COLLEGE NOTES

Mr. A. W. Preston, and his son-in-law, Mr. W. M. Paris, have sold out their grocery business here to Mr. Beale of Southern Alamance. Brother Preston will continue his Belew Creek business as before, but go into a wholesale business in Greensboro also, of which Brother Paris is to be manager. The Elon people will regret to lose so genial a merchant from their midst.

Mr. W. C. Michael is erecting a new brick making plant just west of the corporation limits, adjoining the right-of-way of the Southern Railway.

Mr. W. C. Purcell, a member of the Junior Class, is in attendance on the Student Volunteer Conference at Greenville, S. C., this week.

The Teachers' Normal Term Number of the College Bulletin came from the press of the Publishing House this week and is being mailed to interested persons. It contains eight cuts of the College buildings and grounds and 75 pages of reading matter. A new feature in this number is the addition of three very readable articles in the latter portion of the book. These treat of The Teacher's Personality, Elon Ways and Other Ways, and Practical School Discipline. Dr. Amick, the editor of this bulletin and director of the Teachers' Normal Term expects an enrollment this year far in advance of any previous year.

It looks now as if the Declaimer's Contest for N. C. High Schools, to be held here Friday before Easter Sunday, will be a record breaker for participants.

The meetings the past week, conducted by Dr. J. W. Harrell, have been largely attended and deeply enjoyed. Dr. Harrell's preaching has been particularly insistent on the prayer-life, and will prove a veritable inspiration for years to come in the lives of the Church membership. There have been also many conversions. The services will continue into this week several days—so long as the interest shall demand and the work to be accomplished justify. We are glad to have Dr. Harrell with us.

Go-to-Church Sunday was a gala day for Elon. It looked like Commencement for attendance. The vast congregation engaged heartily in familiar hymns, and Dr. Harrell divided the Word, using as his text, "The love of Christ constraineth me." There were three or four reclamations during the service—an unusual occurrence for Sunday morning of the evangelistic season here—wonder why? After the service Dr. Atkinson received five new members to full fellowship—a glorious scene. Preceding the sermon, President Harper told in five minutes why he went to church.

The colored population at three held their go-to-church service. Dr. Atkinson preached for them. He has not had a more appreciative congregation in many a day, I am sure. It was beautiful to watch their evident joy at having the gospel preached to them by a white man.

We advise all churches to give Go-to-Church Sunday a trial. It will certainly do good. It has here. "X."

WADLEY, ALA.

I have not been pounded in the ordinary way, but I have been suited in an extraordinary way. At my last appointment at La Grange, after preaching Saturday night, I was requested by a number of the brethren to meet them at a store near the church, which I did. There they presented me with a nice new suit, for which I am profoundly grateful. May the good Lord bless every one who in any way assisted in making the gift. We are expecting to dedicate our new church here in May. We owe about $75.00 and have a bell to purchase, but we are making a desperate effort to pay every dollar that we owe by that time and buy a bell. In fact the bell has been already ordered, and will doubtless be in place when I go back this month. Please say through The Sun that if any in the Christian church, South, don't feel just right about this matter just send a contribution to us to help pay the church debt and they will feel easier over the matter. The Lord is with us and we are bound to succeed. Watch us. Yours,

G. D. Hunt.

MISSION TREASURER'S FINANCIAL STATEMENT

For the month of January, 1914, as per rule of the Mission Board.

Receipts

For Home Missions	$ 262.78
For Foreign Missions	595.11
For all other purposes	132.41
Total receipts	990.30
Cash balance January 1, 1914	2,492.56
	$3,482.86

Disbursements

To Home Missions	$1,021.19
To Foreign Missions	1,001.16
To all other purposes	225.93
Total disbursements	2,248.28
Cash Balance January 31, 1914	1,234.58
	$3,482.86

Liabilities

Bills payable	$6,000.00
Due accounts	4,767.60
	10,767.60
Less cash balance	1,234.58
	$9,533.02

J. G. Bishop, Mission Treasurer.

I have made it my chief care neither to ridicule, nor to deplore, nor to execrate, but to understand the actions of mankind.—*Spinoza.*

A WORD OF CHEER

(Printed without permission; but it is to the point and will be pardoned.—Ed.)

Dear Brother Atkinson:

Replying to yours of January 31, I would say in the first place that I appreciate what you and the Publishing Company are doing to make THE SUN one of the very best papers printed. Some of the features especially add very much to its value to the ministers as well as to the laity; notably, the striking illustrations on the 1st page and the sermonic section. Then, too, the Sunday School and Christian Endeavor departments are very helpful. In fact, from beginning to end there is a mine of matter, which is inspirational and devotional —that which helps the often weary and sometimes discouraged laborer in the field. To take a step backward would be nothing short of a calamity to our church life, generally and individually. Sometimes I think I am in a sense at least burdened as a few others are, having eight churches, and meetings lasting from October to March; but it is refreshing, when I do have a few hours at home, to take up the dear old SUN and read of the conflicts and triumphs of my co-laborers. I expect to do all I can to increase the circulation of THE SUN, and wish every success to attend you in your great work.

You will find enclosed $1.50 for one new subscriber. Fraternally yours,

R. L. WILLIAMSON.

Luray, Va.

PAGE VALLEY, VA., LETTER

Among my resolutions for the new year one was to be more punctual in writing field notes. As this is my first since Conference, I will have somewhat to write about the scope of my work. I serve three churches in Page County: Leaksville,Newport and East Liberty; three in Rockingham: Bethlehem, Concord and Mayland; two in Shenandoah: Wood's Chapel and Whistler's Chapel, being the same work that I had last year. While my work is in some respects pleasant, it will be readily seen that it is not an easy field; especially when it is known that regularly I cross the montain four times a month except when I am in revival work in Rockingham or Shenandoah County; then I am away from home two weeks. And again, when we note that the revival season is almost continuous from October 1 until in March, you may have some idea of one reason at least why laborers here are few. I am not writing thus to discourage any one who may be thinking of coming to the Valley, for this is a good country, and my health is better than it was when I was in North Carolina; my capacity for hard work being consequently greater.

I have held revival meetings at five of my churches,—Wood's Chapel, Newport, Leaksville, Bethlehem and Concord. While the visible results of these meetings were not what we had expected, and what we had asked the Lord for, we feel that He accepted our service, and that "His word will not return unto Him void." Rev. W. C. Garland was with me at Newport and Leaksville. Bro. Garland preached strong, earnest sermons, which were well received by our people. He was pastor of these churches several years ago, and it was doubtless a great pleasure to the people to meet him again, and receive the Word again from his lips. As visible results of his labors, eight were received into fellowship and showers of blessings were enjoyed by believers.

Material improvements have been made at several points. East Liberty, Wood's Chapel, and Concord have put on new roofs and made other improvements, East Liberty building concrete steps, and Concord putting in new carpets. East Liberty has also purchased an organ within the last few months.

Bethlehem Sunday school gave an interesting Christmas service, which it was our pleasure to attend. We are told that the services of Concord and Wood's Chapel were good and well attended, but we regret that we were unable to be present. Bethlehem and Leaksville have ever-green schools. R. L. WILLIAMSON.

NOTICE!

The following churches in the Alabama Conference will please take notice, that the District meeting of District No. 3 will convene at Christian church in Tallapoosa County embracing the 5th Sunday in March, 1914: Antioch, New Hope, Pleasant Grove, Wadley, Beulah, McGuires Chapel. Please elect your representatives and send them to this meeting. Program will appear in due time. Let's have a good meeting. Yours truly,

G. D. HUNT.

—"The Churches of Winchester are to observe Church going day February 22nd," writes Rev. W. T. Walters. Our highest wish is that the church going day in Winchester may prove the success that such a day at Elon College did. We had ours last Sunday and it was good to be here. It is said that for once the street corners, and even the railway station, were desolate and deserted of all white people between the hours of 11 A. M. and 12 M., and of colored people between 3 and 4 P. M. People went to church who had not been since we know not when. "Church going day" is good, great, glorious.

—Rev. Daniel G. Hetrick, Pastor of the Reformed Church, Clearville, Pa., was so much impressed with the spirit of a recent article in *The Elon College Weekly* on "The Spirit of the Teacher," by one of Elon's promising and very useful sons, Prof. J. Willis Barney, that he sends THE SUN a letter bearing on the article in question and highly commending it, reviewing it in such manner as to bring out vividly Prof. Barney's fine idea of what a teacher should be, and incidentally of Christian education. Bro. Hetrick agrees with Prof. Barney, that the teacher in our day should know his Bible and practice its teachings in the class room.

—At the close of business January 13, 1914, as per statement someone kindly sent us, the Farmer's Bank of Nansemond, Suffolk, Va., had deposits amounting to considerably over two million dollars, with surplus and undivided profits of considerably more than three-fourths of a million, and loans of nearly two and one half million, this and more with a capital of $20,000. In these particulars this institution is without an equal in the United States, and its officers and managers, Col. E. E. Holland, Pres., Geo. W. Truitt, Vice-President, and W. H. Jones, Jr., Cashier, are to be congratulated upon their eminent success in starting 1914 under such promising conditions. It takes brain, character, and energy to build and maintain a great institution like this.

Real knowledge, like everything else of value, is not to be obtained easily. It must be worked for, studied for, thought for, and, more than all, must be prayed for.—*Thomas Arnold.*

It has been often said that the length of a prayer is in the inverse ratio to its earnestness. When the Master said, "After this manner pray ye," a notable feature of the prayer thus presented as a model was its brevity. There is no risk for any of us to follow him in this all-important function of a true disciple's life.—*Selected.*

BOOK REVIEWS

(Our reviews of books may sometimes seem hurried, but they are at least candid and sincere, and any book recommended in these columns may be placed with safety, in any home.—Ed. Sun.)

COLLEGE MEN WITHOUT MONEY

C. B. Riddle, who has for the past year been compiling a book, "College Men Without Money," has completed the manuscript, and Drs. Lawrence, Harper, and Randolph are editing it. The book will tell in graphic manner the experiences of nearly one hundred men and women who worked their way through college and rose from the humblest walks of life to places of usefulness and renown. By permission, we give a few quotations from one of the contributors who chances to be one of the ablest ministers of the Christian Church:

"Another day stands out across the years as memory travels back, when as a boy of eight or nine years of age, I traveled from the little log cabin on the farm to the nearest town three miles away with a pail of blackberries on my arm which I peddled from door to door. In my travels I found myself amid a group of fine brick and stone buildings, which were the buildings of the State Normal. From one of the buildings festal strains of sweet music, which were celestial to me. Here I stood a boy poor with shabby clothes, but neat as mother could make them, barefooted, tired, and dusty, with tears running down my cheeks and my heart filled with an inexpressible longing to be able to play like that and with a desire to go to school and obtain a College education."

"During the days of my educational struggle, I walked twenty miles to the town of ——, and hunted for work as faithfully as I know how in a large city. But no work was found, and I was forced to walk back only to be told by a penurious relative that I had not tried to get work. I hope God has forgiven him. I think I have, but it hurts me yet when I think of it. Then I walked fifty miles to the city of ——— and tried to find work, but failed. I soon found myself in the city friendless, homeless, penniless. Night came on and I crept under a side walk, hungry and pretty disheartened, and spent the night. But the darkest day will have its dawn and the longest lane its turning, and it did with me."

The volume by Mr. Riddle soon to be published is filled with thrilling experiences from the lives of men and women who, with all odds against them in the beginning have made good. It gives promise of being a valuable and inspiring volume.

—A Methodist pastor recently wrote the Christian Advocate, "I have taken enough interest in the paper to secure twenty-five subscribers from our little village of two hundred people and the surrounding territory." And then the glad editor adds: "There must be many efficient representatives of our paper in the pulpits, for more than four thousand new subscribers have been enrolled within a comparatively short time. Thank you, dear brethren." Will not some of our pastors take the hint from this Methodist brother, and help us add one thousand new names to our list "in a comparatively short time?" If not, we wonder why.

Be as careful of the books you read as of the company you keep: for your habits and character will be as much influenced by the former as by the latter.—*Paxton Hood.*

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction ot the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR FEBRUARY 15

Christ's Hatred of Shams.—Luke 11:37-51.

Golden Text.—Be not deceived; God is not mocked. —Gal. 6:7.

Lesson for Us.—Form and fashion alone will not satisfy God.

The time of this lesson is the same as that of last Sunday's, and has in it the same rebuking spirit of evil and sin. The scene is in the home of a Pharisee and Christ is the guest. The custom in the East was to wash your hands twice before each meal. The first washing carried with it the custom to hold the hands upward and let the water run off at the elbows to free the person from polluted water, and the second washing was done to purify the first washing. Christ had come to do away with forms and fashions and foolishness and to give in its stead the essential and soul-satisfying things. Christ certainly did not regard custom, for the rebuke of the Pharisee at his own table was more than society would permit. Yet, it was done in the right spirit and Christ did not fear.

Shams

We are living in an age of adulteration, and at a time when men are not only trying to cover the sin and shame of their own hearts, but doing all they can to keep truth, honesty and righteousness from showing their colors. This is, of course, not true of Christian men, but of worldly men.

There are many shams. Men use shams in business, in politics, in dress, and in hundreds of ways. But the vilest sham for a man to act is the religious sham, and this was the essential thing Christ rebuked in this conversation at the Pharisee's table.

Around the same festive board sat some lawyers, that is, men who had written out the detailed customs kept by the Pharisees. These said to Christ, You reproach us in your speaking. "Ye load men with burdens grievous to be borne. Ye yourselves touch not the burdens with one of your fingers," says the Master. We cannot tell here whether Christ meant that they wrote out laws and forms which they themselves were not willing to observe, or that they were not willing to adjust the laws. Sometimes we are not willing to do what we require of others. This is not Christ-like.

We cannot hide our works and walks from God, and why should men be contented to observe strict rules laid down by society and custom and neglect the one necessary thing—the heart? We strive for an outward *show*, and neglect the inward *glow*. We study too much about the means and not enough about the motive.

From Other Pens

The human eye sees what is on the surface. The photographer's sensitive plate writes down many things the eye fails to note. The X-rays penetrate the surface and show the darkly shaded bone or obsrtuction which your eye unaided could not see. The pure, sensitive, human spirit can sometimes look in past words and face and see what is hidden in the heart. The Man with the eye of flame always looks clear through pretense and sees every motive and impulse and purpose. The eye of God penetrates where no other can. It easily discerns between bone and marrow, outer bone and inner marrow, the outer form and the inner reality.—*S. D. Gordon.*

Christianity is indeed a religion of spines, but not hedgehog's spines. If we make it austere and forbidding, if we keep Sunday in such a dreary, lock-step sort of way that our children associate it with joyless inactivity, if we make the reading of the Bible a penance for wrong-doing instead of a pleasant perusal of a Friend's letters, we are under the "Woe!" of our Lord. "For ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."—*J. F. Cowan, D. D.*

CHRISTIAN ENDEAVOR TOPIC: FEBRUARY 15

Why Everyone Should Sign a Temperance Pledge.—Prov. 23: 20, 21, 29-35.

TEMPERANCE MEETING

Preparation for the Meeting

To make the meeting a success, the prayer meeting commitee should see the members before the meeting and find out just who has signed the temperance pledge. Select members who have taken the pledge, and who have been total abstainers all of their lives. Ask them to give their experience, if they will, and ideas concerning the pledge. If there is a member in whom the members have complete confidence, and who was once a drinker, urge him to a retrospective view of his life, and his advice to the young people. This will have its desired effect, especially if he is not accustomed to speaking in public. Use the weighty advice first, then have general discussions. Let the pastor or president close the discussion with a personal plea to the young people. Have pledge cards ready and just before the close, ask those who wish to take the pledge. Active committees will use this opportunity for securing those outside to come.

Thoughts on the Topic

It is useless to enumerate the evils of intemperance. They are well known to all. The problem is how to exterminate the evil, and it is left for the Christian citizens to solve. Prohibition is enforced in many states, but there is yet a great work to do. Andrew Carnegie, speaking to some young men, said, "You are more likely to fail in your career from acquiring the habit of drinking than from any or all other temptations likely to assail you."

There is a good way to be prepared to resist the temptation: *by taking the temperance pledge.* A man that has one spark of manhood about him will, when he has taken the pledge, not suffer his sacred word of honor to be broken. If a friend asks you to take a drink and you refuse, if he is a gentleman he will not get offended. A man with any respect for his own word will respect another's. By refusing to drink you may have much influence over others. Many evils are spread by example; likewise the good.

A great man once defined the pledge as (1) the expression of a conviction or truth; (2) the declaration of a purpose; (3) the utterance of a protest; and therefore (4) a bond of sympathetic union or co-operation.

At Los Angeles the recent International Christian Endeavor Convention placed itself on record as favoring a saloonless nation by 1920. To carry out this great resolution, a new department of C. E. Citizenship was established, with Rev. Daniel Roling, of Columbia, Ohio, as its superintendent.

SS NOTES AND NEWS CE

A touch of kindness may bring a member to your school or society.

My business is not to remake myself, but make the absolute best of what God made—Browning.

The Christian Endeavor slogan is "a saloonless nation in 1920." What is your society doing to make possible this great and worthy aim?

Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27.

What about having an Attendance Day as spoken of in these columns last week? Get every member out one Sunday if possible. This idea can be used in the S. S. or C. E. Society. Try it and report the results.

Brother F. M. Farrell writes that the Sunday school at Hank's Chapel is preparing for a mission rally on Easter Sunday. A good idea, dear friends. May you have a great occasion and do great good.

Brother R. J. Parker, of Sunbury, N. C., writes that their school continues twelve months in the year, and the attendance is usually good. He says they close the school by repeating the Lord's prayer in concert. This is a good plan, though we would not recommend the same program every time.

There never was a time when the pastors needed the aid and assistance of the Sunday school as it does today, especially those of the country charge. The S. S. touches the vital years of manhood and womanhood and if the S. S. begins to seek the unsaved, the pastor's task will be lightened, the church built up and the kingdom extended. Does your school do any personal work?

"Enjoyable Entertainments" is a new book just from the press of the United Society of Christian Endeavor, Boston, written by Miss Lillian M. Haith. The volume has 200 pages and is well adapted to the needs of Sunday schools or Christian Endeavor societies. Those wishing something new in the line of entertainments will do well to send for this book. Order direct or through our Publishing House at Elon College.

WHO IS WHO

Below we give the organization of the Sunday School and C. E. Convention of the Eastern North Carolina Conference. Some of the Convention Secretaries failed to give postoffices of some officers and hence we are unable to give all the addresses. Will these good friends report to us their work?

Organization

C. H. Stephenson, President, Raleigh, N. C.
J. C. Stuart, Secretary, Aurelian Springs, N. C.
Rev. H. Scholz, Treasurer, Macon, N. C.

Department Secretaries

Expansion—Rev. W. G. Clements, Morrisville, N. C.
Literature—Rev. C. E. Newman, Raleigh, N. C.
Music—J. H. Moring.
Home Department—Mrs. C. E. Newman, Raleigh, N. C.
C. E.—Toka Banks.
Jr. C. E.—W. H. Stephenson.
Cradle Roll—Miss Ethel Holmes.
Adult Class—H. Scholz, Macon, N. C.
Primary—Mrs. H. F. Wolfe, Youngsville, N. C.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

EASTERN VIRGINIA CONFERENCE, WOMAN'S MISSION BOARD

The Woman's Mission Board of the Eastern Virginia Christian Conference met in the pastor's study of the Suffolk Christian Church, January 13, 1914, with the following present: Mrs. C. H. Rowland, Mrs. W. H. Dick, Mrs. W. H. Denison, Miss Mamie Holland, Mrs. J. W. Harrell, and Miss Margaret Brickhouse. In the absence of the secretary, Mrs. J. M. Raby, Miss Brickhouse was asked to act as secretary pro tem.

The meeting was opened with Scripture reading and prayer by Mrs. Rowland. The Scripture selection was taken from the tenth chapter of Luke, and special emphasis was given to the thought of prayer.

The treasurer's report was then read for the quarter ending December 31. Following this, general reports were made, as follows:

Number of Woman's Societies in the Conference, 12—Damascus, Franklin, Holland, Memorial Christian Temple (Norfolk), Newport News, Portsmouth, Rosemont, Suffolk, Third Church (Norfolk), Waverly, Wakefield, Windsor.

Number of Young People's Missionary Societies, 2—Barrett's and Suffolk.

Number of Willing Workers' Societies, 4—Franklin, Memorial Temple, Suffolk, Windsor.

Number using Mite Box System, 8—Bethany, Bethlehem, Dendron, Holy Neck, Lambert's Point, Liberty Spring, South Norfolk, Spring Hill.

Mrs. Rowland stated that the salary of the Japanese Bible Woman, Mrs. Watanabe, would be increased this year to $129, and as the Third Church Society had decided to share in this work, the sum would be divided as follows: $28 for each of the four societies previously contributing to this work, and $17 for Third Church.

Other Woman's Societies reporting special funds were: Suffolk, the support of two Sunday schools in Sendai, $50; Waverly, $50 toward the support of the Bible Woman, Miss Hamaguchi; Wakefield, $16; and Holland, about $15. Thus, at least $260 is to be given this year, through the Woman's Societies, in special funds alone.

Mrs. Harrell, Superintendent of Literature and Mite Boxes, was asked for a report, and she read the list of eight churches using the Mite Box System, as mentioned above, also the Woman's Societies using mite boxes,—Franklin, Memorial Temple, Rosemont, Portsmouth, Suffolk. There was also general discussion of this department of the work.

Time was given later to the discussion of the Cradle Roll work. As yet only one Society has reported the organization of this department. Mrs. Denison, Superintendent, was authorized to order five dozen enrollment cards, and ten dozen Cradle Roll mite boxes; the treasurer was instructed to draw on the treasury for the same. The outlook is very promising for the organization of this work.

Miss Holland, Superintendnet of Young People's Work, reported for the Young People's and Willing Workers' Societies, also some of the churches in which she had especially urged the organization of this department. There was some discussion of the relationship between the Young People's Missionary Societies and Christian Endeavor Societies. It was thought that perhaps some churches had not fully understood that the two organizations are working for the same purpose, the training and development of young people in Christian service. When churches are not strong enough for the two young people's organizations, the missionary work of the young people in our conference can readily be combined with the work of the C. E. missionary committee, and Endeavorers can contribute annually to the support of our young people's missions by taking shares at the rate of $2.50 a share, sending the same through the Conference Mission Board Treasurer. Miss Holland said that in addition to dues for Santa Isabel, several of the young people's societies contributed to the Christian Orphanage at Elon College, N. C. The Girls' Missionary Society of the Suffolk Christian Church is supporting, this year, one of the girls at the Orphanage, at $6 a month. The Willing Workers of Suffolk also contribute toward the support of another girl. Miss Brickhouse said that this work was directly in line with the young people's work as planned by the General Woman's Boards of the American Christian Convention, since they had designated Santa Isabel as the young people's foreign work and the Christian Orphanage at Elon, or Franklinton College, as the young people's home work.

The churches without missionary organizations were then discussed. Two or three were thought to have either Woman's or Young People's Societies, but had not reported to the officers of the Board. Then churches were assigned to those present, that they might be written to or visited in the interest of missions.

It was decided that the quarterly reports of the treasurer should be printed in THE CHRISTIAN SUN at the end of each quarter.

Much discussion was given to mission study. Mrs. Harrell said that four different circles in the Portsmouth church, men as well as women, were taking up the study of "The Call of the World" during the month of January, a chapter a week. This was indorsed as an excellent plan of study. Some of the societies are studying "The King's Business" in connection with their programs for the year. Books recommended for young people are "Under Marching Orders," "Servants of the King," "Effective Workers in Needy Fields," and "Anne of Ava." Articles in last year's *Sunday School Times* on the Lives of Great Missionaries were also recommended. Books recommended for children were those in the Forward Movement Series, "Japan for Juniors," and "Our Immigrant Neighbors." Any or all of these books can be ordered of the Southern Christian Publishing Company, Elon College, N. C.

It was reported that some of the churches are asking for some one to visit them in the interest of missions, explaining the work and helping them to organize. The Board members were urged to respond to these calls, whenever possible, and try as best they can to supply this great need of field workers.

Methods of raising money were discussed: also ways of making programs interesting. In one case, the plan of assigning topics ahead, and having the members report on these at the next meeting, had proved successful.

It was urged that all missionary funds, specials as well as dues, be sent through Mrs. Dick, the Conference Board Treasurer.

Reference was made to the women's part on the program of the Chautauqua to be held at Virginia Beach next July.

It was decided that a Woman's Missionary Meeting be held the third week in October, just before Conference. It was thought best to have the sessions for one day and a half. It was decided that the meeting, the first of its kind to be held in our Conference, be held in Suffolk. A committee of three was appointed to arrange a program; namely, Mrs. Denison, Mrs. Harrell and Miss Brickhouse. These were to confer with Mrs. Rowland. It was stated that Sunday school classes and Christian Endeavor Societies contributing to the Young People's Missionary funds would be eligible to representation. Other rules for representation are to be found in the constitution that was prepared for this meeting and voted on at the last session of Conference.

It was decided to have a number of these constitutions of the Woman's Missionary Conference printed.

The nine o'clock prayer hour adopted by the General Woman's Boards of the A. C. C. was adopted as the daily prayer for the women of this Conference. The Prayer Circle sent out by the Boards was also recommended. The great need of more missionaries was considered, and the consequent need of more money. It was urged that the Board pray earnestly for more missionaries to be sent out to our mission fields, also that those who are able, be led to give large donations to our mission cause.

Mrs. Rowland asked that the election of officers in all societies be held in September so that the new lists may be ready for the Annual.

February was appointed as the time for an every-member campaign, and all societies, it is hoped, will join in this plan.

Members were also reminded that March is the time to take the offering for the Board's contingent fund. Every member of each society is asked to contribute as much as five cents per member for the general expenses of the Conference Board.

Mention was made of the Southern Christian Convention to be held in April, and as no provision had been made at Conference for the representation of Young People's Societies at the Convention, the Board appointed as representatives the presidents of the two Young People's Societies, Miss Virginia Barrett, from Barrett's Church, and Miss Shoop, of Suffolk.

Prayer was then offered by Mrs. Denison and Miss Brickhouse, and the meeting adjourned.

MARGARET H. BRICKHOUSE,
Secretary pro tem.

THE NUMBER INCREASES

Mrs. Lincoln reports three new members in their society at Wakefield and a Supt. of Willing Workers appointed, Mrs. R. H. Peel. With such a leader we may look for an active society at this place.

Bro. J. V. Knight organized his young people at Berea, N. C., into a Missionary Society Sunday night, February 1st, with 15 members. The following officers were elected: Pres., Mrs. C. N. Somers; Vice-Pres., Mrs. B. M. Bennett; Secretary, Mrs. T. P. Taylor; Cor. Sec. and Treasurer, Mrs. H. C. Pollard. These young people will study missions and Miss Ola Lambeth was elected teacher of the class. Bro. Knight is working hard to get a society in every one of his churches. Will not some other pastors do likewise?

A stone your hand has flung you can't recall,
Nor words of malice that your tongue lets fall.
—*Lenander.*

CHURCH NEWS

PLEASANT GROVE, N. C.

I have made three appointments at Pleasant Grove, N. C., since Conference. The work here starts out nicely. The offerings for conference apportionments have been good, the congregations large, and the singing very good. The first Sunday in January after preaching at the church the congregation assembled over at old Uncle James Brady's near the church for the annual "Family Reunion," this being his 98th birthday. A large congregation gathered and set before him a very large and rich table of the best of victuals. It was equal to a conference dinner. Uncle James is said to be the oldest man in Randolph county, N. C. He is a remarkable man. He did his own plowing and harvesting till he was 95 years old; always had a plenty for home supplies and a little to sell. He never bought a pound of meat nor a bushel of corn in his life. He feeds his own horse now, which is 37 years old. He is a high-toned Christian gentleman, and so far as I know no man has anything against him.

Smithwood

I have filled two appointments at Smithwood since Conference. We have changed our day of preaching here from the fourth to the second Sunday, and so far we have had an increased congregation. There seems to be quite an interest in the work here. Brother Wilbert Amick is superintendent of the Sunday school this year; Rev. R. C. Palmer Bible Class Teacher. Bro. Amick is a good superintendent and Bro. Palmer is one of the finest of teachers. We look for a good year's work here. So far everything seems to be moving along nicely.

Happy Home

I have made two appointments in my sixth year as pastor of Happy Home church. This is a good church to serve, and a good congregation to preach to. We have a fine Sunday school here, with a strong force in the lead—Bro. W. D. Wall, who has been superintendent of the Sunday school here for 19 years; Bro. J. M. Richmond, assistant superintendent; Rev. W. H. Davis, Bible Class Teacher, with other good teachers. This is a good school. Congregations are larger now than when I first came here. This is very gratifying and encouraging. There is a deep spiritual interest in this church. Our Saturday services are usually fairly well attended, and about all present take a part in the social service. Our singing here is good.

Keyser

This is my eighth year here as pastor. During all these years we have done well to hold our own to the present, having so few members in this town; but for the help of the Baptist and Presbyterians we could not have held the work here. Our condition is more serious than it has been, having lost two of our best members so recently by death, Bro. Eugene Addor and Bro. William Keith. These brethren will be missed so much in the church. They were leaders in the whole work here. We are now trying to repair our church here. We need a new roof, painting, and replastering. This church has lost so much lately, and we must do this work to keep the church up. So, brother or sister, will you not divide your offerings this year and send us a little help on the Keyser Church? This is a worthy cause. Help us if you can. I will say that I present THE CHRISTIAN SUN every Sunday. I am trying to do what I can for it.

S. B. KLAPP, Pastor.

Greensboro, N. C.

DURHAM LETTER

Last Sunday was a good day with us at the Main Street Christian church. The pastor used as his morning subject, "The Mind of Christ," Phil. 2:5: "Let this mind be in you which was also in Christ Jesus." After the sermon Rev. C. A. Boon administered the sacrament of the Lord's Supper in a most impressive manner. After the communion the doors of the church were opened, and two members were received, one by letter and one on profession of faith, maknig a total of five that have united with us since I have been here as pastor. There will be others to join with us at an early date.

Last Sunday evening at seven o'clock the pastor met with a few of the young people of the church and we reorganized the Christian Endeavor Society. We will meet next Sunday evening at 6:45 to hold our first meeting, and we are looking forward to it with much pleasure and profit. We are striving to get our work here thoroughly organized in order that we may be able to do more efficient service for the upbuilding of our Master's kingdom.

In a business meeting of the church in December, the following church and Sunday school officers were elected: Church Secretary, W. H. Honeycutt; Assistant, O. A. McCullers; Treasurer, J. W. Atkins; Ushers, J. L. Cash and Frank Harward; Organist, Mrs. R. J. Kernodle; Assistant, Miss Elsie Atkins; Finance Committee, D. L. Boone, Chairman, J. M. Saunders, J. L. Cash, Dr. McPherson and J. W. Atkins; Flower Committee, Mrs. Ada Hessie, Miss Ada Carden, Miss Ruby Cole, and Miss Elsie Atkins. Sunday school officers, D. L. Boon, Superintendent; I. I. Dowdy, Assistant; O. A. McCullers, Secretary, Miss Elsie Atkins organist.

The pastor feels that the above officers and committeemen have been well chosen and the work will prosper in their hands.

Our church is now using the Duplex Envelope System to raise our finance, and since that system has been installed there has been a considerable increase in our collections. When the end of the year comes we feel sure that all our finances will be paid up in full. The weekly contribution is the only proper way to raise church finances. It is the Lord's way, and man cannot improve on it. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." 1 Cor. 16:2.

Rev. J. O. Cox, the former pastor of this church, did a splendid work here during the three years of his pastorate. Bro. Cox is a good man and does a good and lasting work wherever he goes.

I am enjoying my new field of labor. I find the Durham people very congenial and appreciative to work with, and I am glad to say that our work is making commendable progress, but of course there is much room for improvement. We need more spiritual power and the hearty co-operation of the entire membership of the church. Our earnest prayer is that these great needs may soon be realized.

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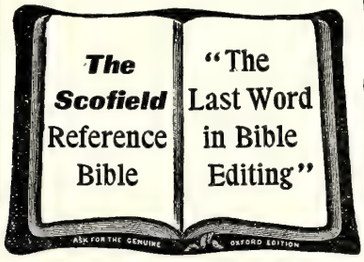

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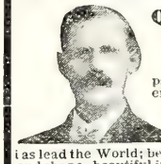

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Total for this week		51.48
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We are grateful for a better financial showing this week, also a number of nice interesting letters, with three new Cousins to join. My, how glad it makes us feel when we get a letter from some boy or girl who wants to join our Band. If we just had enough like Mary Lee Folk, who not only joins herself but brings her sister with her, and then not being satisfied with that brings her Sunday school too. Thank you, Mary Lee, we are glad to have you and all the good company that you bring with you. Can't you find some more little girls and boys in your community or members of your Sunday school that would like to have a part in this good work. I just know that the good people of the Christian church are going to support the Orphanage all right, and the Lord will wonderfully bless them for having done it; but I am anxious to have as many boys and girls, Sunday schools, and churches as possible, share in the work and the blessings.

Miss Bessie Holt of the Burlington church sends us two nice dresses made by the sewing circle of the Intermediate Department of the Christian Endeavor. We are so grateful both because of their value and the spirit in which they were given. The litle dresses not only gladden the hearts of two of our little girls but furnished opportunity for a number of girls to do Christian service.

We are under obligation to Brother Fred Bullock of our Waverly church who, together with his pastor, sends us two bushels of peanuts, flavored with two more bushels of onion sets. The instructions were to plant the onions, but said nothing about the peanuts, I suppose they thought that instructions would be unnecessary.

We were pleased to have Mr. J. E. McCauley of Chapel Hill visit the Orphanage the past week. He came to see his sister who is our teacher and matron. This was his first visit to the Orphanage and expressed himself well pleased with the work that is being done here, and wants to have a part in accomplishing greater things. If we could only have the people of the church visit the Orphanage and see what we are trying to do, and the many other things that we would do if we *just had the money,* I believe the *money* would be forthcoming. We are working away in faith, feeling that the work is the Lord's and He will provide the money if we will just do the work according to His will. Let all the friends of the Orphanage pray that He may direct us that His name be glorified in the work.

J. O. Cox, Supt.

Houston, Va., Dec. 28, 1914.
Dear Uncle Jim:

I am a little boy fifteen months old and want to join the Band of Cousins. Am going to try to write every month. Mother was one of the Cousins when she was small, so wants me to be one too. I enclose twenty-five cents which I hope will be of some good to you in your good work. With much love to you and all the Orphans.

William Reuben Holt.

We are glad to give first place and a hearty welcome to this fine little man. I am sure mother is justly proud of her son, and wants him brought up in the service of her Lord. We are glad to have you join our ranks, and shall expect a cheerful message from you each month.

Suffolk, Va., Feb. 2, 1914.
Dear Uncle Jim:

I am writing to let you know that our Sunday school has decided to send a monthly offering to the Orphanage. This is my first letter to you, and I am sending along with it one dollar and twenty five cents from Bethlehem, (Nansemond Co., Va.) Sunday school. Sister and I wish to join the Band of Cousins, and are sending twenty-five cents to pay our dues.

With much love for you and the Cousins we beg to remain, Your little friends,

Mary Lee Folk,
Annie Stuart Folk.

Thanks to you for your nice letter, and the encouraging news it brings. We want every Sunday school within the bounds of the Convention to have a part in this good work, and I know of no better way than making a monthly offering. We are glad to enroll you on our list of faithful Cousins who have led the church in establishing and maintaining the Orphanage. We trust you will find our company pleasant and helpful.

Burlington, N. C., Feb. 2, 1914.
Dear Uncle Jim:

I know it is time for us to write; so here we come with our dues. We keep busy and time passes so quickly that a month seems so short.

Since last we wrote, our grandmother Horne has died, and we miss her very much, but we feel she has gone to a much better world. She was willing and ready to go. We were real sorry to hear of the death of the little boy at the Orphanage.

We are so glad to see the pretty sunny days for we can play out of doors. We must close for this time. Hope your family and orphans are all well.

Lovingly,
Lillian and Ruth Horne.

Yes time passes rapidly and we must be about our Master's business. Sorry to hear of the death of your grandmother. You have our sympathy in your loss.

McRae, Ga., Jan. 30, 1914.
Dear Uncle Jim:

We told you all about our joysous Christmas in our December letter, but it found its way only to the waste basket I fear. We sent it with mama's, but it was not published with hers. We were sorry the dimes were left out. There were other letters to be mailed at the same time and Papa failed to see the address. We send them with our January dimes.

We are doing well at school, and helping Mama. When all have gone to school but Joseph Rabb and mama, he gets busy saying over and over, "We have got a lot of work to do, haven't we, mama?" He enjoys especially feeding the chickens and ducks and watering the pony.

We hope to see our letter this time. With much love for you and the orphans.

John Newman Denton,
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ber letter which was received together with your mother's after our report was made out. I published mother's letter that week, but since I had made out my financial report for the week I saved your letters over for next time. I thought I put it away in my desk, but have been unable to find it since. I am even more anxious to know what became of that letter than you are. But all of my searching fails to make the discovery.

If you are making a pound of butter day you may buy the tubular separator tional cows, increase that pound to a pound and a third. In a year of 365 days, that amounts to $36.50 and in two years time will much more than pay for the tubular separator needed to gain that other third of a pound. If you are making two pounds a day, you can gain enough in a year to pay for the tubular separator and have the same amount in added profit next year. If you should be making four pounds a day you may buy the tubular sepraator and have $75 to the good. That is what a modern invention does for the dairying business. Write the Sharples Separator Company, West Chester, Pa., for proof of these statements. Their tubular separator is not an uncertainty, but a scientifically designed machine that gets more butterfar from fresh milk than you can skim off sour milk. This has been a most profitable device wherever used, and it will be worth your time to investigate its merits whether you have one cow, two cows or more. Adv.

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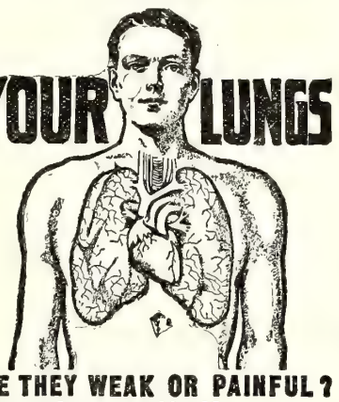

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THE BIBLE IN THE PUBLIC SCHOOLS

When the late proposed amendment to prohibit the Bible from being ruled out of the Public Schools was lost in the Legislature, it was predicted by the secular papers that the question would forever disappear from public view. It seems, however, that in this instance the wish was father to the thought, for subsequent events have shown, as has been shown so often before, that nothing is ever settled, till it is settled right.

The Presbyterian Synod of this State, not as large as some other Church bodies, it may be, but equally as influential, at once ranged herself on the side of those contending for the right of the Bible to be read by our children.

Now the Methodist Conference, in session in this city, true to its historic position, has also declared in favor of the defeated amendment.

Soon the Baptist Association will meet in Shelby, N. C., and it may be that this Church, which claims to be preeminently a Bible Church, will also be found with us.

It is possible, of course, that the question may be prevented from coming up in view of the division of sentiment among them; because while some of their prominent men have openly opposed it, it is also true that other prominent men, such as W. C. Dowd, of this city, fought for its adoption. For those brethren who opposed it, and who were largely instrumental in securing its defeat, we have the utmost respect. We have read their arguments, and we can easily see how men, viewing the question as they do, could do nothing else than oppose any amendment that interfered with religious liberty.

The man, however, who had most to do with its rejection was Judge Clark, the Chief Justice of this State, who opposed it in the daily press, giving it as his opinion that it would interfere with the religious liberty of the individual. This opinion from so eminent authority of course carried great weight, especially with the secular press.

It seems, however, that the learned Judge was not entirely unbiased in his views, but that he had some debts to pay by means of his opposition. His position has lately been revealed in an indirect way.

He recently charged that the last Legislature was influenced by lobbyists, employed by his special horror, the railroads. The Statesville *Landmark,* in defending the Legislature against the charge, brings to light the fact that the Judge himself wrote to a prominent Hebrew who had been one of his chief supporters politically, to come at once to Raleigh and lobby against this amendment.

We here find him encouraging lobbying against the Bible, though fighting lobbying in favor of the railroads, and then we find that the possible motive for his position on the Bible amendment, was a desire to pay political debts to a Hebrew by opposing the Bible in our Schools.

We may be doing an injustice to the Judge, but such is the impression, not only in our mind, but among the public generally.

This country was settled by Protestants, men who brought the Bible with them, and they granted an asylum to men of every belief, but it was with the understanding that they should respect our views and not attempt to interfere with our worship.

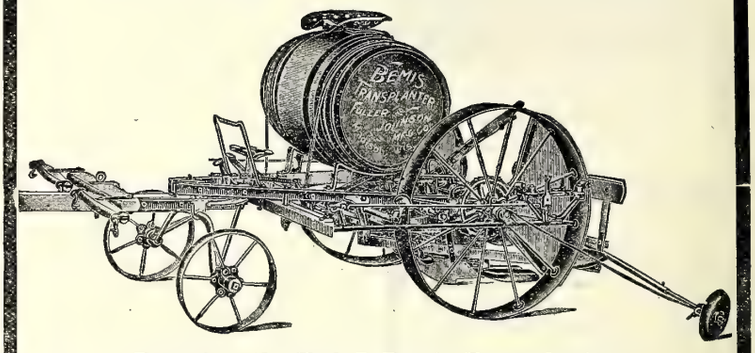
We believe that the Bible has made our land, and that our children should be taught it, and we expect those who have come since, to respect our wishes. We have no desire to teach any creed, nor do we wish to unsettle the faith of children. We only wish that our children should know the facts of the Bible and the beauty of its literature. How that can hurt Hebrews or Romanists, we cannot see. —*Presbyterian Standard, Charlotte, N. C.*

HAWAIIANS DYING OUT

The most regrettable fact in regard to the census statistics for Hawaii, just published, is that they show no check in the steady dying out of the islanders. The total number left is 26,041, a decrease of 12.6 per cent. in a decade. At that rate there will soon be an end of a splendid race which might have endured for ages but for the coming of the white man. Nor did the white man come to much purpose, so far as he is concerned. Of the 191,909 people on the islands over 55 per cent. are orientals, the 80,000 Japanese alone making 45 per cent. Of the 23 per cent. of Caucasians, half are Portuguese, Spanish and Porto Ricans, leaving less than 15,000 for all other Caucasian peoples. Those islands are one of the beauty spots of the world, but for some reason it is not a "white man's country." For residence nothing from all accounts could be more delectable, but the climate invites to leisure rather than to work. The natives are the right product of that environment, and it is a pity that this strong and handsome race is dying out.—*Ex.*

"For what is life that we should make such ado about it, and hug it so closely and look to it to fill our hearts? What is all earthly life, with all its bad and good luck, its riches and its poverty, but a vapor that passes away—noise and smoke overclouding the enduring light of heaven? A man may be very happy and blest in this life, yet he may feel that, however pleasant it is, at root it is no reality, but only a shadow of realities which are eternal and infinite in the bosom of God—a piecemeal pattern of the light kingdom, the city not made with hands, eternal in the heavens."—*Charles Kingsley.*

Increase Your Yield



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In setting plants by hand you thrust a stake into the earth to make a hole, put the plant in and souse some water on it. What is the result? The tender root fibers are all doubled up, are packed in a casing or hard ball of earth which the sun bakes and the plant is injured and perhaps killed by sun burn. If it do s happen to live it starts growing slowly for it takes time for the tender root fibers to force their way through the casing of hard sun baked earth. Results—delay in the plant getting a good start and a crop not uniform in growth and quality.

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Actual tests show that 95 per cent. of the plants set with the F. & J. Bemis Transplanter live and thrive. They can be set out whenever they are ready regardless of weather conditions. Think of the great advantage of this. Think also of the labor saving feature. From three to five acres can be set out easily in a day. You get a larger yield, better quality and more money with less work.

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Fitch

It is with deep sorrow that we chronicle the death of Miss Minnie Fitch, daughter of Bro. and Sister J. H. Fitch. Miss Minnie was taken seriously ill at her home in Caswell Co., N. C. She was taken to St. Leo's Hospital, Greensboro, N. C., where she was operated on for appendicitis and died Thursday night, January 29, 1914. Everything was done for her that skilled physicians could do, but with no avail. Miss Minnie professed faith in Christ, when a little girl, and joined Mt. Zion church and remained a consistent member till death.

She was laid to rest in Mt. Zion cemetery January 31. The church and community extend deepest sympathy to the sorrowing ones. Funeral by her pastor. THOS. W. STROUD.

Wright

Mrs. Alsuida Caroline Wright was born August 10, 1860, and departed this life January 26, 1914, aged 54 years, 5 months, '6 days. Her husband preceded her four years leaving her and an only daughter to battle life alone, the son having died in infancy. She was a devoted member of Good Hope Christian Church, and a zealous worker for God. Her last words were, "All is well." She leaves an only daughter, "Halsie," without father or mother. She has gone to meet the ransomed on the other shore. Her remains were followed to their last resting place by a large concourse of friends. The choir sang "Good Night," and then covered the mound with beautiful flowers. In her death we lose a consecrated worker from Good Hope Church.

H. F. WOLFE.

Williamson

Mrs. Martha Williamson (nee Arrington) was born March 8, 1840, and died January 24, 1914, being 73 years, 10 months and 16 days of age.

She was married to W. A. Williamson in 1861, and to this union were born two sons—J. J. and W. H. Williamson.

Her husband preceded her to the spirit-world by several years.

She had been a consistent member of Hebron Christian Church for most of her life, and in her death the church loses a good member, her sons, a devoted mother and the community a valuable woman. There are left to mourn, two sons, two brothers, two sisters, six grandchildren, and five great grand children—one grand child having died nearly a year ago.

We commend the bereaved to God's love and care. Funeral by the writer.

C. C. PEEL.

Horne

Mrs. Elizabeth Horne, one of God's saints, passed to her heavenly home Thursday, January 22nd, after an illness of more than a year. During this protracted illness she ever manifested a spirit of wonderful cheerfulness and faith. To her pastor she expressed repeatedly her readiness to go and a desire to depart and be with Christ. "Grandma" Horne as she was known to many of us, professed faith in Christ at an early age and throughout the remainder of her 73 years proved true to Him. She united with the church at Union Ridge and later removed her membership to Burlington. She leaves three sons and a daughter to mourn her departure. Her husband, one son and one daughter, preceded her to the spirit land.

The funeral services were conducted at the home of her son W. W. Horne by the pastor. The sermon was from the text, Romans 8:18.

A. B. KENDALL.

Roberts

January 7, 1914, Mr. B. J. Roberts, of Windsor, Va., died at St. Christophers Hospital, Norfolk, where he had been taken for treatment. He is survived by his parents, Mr. and Mrs. B. C. Roberts of Windsor, one brother, Z. P. Roberts, six sisters, Mrs. W. H. Carson, Mrs. Ludloe Watkins, Mrs. R. W. Holland, Mrs. C. W. Bailey and Misses Polka and Mattie Roberts. The deceased was never a memeber of the church, but before his death professed faith in Christ and gave assurance of the hope everlasting. The funeral services were conducted by the writer assisted by Dr. G. W. Perryman, of Norfolk, and Rev. J. L. King, of Windsor. The body was interred in the Windsor cemetery. May God's blessings attend the bereaved ones.

STANLEY C. HARRELL.

Chapman

Charles Hammil Chapman died at John Hopkins Hospital, Baltimore, November 20, 1913. He was the only son of Mr. and Mrs. Cornelius Chapman of Isle of Wight Co. Va. The deceased was forty years of age and unmarried. He leaves to mourn their loss his parents, ten sisters, and a host of relatives and friends. The deceased was a young man of good habits and high moral character and his untimely end was deeply mourned. The funeral services were counducted by the writer and the interment was in Central Hill cemetery. May the Comforter minister to the sorrowing hearts.

STANLY C. HARRELL.

Ruffin

Edna Hall Ruffin, the infant daughter of Brother and Sister Lee H. Ruffin, was born March 4, 1913, died December 28, 1913, aged 9 months and 24 days. Little Edna was a bright, interesting child, finely featured and gave promise of being reared. The parents loved her as only Christian parents can love. Her death is a great grief to them. Yet, seldom have I known such a sorrow to be borne in so beautiful a spirit of resignation. While Edna's place is vacant in the home, parents are richer in spiritual things because of her stay with them.

The funeral was conducted from the home, 712 W. Worth St., Raleigh, N. C., Tuesday a. m., December 30, and the burial was in the new City Cemetery.

C. E. NEWMAN.

Tunstall

Vance County, N. C., has lost, in the death of William B. Tunstall, one of her useful and highly respected citizens, who died at his home seven miles east of Henderson, November 10, 1913, aged 88 years, 11 months and 25 days. He was twice married. The first marriage was to Miss Angelica Mabry, who died about twenty years ago. His second companion survives him. She was, before marrying Mr. Tunstall, Mrs. Ellen Cole (nee Miss Ellen Newman), daughter of Deacon Austin Newman, of Warren County, N. C. Brother Tunstall was a sincere and faithful member of Mt. Auburn church for thirty-five years, and was the oldest member of the church at the time of his death. He spent his last days triumphant in the saving faith of his Savior. Funeral services and burial were at Cokesbury Church near his home, conducted by the writer.

C. E. NEWMAN.

THE UNCERTAINTY OF LIFE

We are often reminded of how unexpectedly and suddenly people may be called upon to give up this earthly life. Sudden deaths are very shocking. Only those who have had the family circle broken in this way can know what it means. There is some comfort in th hope that it is gain to the one going hence.

On October 20, 1913, Mr. R. E. Hockaday, of this city, bade his family good bye at 5:30 p. m. to go to his work at the City Gas Plant. This was his last farewell to them in this world, for in forty minutes he received a fall which resulted in death.

He was a man who provided for his family, but was not identified with the church. He felt that he was better than many in the church, and perhaps he was, yet he did not claim to be a Christian. Sad indeed is it, that so many will not take the Lord's way and "seek first the kingdom of God and His righteousness," and thus be ready for that hour that we "think not" in which the Son of man cometh.

The wife is a member of our church here, and the children, Ethel Virginia and James Edward, are members of the Sunday school. The blessings of the Lord rest richly upon them, and may His promise to the fatherless and widow be graciously verified in their case.

W. D. HARWARD.

OUR CHILDREN

On June 11, 1913, there were born to Mr. and Mrs. E. T. Corbell of this city, two precious little girls, Phyllis Eloise and Iris Swift. On September 23, 1913, a little more than three months from the date of birth, they were both carried out and placed under the silent sod.

Their coming into the home had brought gladness, their departure left a sadness of heart. Yet in the hour of sadness there was a submissiveness which was beautiful. And why not? Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." David found comfort, in the departure of a little one, in the thought, "He can never more come to me, but I can go to him." Job looked in the right direction, when it was reported to him that all his sons and daughters had been taken, as he exclaimed, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

If parents could realize that their children are God's gifts to them, entrusted into their hands to train for Him, and they from their hearts would dedicate their children to God, in the hope that they might be used in His service, what different homes there would be in our land and what greater hopefulness there would be for the furtherance of the kingdom.

There are some who feel, as a father expressed the other day, "We shall be disappointed if one of our children does not go as a missionary."

Others are praying that their children may be called into the service of the Lord, somewhere in this broad world of need. But the impression is that this number who thus pray, is too few.

W. D. HARWARD.

RELIGION IN COLLEGE LIFE

BY REV. MARTYN SUMMERBELL, D. D.

What the papers are saying of this great book:

"Dr. Summerbell takes a decided stand for Religion and Education going hand in hand. He has no sympathy for the extremes of education which seek to dethrone religion in order to exalt education."—*Herald of Gospel Liberty* (Dayton).

"In these addresses the author appeals with much interest and earnestness, wisdom and power, to the mind and heart of the student, his arguments being richly reinforced by illustration and method drawn from logic, philosophy, science and history. This is a valuable volume."—*Religious Telescope* (Dayton).

"By a sort of insight this author seems to know the needs of college life, and with a mind overflowing with winsomeness finds truth everywhere in the Bible to meet it. It is seldom that a book of sermons to young men preserves such a high plane all through. It would be a shame for any body of young students not to have given the closest attention to these counsels from such a master of college assemblies. It should find a place in every college library, and be heartily commended by the professors of the institution."—*Reformed Church Messenger* (Philadelphia).

"They are excellent talks—virile, inspiring, appealing to the best in young men. The importance of religion in college life is brought out in a forceful, practical way, that will not prove it a distasteful subject, but one well worthy a thoughtful consideration."—*Book News Monthly* (Philadelphia).

There is a Japanese W. C. T. U. in Los Angeles, with a membership of 200.

After fifty years' work in Mexico the Baptists have seventy-five churches there, with a membership of 3,600.

MARRIAGES

Holmes-Parkenson

Mr. Robert Holmes and Wiss Florence Parkenson were united in marriage at the home of Mr. Luit Pope's Dec. 21st, 1913, in the presence of friends and relatives, the writer officiating. Both young people are prominent in the community. We wish them a happy voyage through life.

H. F. WOLFE

Barlow-White

On December 25th, 1913 at the home of the bride's mother, Mrs. Anna White in Isle of Wite County. Va., Miss Nellie Eley White became the bride of Mr. Jesse A. Barlow, of Smithfield, Va. Before the ceremony Miss Effie Godwin sang "'Melody of Love" Mr. J. F. Barlow was best man and Miss Mary was Maid of honor. The ceremony was read by the writer and witnesed by a large number of friends May their wedded life be long and happy.

STANLEY C. HARRELL.

Sandy-Mitchell

At the home of the bride, Garner, N. C., R. F. D. 2, February 4th, 1914, 7 P. M., I united in marriage Mr. Lee L. Sandy and Miss Hettie A. Mitchell. The marriage was a quiet one, only a few friends and relatives being present. Mr. Sandy is a foreman of the factory connected with the Institute for the Blind, and a most worthy young man. The bride is the daughter of W. A. Mitchell, an industrious farmer of Wake County. She is an excellent Christian lady. Immediately after the ceremony Mr. and Mrs. Sandy came to Raleigh where they will reside.

C. E. NEWMAN.

Rhodes-Branch

At my residence, 128 N. Dawson St., Raleigh, N. C., January 21st, 2:30 P. M., Mr. Everett Rhodes and Miss Lois Elizabeth Branch were united in marriage. Mr. Rhodes is a successful farmer of the Catawba Springs community. The bride is the daughter of Mr. Calvin Branch, of Wake County, and a member of Catawba Springs church. May health and happiness be theirs as they travel life's journey together.

C. E. NEWMAN.

UNDERWOOD'S WORDS TO YOUTH OF LAND

Three Copies of Interesting Publication Mailed to You Free.

Hon. Oscar W. Underwood, of Alabama, is one among the many distinguished men and women who will write for The Youth's Companion this year. Others are Miss Mary N. Murfree, Gene Stratton Porter, Mrs. Burton Harrison and Edith Barnard Delano. Stories of the Old South and the New, stories that interest every one North, South, East and West will be features of The Companion during 1914. Archibald Rutledge's stories of "Old Plantation Days" will be delightfully put in contrast with C. A. Setphen's series, "Stories of the Old Home Farm"—Stories of Maine and "Cutting Ice at 14 Degrees Below Zero." Those who do not know the Companion should take advantage of the publisher's offer to send to any address free three current issues of the paper, beginning with the Washington's Birthday number. Address The Youth's Companion, Boston, Mass., inclosing this notice. ad.

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One of the most popular features of the Christian Sun Piano Club is that by which you can exchange your silent piano for a self-player that every member of your family, old and young, can play. The self-player is unquestoinably the greatest musical instrument of the age, for it opens wide the door to the entire world of musical composition.

The Reverend Len G. Broughton, D. D., formerly of Atlanta, now pastor of the celebrated Christ Church, London, writing to the Managers of the Club, says: "We have one of your Farrand Cecilian Player Pianos, and are most delighted with it. All who have ever heard it are in an agreement that it is one of the very best combinations that has ever been put on the market. Persons desiring such an instrument will certainly do well to examine yours, and if they will only give it a trial, I feel sure that they will try no further. Fraternally yours, Len G. Broughton."

Write for your copy of the beautifully illustrated Club catalogue and see how easy it will be for you to secure a splendid piano or player piano for your home. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Adv.

NOT A DAY IN BED

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housewrok for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, draggin feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want. Ad.

CANCER FREE TREATISE The Leach Sanatorium, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., FEBRUARY 18, 1914 NO. 7

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Gospel First

The other day an operator flashed a wireless message from the Eiffel Tower (in France) to another operator in Central Africa, a distance of about three thousand miles. But there had been no one in Central Africa to receive this message, and manifest this wonderful triumph of science had not the gospel long since penetrated the center of the Dark Continent and made it a place of wealth and worth to the world. The gospel leads in all that makes for peace, permanence and plenty in the world.

The Bible

"I am profitably engaged in reading the Bible," said President Lincoln, about a year before he died, to Joshua Speed, and then added this counsel: "Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man." Happy indeed is that man whose reason and faith blend, in honest endeavor, to take into his own life the teachings of the Word of God. Another ruler of great people said "Thy word is a lamp unto my feet, and a light unto my path (Psa. 19:105).

Another Chance

A man dying in a North Carolina town the other day, from a bullet wound just received at the hands of his outraged slayer, exclaimed, "Oh, if I had only another chance!" And then with almost his last breath he advised those in the room about him to "live a good life and serve God." How many thousands of earth's mortals have gone to their last hour, wishing with all their heart they had another chance. When that supreme moment comes it were well worth all efforts and sacrifices ever made to be able to exclaim with Paul, "I am now ready to be offered, and the time of my departure is at hand."—2 Tim. 4:6.

By Its Fruits

"Billy" Sunday, in a recent sermon, flung to the front these facts: "Infidelity has never won a drunkard from his cups. It has never redeemed a prostitute from her unchastity. It has never built a hospital for the crushed and sick. It has never dried tears. It has never built a mission for the rescue of the down and out. It wouldn't take a ream, or a quire, or a sheet, or even a line of paper to write down what infidelity has done to better and gladden the world." And yet there are people in the world today silly, senseless, foolish enough to say, or make like, they are "infidels." "Wherefore by their fruits ye shall know them."—Matt. 7:20.

Our Redeemer

Christ was Himself God, God incarnate in the flesh, God manifested in man, or He was a deceiver and falsified His own teaching. In Luke 4:8 Jesus said, "Thou shall worship the Lord thy God, and him only shalt thou serve." Then in John 20:28 we find Thomas worshiping Jesus and calling Him "My Lord and my God." Yet Jesus did not rebuke Thomas but approved most highly his attitude and conduct, saying, "Thomas, because thou hast seen me, thou has believed: blessed are they that have not seen, and yet have believed." Jno. 20:29. Jesus never rebuked any one for worshiping Him, or for making Him equal with God. Surely this is the Son of God come into the world to redeem us. And He is able and willing.

One Church

There are not many churches; there is just one. That is all. And it is spiritual. No one denomination—altogether different from the Church — embraces all who belong to the *Church*. There are some good people in all the branches of the Church; and there are some bad ones. But there are no bad ones in *the Church*. All the good ones, the true ones, the pure ones, those who daily seek and serve their Lord, and strive with faith to do His will, belong to *the Church*. The simplest form of *the Church*, fully defined in Scripture, and made explicit, is told of in Matt. 18:20: "For where two or three are gathered together in my name, there am I in the midst of them." That is *the Church*, the two or three in His name and He in the midst.

Righteousness Exalteth

The spirit of truth and righteousness sweeps over the land. It reaches all avenues and permeates all professions. Recently a law was introduced in Congress to control Stock Exchanges. In behalf of the Exchange Mr. Van Antwerp, one of its most sincere members, said: "Heresies and schisms come and go; man-made laws appear and disappear; but the human heart does not change, and in the last analysis we come to know that only righteousness exalteth a nation. We of the Stock Exchange know this today better than we ever knew it before, and we intend to live by it through the years. We shall make many mistakes, no doubt, but we shall stick to our standards and rejoice in them, and some day—mark my words—this great market place will earn the admiration and respect of the whole people."

Gifts and Givers

The year 1913 was rich in gifts to benevolences in the United States. For every tick of the clock there was a contribution of $2.91, a total of $80,135,476 for the year. Benjamin Altman, of New York, a comparatively new name in the list of large donors, heads the list with $18,000,000; Andrew Carnegie came second with $14,185,000; Rockefeller third with $8,000,000 (exclusively of the Foundation), half dozen or more with $3,000,000 each and several with a million each. Up to a few decades ago men of millions gave little to benevolences, and the constantly increasing donations show how fully the spirit of Christ, which is the spirit of helpfulness to others, is taking hold on the hearts of rich men. "Though I bestow all my goods to feed the poor and . . . have not charity, it profiteth me nothing." (1 Cor. 13:3.)

Churches and the Man.

Churches are divinely appointed and represent the best we have on earth. Yet, as to how the individual church goes depends largely upon the man in charge. When Dr. J. H. Jowett came to this country a year ago it was felt that he would make good because, though coming to a wealthy church, he was a man of unusually deep spirit, power and consecration. In totalling up the work of the year it is shown that great things have been accomplished. There are 2,436 members and these gave last year $584,314. Of this amount about $36,000 went to Home Missions and $70,000 to Foreign Missions. Dr. Jowett believes in prayer, and in Foreign Missions, and his people are with him. And no one has heard of empty pews in Fifth Avenue Presbyterian Church, New York City, since Dr. Jowett came. And they are not likely to while he remains.

"The Christian Church"

Recently a child was sent to Boston, from one of the mission fields, to be educated. She was a Syrian, and her teachers had failed to give her sectarian instruction. Arriving in Boston she was asked to what church she belonged, and not being trained, she was compelled to answer "I belong to the Christian Church." Was not that sufficient? She had accepted Christ as her Savior and so why not wear His name? And her Bible explicitly taught her that Christ was the head of the church; so why not designate her church by the name of its Head and Founder? Dr. Newman Smyth, relating this incident to a great conference of churchmen in England recently, said that the American churches were about ready to take to heart this little mission girl's genuine and simple declaration, and then added significantly, "I could not help thinking as I heard that story of the beautiful scene in the gospel narrative when a little child was set in the midst of them" (Matt. 18, 2, 3). We heartily agree with the editor of *The New York Christian Advocate* who, in commenting on this event, observes truly: "What a sacrifice of time, energy, money, and godly example is involved in the petty jealousies and narrow competitions of which the denominations are guilty. The spirit of the little child trustingly following the commands of the Father, the only thing essential for religious loyalty, will lead us after a while into the one position from which victory can be obtained for the cause of Christ."

EDITORIAL

THE BEGINNING OF THE GREAT

The origin of great institutions, like that of great men, is almost and always formed in religion. In fact, what is there of permanence, power and influence amongst us, and who of worth and value, that did not have a religious beginning.

There lies before me now a sketch of Harvard University, its beginning and history, in which these words are printed on the first page,

"New England's First Fruits, a tract published in 1643, contained the following paragraph: 'After God had carried us safe to New-England, and wee had builded our houses, provided necessaries for our liveli-hood, rear'd convenient places for Gods worship, and setled the Civill Government: One of the next things longed for, and looked after was to advance Learning, and perpetuate it to Posterity; dreading to leave an illiterate Ministery to the Churches, when our present Ministers shall lie in the Dust. And as wee were thinking and consulting how to effect this great Work; it pleased God to stir up the heart of one Mr. Harvard (a godly Gentleman and a lover of Learning, there living amongst us) to give the one halfe of his Estate (it being in all about 1700 l.) towards the erecting of a Colledge, and all his Library: after him another gave 300 l. others after them cast in more, and the publique hand of the State added the rest: the Colledge was by common consent, appointed to be at Cambridge (a place very pleasant and accommodate) and is called (according to the name of the founder) Harvard Colledge.'

"The bequest of (Rev.) Mr. Harvard was the first of the private gifts for education which have distinguished Americas history from that day to this."

Again, "Most of the presidents of Harvard in the seventeenth and eighteenth centuries were drawn from the prominent ministers of the neighboring churches; but two were laymen."

Thus Harvard, like Yale, was practically founded and fathered by preachers of the Word. (Yale takes its name from Elihu Yale, a London merchant whom the Rev. Cotton Mather, a preacher and the son of a preacher, influenced personally to make a generous contribution to that young and struggling institution).

There be those in the world who tell us that the church, and the ministers, are not aggressive, not progressive, and have a care only for the impractical things, and things of the world-to-come. Such a claim has no foundation in fact. The church and Christianity have alway led in things that make for permanence, power, and real progress. The great have their beginnings in religion. They may afterwards forget their beginning; but the stern fact abides.

WHAT THEY ARE WRITING ABOUT

It may be of the good, bad, or indifferent sort, but of one thing we are certain: Religious themes are in demand, and the big publishers have caught on. Ideas, notions, and opinions on religion are sought after by publishers and given place and prominence in all sorts and conditions of publications.

Take the monthly magazines, given usually to matters of entertainment and literary enjoyment, and you will find now long and learned articles on some phase, or phases of religion. It is considered "good reading," and forsooth is a drawing feature, to have in any and every sort of magazine one or more religious topics treated.

One of the closest observers among the magazines editors said recently, "There is nothing just now with such a broad appeal as a good article on religion." And the other magazine editors are acting upon this belief, and giving their readers a discussion of some religious topic.

Not only is this true of the magazines: the daily papers are on to the procession also. In an address before an editorial association last Summer the editor of a prominent daily, himself not a Christian said that, "No one thing makes a news item more quickly read than for it to bear upon or touch in some way the problem of life after death."

For some reason, as is evident to every observer, religious themes have become popular and of widest interest, and make exceedingly "good reading." This may not mean that we are ready becoming more religious but it does not signify that we like to think, talk and read more about religion than formerly.

THE NOBLEST COMMENTARY

In his "Decline and Fall of the Roman Empire" the historian Gibbon in portraying the life and character of the emperor, Marcus Amelius, points out that at the age of twelve he embraced the rigid system of the Stoics, which taught him to submit his body to his mind, his passion to his reason; to consider virtue as the only good, and vice as the only evil. All these things man has learned and made a part of his very life by close application and hard study. But says Gibbon, "Marcus Amelius' life was the noblest commentary on the percepts of Zeno," (the Stoic).

There is nothing truer than this about a professed Christian's relationship to Christ. We may, by rigid discipline, by close study of the Bible, by strict attendance at church, by scrupulous observance of Christian teaching attain to something of weight and worth in the moral and religious world; but really the life we live will be the noblest, (or the most ignoble) commentary on the precepts of Jesus we shall ever give to the world. Christ is not looking for what we may learn of Him, or say about Him; but what we live out in Him and before our fellows. The highest tribute we can pay Christ is to live a life like His.

OURSELVES

Evidently our Christian brethren out in Canada face the same problems that we of the South face, and the editor of THE CHRISTIAN VANGUARD states that problem admirably and forcefully:

"Creeds are not dead. Individual liberty is not free from restraint. This country and this century need the Christian Church. There must be a voice crying in the wilderness of attitudes, latitudes and platitude. Somebody must drive the lonely furrow through the unwilling plain of prejudices and phariseeism centuries old. That work is ours, and it must be done. Allan Huntly and John T. Bailey had the faith and courage to enter Canada from N. Y. State and preach the gospel to a people still hostile because of the American invasion of a few years before. There is nothing in the way of our forward march but—ourselves. We are too well satisfied with what we have gained; too snug amidst our comforts won for us by a God-fearing generation now passed away."

Truly and rightfully said: There is nothing in the way of our forward march but *ourselves.* That is it. We are at ease. There is too much contentment with present conditions and prospects. There is untold work to be done, vast and unlimited fields of splendid opportunity; but we content ourselves with little efforts, small undertakings, meager enterprises, slow rate of progress. We are, brethren, our own worst foes. There is nothing in the way of our forward march but ourselves.

"A LITTLE ARGUMENT WITH SELF"

The Missionary Review gives a very brief but sufficient argument with self in this wise: "How much shall I give this year to Missions? If I refuse to give anything to Missions this year, I practically vote to recall every missionary at home and abroad.

If I give less than heretofore, I vote for a proportionate reduction of the missionary force. If I give the same as formerly, I vote for holding the ground already won, but I oppose any forward movement. If I increase my offering, I vote for an advance over last year's work. Therefore, I will increase my offering to at least a tithe and more if possible."

That argument is logical and should appeal to everyone who cares and who faces the missionary situation.

We are fully satisfied that all of us ought to give at least one tenth of all we make to the Lord's work, and the sooner we come to that in our daily practice the happier it will be for us and the better it will be for the church. Have you, beloved, tried tithing? If not, why not? We wonder.

LINCOLN

As the years go, our countrymen everywhere feel more and more the weight of Abraham Lincoln's character and understand his real worth as a man and President. Passion and prejudice, even of the deadliest and bitterest pass away; but that in character and conduct of real worth does not fade nor perish. What was the secret and the source of this man's strength? We may not know from a page, or a volume, but some of his own sayings which have come to us will help to understand. Read these and learn of his reliance on God and his faith in Jesus, the Christ:

"Intelligence, patriotism, Christianity and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust in the best way all our difficulties."

"I should be the most presumptuous blockhead upon this footstool if I for one day thought that I could discharge the duties which have come upon me since I came into this office without the aid and enlightenment of One who is stronger and wiser than all others."

"I know I am right, because Liberty is right; for Christ teaches it and Christ is God."

"This nation should be on the Lord's side."

"Let us have faith that right makes might."

"Faith in God is indispensable to successful statesmanship."

"The Lord must love the common people—that's why he made so many of them."

"Take all of the Bible upon reason that you can, and the balance on faith, and you will live and die a better man."

"In regard to the Great Book, I have only to say that it is the best gift which God has given man. All the good from the Saviour of the world is communicated to us through this Book."

NEWS AND VIEWS

—The President of the Chinese Republic has appointed a missionary, Rev. Arthur Sowerly, tutor of his sons.

—Speaking of the church union *The East and The West* pertinently comments: "If, or rather when, Christian unity comes to pass, it will, we believe, be the direct result of foreign missions."

—Lieutenant Murray of the United States Naval aviation corps was instantly killed February 16 when his aeroplane dropped 800 feet and was demolished in Pensacola Bay, Pensacola, Fla.

—The authorities of Connecticut have issued their prison statistics for last year. The total commitments to prison was 11,089. Of this number 157 were strictly temperate; 7,409 were moderate drinkers; 3,174 were habitual drinkers. But you need not argue facts and figures to men whose appetite is distorted with drink.

—The most faithful and efficient producer of wealth is the hen, her yearly yield of eggs in the United States amounting to more than $400,000,000. Of this amount the family circle loses $66,000,000 annually, or 2 out of every 12 eggs, not because they were originally "bad eggs" but because we in handling and keeping them make them so.

—"Billy" Sunday has been conducting at Pittsburg, Pa., the past few weeks one of the

most remarkable revivals, so far as results go, of modern times. Up to Sunday evening Feb. 8 there had been 16,365 open confessions of faith in Christ as personal Savior. On Sunday night, one of the greatest meetings of all his career was held when 804 men and women came forward and accepted the Christ's life.

—The Council of the Russian Empire on February 6th, adopted a bill regulating the sale of alcohol, among the provisions being one prohibiting the sale of spirituous liquors between eleven o'clock at night and nine a. m., in all towns, and after six p. m, in country districts. Another clause prohibits entirely the sale of liquor in government offices, in theaters, concert halls, moving picture shows and public gardens.

—That was a magnificent tribute the historian Gibbon paid to a hero of whom he wrote "He was severe to himself, indulgent to the imperfection of others, just and beneficent to all mankind." The best service to others is only rendered by being severe to self, sacrificing one's own time and pains and interests. Jesus uttered the same teaching when He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" John 12:24.

—William and Samuel Muncy, of Babylon, Long Island, recently celebrated their ninety-fifth birthday anniversary, and are said to be the oldest twins in the United States. They attribute their long and healthy career to an outdoor life, and to the fact that they never eat except when hungry, never smoke nor chew tobacco, nor drink liquors of any kind, and though they have seven physicians in their family they have never yet had to call on one for aid or medicine of any sort.

—The anti-saloon forces of Virginia seem to have a hard time securing from the legislature of that State the privilege of allowing all the voters to say whether the commonwealth shall be "wet" or "dry," but the Enabling Act, defeated in the last Assembly, has won out in this by a large majority, and with some amendments yet to be passed upon, will doubtless become law. And if Virginians do get a chance at the ballot box it is the general belief that the saloon will go. But how the saloon and their benchmen have fought to keep the people from having a vote on the question is a caution. The very last thing on this earth saloonmen want is for the sane and sober people to have their say so about the sale of rum.

—Alabama and Texas are among the States of the South with elections now on in which prohibition is the issue. Congressman Hobson champions the anti-saloon movement and is opposed by Congressman Underwood, alleged to be the liquor dealers' champion and candidate, for a seat in the United States Senate. In Texas, where in a voting population of over half million prohibition was defeated by the narrow margin of about 6,000 three years ago, the issue is largely that of "wet" or "dry" between opposing candidates for governor. In Virginia the Enabling Act has passed both Houses and is likely to become a law and give the people of the Old Dominion the opportunity to vote their choice in the matter of "wet" or "dry." In the South at least the uppermost question with voters is "saloon" or "no-saloon." There is a campaign of education on.

NOTES AND PERSONALS

—Rev. R. H. Butler sends three new subscribers and three renewals and says if all pastors will pull together we will secure the necessary number by April 1st to keep THE SUN at its present size and form.

—Our good brother, Rev. J. D. Dollar, Roanoke, Ala., writes that he got busy for THE SUN the other day and as a result sends five new subscribers for a year with the cash. Thank you, beloved. If the other pastors join heartily in the work the 1000 will come. But the time is short.

—One of our hopeful and energetic pastors of an influential church writes, "Will try to secure all the subscribers I can in our —— —— church. I fully believe you will succeed in getting all of the one thousand new subscribers desired." We will succeed if all the pastors will take the matter up as some have done and push the campaign now—for the time is short.

—One busy pastor who brings things to pass writes that he will get the number of new subscribers alloted to his churches by Conference, same to be secured by April 1st, or will pay for them himself and send to those who say they are not able. Thank you, brother. If the pastors go at the task in that manner the number necessary will be forthcoming.

—The impeachment trial of ex-Governor Sulzer of New York cost the State $245,000. The impeachment manager's counsel received $60,000, and Sulzer's attorneys $40,000, though his leading attorney, ex-Judge Vann, refused any pay. But it was worth all this and more to rid the State of a wicked and treacherous man as it now seems Sulzer was. Evil and wrongdoing of all sorts come very high.

—Bro. R. H. Riedel and wife of Holland, Va., have our sympathy in the bereavement through which they have just been called to pass, in the loss of their little daughter, about which our obituary column tells this week. Bro. Reidel also sends us this note: "We desire to express our most heartfelt thanks to our friends for their kindness toward us during the late illness and death of our darling little girl."

—We are under obligations to the Clio Society of Elon College for a beautifully engraved invitation and program of its annual celebration on Saturday evening, February 21st, 1914, eight o'clock College Auditorium. The order of exercises is: Oration, F. D. Finch; Oration, Grover B. Harris; Tenor Solo, M. E. Woodward; Humorous, R. S. Rainey; Debate, Querry: Resolved that all elective and appointive officers both state and federal should be subject to recall. Affirmative, R. P. Merritt, W. McCulloch, Negative, R. M. White, H. E. Jorgenson; Cornet Solo, V. P. Heatwole. J. L. Farmer is President and J. L. Norfleet is Secretary. The Marshals are W. J. Cotten, chief, L. W. Vaughan, Franklin Morrette. These exercises are usually of a high order and draw large and attentive audiences.

—We are under obligations to Rev. M. T. Morrill, D. D., Foreign Mission Secretary, Dayton, Ohio, for an exceedingly neat booklet "The New Era in Foreign Missions" the same being a "Church Program of Foreign Missionary Education." This program is for educational purposes and besides giving a program for churches to observe in their missionary rallies and exercises contains lists of the best books for seniors, juniors, Woman's Missionary Societies and others studying the missionary question. The booklet opens with this fine and fitting word of explanation:

"The New Era in Foreign Missions is a divine summons to the churches of North America for a continent-wide effort to arouse the membership to a more adequate interest in foreign missions. This program is projected under the auspices of a joint committee representing the general Foreign Mission Boards of the United States and Canada, the Women's Foreign Boards of the United States. Their united program aims to reach every member of all local congregations with some form of education and is to occupy the months of January-April, nineteen hundred and fourteen.

"The Foreign Missions Conference and Home Missions Council have jointly organized the United Missionary Campaign, which is reaching the churches through systematic field work and is bringing plans of missionary education and finance to the attention of the whole Church. The United Missionary Campaign contemplates a united every member canvass in the churches of the United States in March, nineteen hundred and fourteen.

THE GREATEST THING

We have seen some of the world's greatest inventions, a few of the country's greatest men, and read again and again of these things and heard the hero's tale told repeatedly. We have heard of the greatest things and the best things; of the noblest deeds and the vilest acts. One day we decide what the greatest thing is and the next we are swept away with something greater and more sublime. What is greatest we do not know. But the greatest scene we have witnessed was a host of men and women turning to the world in its need.

C. B. RIDDLE.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. J. O. Atkinson	9
Rev. H. H. Butler	6
Rev. R. F. Brown	3
Rev. A. T. Banks	2
Rev. L. I. Cox	29
Rev. W. G. Clements	2
Rev. J. S. Carden	12
Rev. J. D. Dollar	5
Rev. B. J. Earp	15
A Friend	2
A Friend	3
A Friend	1
Rev. Jas. L. Foster	1
Rev. Stanley C. Harrell	4
Rev. J. W. Harrell	2
Rev. W. D. Harward	1
Rev. J. W. Holt	5
Rev. I. W. Johnson	9
Rev. L. I. Johnson	1
Rev. J. Lee Johnson	60
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. W. S. Long	3
Rev. A. N. McAbee	1
Rev. J. F. Morgan	1
Rev. N. G. Newman	1
Rev. C. E. Newman	3
Rev. J. U. Newman	4
Rev. J. W. Patton	6
Rev. C. C. Peel	7
Rev. H. E. Rountree	5
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. W. W. Staley	3
Rev. T. W. Stroud	1
Rev. G. R. Underwood	2
Rev. W. L. Wells	5
Rev. J. D. Wicker	2
Rev. W. C. Wicker	19
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	273

During 1913 Y. M. C. A. buildings valued at $8,800,00 were completed in this country and buildings now under construction are valued at $6,300,000.

VICTORY THROUGH FAITH

A SERMON BY REV. A. M. REOCH

TEXT: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—1 John 5:5.

THE apostle John was the most sensitive and responsive of all the New Testament writers. Experiences made deep grooves in his soul. His fears, his sympathies, and his affections often struggled together for expression, but never without radiant hope and quenchless faith.

One of his fundamental convictions, which is expressed in the text, was that the world is constantly luring the Christian from Christ. It is supposed by some that he referred to the world as it was in his own day, which was a time of persecution for the Christians, and that these persecutions are the things which faith is to overcome. He certainly meant this, but he also meant much more. He rightly sensed the spirit of the world and the false principles on which it is administered, which threatened the Christian then as now, and threaten to-day more insidiously than ever.

"God so loved the world" of people, "that he gave his only begotten Son," but he never loved the evil in the world or its chosen methods and worldly institutions. "Whosoever, therefore, will be a friend of the world is an enemy of God." It is, therefore, necessary to distinguish between these two uses of the term "world."

There is a very striking picture, in the center of which the prominent thing is a sheaf of grain. To the left is a series of small pictures, one shading off into another, representing the different stages through which it passes on its way to be made into whiskey, to be sold finally in the saloon. The final scene in that series shows the drunkard and his miserable family. A corresponding series of pictures on the right of the grain shows the stages through which the grain passes until it becomes bread on the table of a happy, healthy family.

The lesson is clear. When God gave man grain he never intended him to use it as a curse. "God made man upright, but he has sought out many inventions." Man has so perverted and misused many of God's gifts and his own privileges that the world as conducted to-day is far from the purposes of God. This is a serious charge to make, but it can be sustained. The world was never so populous, so beautiful, and so rich in all material things as it is to-day. But, let us ask, what are the principles on which its affairs are managed? Are the principles of justice, equity, mercy and brotherliness accepted generally and put into operation? Is the Golden Rule the unquestioned standard? Are not the- acknowledged principles of the world ambition, selfishness, force, the might of money and the advantage of cunning? If so, and there is no question about it, the outgrowth of such principles must be hostile and often fatal to the type of character exemplified in Jesus Christ.

Foes To Our Faith

Failure to realize the situation of the Christian in this respect will expose us, totally unprepared to the destructive influences which draw us away from our fellowship with God, and from the joy and strength which comes from it. It was said of a prominent politician that if you should drive a piece of wire through his head from front to back, it would come out in the shape of a corkscrew. He had become so crooked in his ways of thinking that he could not be trusted to think a right thought or do a right thing. The same kind of influences are at work upon all of us. There never was a ship launched that the sea did not seek out every crevice. Many a ship has become water-logged derelict, useless and abandoned. A Christian, too, may meet this fate. "Demas, who loved this present evil world," became a castaway. Bunyan represents him as going to investigate a silver mine, and he was never heard from again. Nothing but a vigorous watchfulness and a complete consecration will avail to guard us from this peril.

Who, then, is he that overcometh, but he that believeth that Jesus Christ is the Son of God? No other faith will suffice as an antidote. This faith is the guaranty of immunity from all defeat. Take an illustration from modern methods in medicine. Typhoid fever has always been the unescapable foe of the military camp. Recently, a test made upon 24,000 soldiers who went into camp failed to disclose a single case of this disease. The men had been inoculated with serum from the blood of some animal which had fought the battle with the typhoid germs and had conquered them. These men thus had victorious blood in their veins, and typhoid found nothing in them to feed upon. In a similar way, he who believes that Jesus Christ is the Son of God who has conquered the world will, by reason of that faith and the indwelling Spirit of Christ, become immune to the enticements of the world. His faith will give him the victory.

Two men met on the streets of New York recently who had not seen each other for ten years. One was a Christian, the other was not. In conversation the non-Christian admitted that he had not become a Christian because he feared it would hinder him in business. The fear of the world had conquered him and kept him away from Christ. His friend was able then and there to help him into the kingdom. Acepting Jesus as the Son of God, he received at once strength and power to claim the victory.

Helps to Our Faith

The power and efficiency of our faith will depend, first of all, upon our sincerity. "If our hearts condemn us, God is greater than our hearts, and knoweth all things: if our hearts condemn us not, then have we confidence toward God." The heart includes the moral, mental, voluntary and affectional powers of the soul. A sense of confidence and strength is possible only to one who is sincere in heart. Our hearts are like small working models of God's judgment-seat. If our own poor, clumsy judgment is against us, "God is greater than our hearts and knoweth all things." When the "preliminary hearing so clearly condemns us, what will be the final sentence? A passenger from Europe, in passing through the custom house, denied having any dutiable goods about him. The officers, with keen, practiced eye, saw enough to lead them to search him, when they found $15,000 of diamonds upon his person. If it is impossible for the human face to conceal the dishonesty of the heart beneath it, we cannot hope to conceal the smallest thing from God. The consciousness of guilt makes faith impossible, and there can be no victory. This lack of "truth in the inward parts" accounts for the shunning of God's house on the part of many, and for the want of relish for prayer and the Bible.

On the other hand, the confidence we may have is illustrated in the well-known case of Luther and Melanchthon. The latter was, apparently, on his deathbed. Luther prayed with a fervency which threatened violence to heaven. Melanchthon begged to be allowed to die. But Luther's prayer prevailed and he was restored. The sincerity of Luther made him bold in faith.

Then, too, we must know something also of the purposes and will of Jesus Christ, or faith will not be able to conquer. When a new administration comes into power at Washington, it becomes necessary for business men to know the contemplated lines of action on the part of the government, otherwise they cannot tell how to invest their money. They may have unbounded confidence in the persons composing the administration, but this will not tell them how to regulate their business affairs so as to meet changing conditions. Faith in Jesus Christ as the Son of God must be also an enlightened, a growing and a practical faith. "Be ye not unwise, but understanding what the will of the Lord is."

Many Christians are practically at a standstill because they have so little understanding of the purposes and will of God. "Faith cometh by hearing, and hearing by the Word of God." How are we to work together with God if we do not know or understand what he wants us to do? The greatest hindrance to this knowledge is the failure to consecrate or surrender the life to Christ. Unless the magnetic needle of the compass is absolutely surrendered to the drawing-point of the magnetic pole, it cannotpoint the true way. It is on record that a single tenpenny nail in the compass box once wrecked a ship. It so deflected the needle that in steering by it the ship was dashed upon the rocks. The will of God is plain—the Scriptures—but we must absolutely cut loose from compromising influence and surrender our wills to God. This surrender is not chiefly a matter of intellect, but it is a surrender of *our will* to the will of God. Then we shall know his will.

Faith must be also a venturing one. The measure of faith is not our belief in the miraculous, or the extent to which we are willing to trust when in uncertainty, but the *extent* to which we will commit our life and future when we plainly see the issues and have a clear statement of God's promises. For example, here is a definite promise of Christ: "Seek first the kingdom of God and his righteousness and all else shall be added unto you." How far do we act upon it? That will show the degree of faith we have in Christ. Faith commits the life and all its interests to these promises of God, confidence that he will fulfil them, although the means by which he will do it are not evident, and although all human forecasts are to the contrary. When George Muller, of Bristol, saw that a new orphanage was needed, he did not wait for the resources to come to hand, but only to get the assurance that God wanted him to go forward. His faith in God was never once disappointed in all the years of his life, or the multitudes of interests involved. It was faith that gave him the victory in this wonderful life of service.

The essence of faith is in this matter of venture. Faith always involves a present and a future condition, but the means or methods are not in sight. The Israelites, on one side of the Red Sea, saw safety in the shore on the other

side. But *how* to get there they did not see. Unbelief says, "If the Lord should make windows in heaven might this thing be." Even unbelief can see the desirability of the object of faith, but it cannot see the means by which this is to be acomplished, and it lacks all confidence and trust. This trust in the unseen is the element of faith which makes it practical. The traveler goes over the gangplank to embark on the ship that is to meet unknown storms. He knows of the land beyond, he commits himself in confidence to the ability, skill and faithfulness of the captain and the shipbuilders.

The faith that conquers is the confidence and assurance that God has made Jesus Christ His Son the Redeemer and the authorized Teacher of his will and way; that to trust in his promises and to obey him iu everything will bring success and victory; and in the end eternal life. Such faith will set at naught the temptations and allurements of the world and make us conquerors.—*Christian Herald.*

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

The Central Executive Commitee in charge of the Seaside Chautauqua and School of Methods to be held at Virginia Beach, July 20-26, is much encouraged over the success of the undertaking thus far. The program which is an unusually strong one, has been in preparation for several weeks and is now about complete, except of course for a few minor changes. On the list of speakers, lecturers and instructors, are many of the strongest men of our church. With one or two exceptions those thus far heard from have accepted and prospects are bright for one of the largest gatherings of our people ever held anywhere. This gathering will not be a convention or a conference, but just what the name indicates, a chautauqua and school of methods for Sunday school, Christian Endeavor and church workers generally. The need for such a meeting has been felt for several years and for the past three years has been under consideration. The Chautauqua is not under the auspices of any church, conference or convention, the entire responsibility, financial and otherwise, having been assumed by the Central Executive Committee, which is composed of five men located in and around Norfolk. The regular session of the Eastern Virginia Sunday School Convention will be held in connection with the Chautauqua, this having been decided at the last session of the convention held last Summer.

The large $12,000 auditorium recently erected by the Baptists of the State will be used for the sessions. The building is conveniently located near the Virginia Beach depot and only a short distance from the ocean.

The Chautauqua will open on Monday night, July 20, with the convocational sermon by Dr. J. O. Atkinson, of Elon College, and will close on the following Sunday night.

The program, as arranged at present, carries the names of 28 men and women, each an expert in his or her line. Many of these are already busy at work on their subjects. Each speaker is asked to make his part on the program the supreme effort of his life. The subjects and speakers have been carefully selected with a view to covering practically all the most important phases of our work. There is no more delightful place to spend one's vacation than at Virginia Beach, and the Chautauqua offers a special advantage. Our people are urged to begin now to make their arrangements to attend.

W. H. Denison, President.
S. M. Smith, General Secretary.

A QUESTION FOR DR. A. B. KENDALL

The excellent sermon of Dr. Kendall in The Christian Sun of February 4 suggests this question: If the will of God "who would have all men to be saved" is to be victorious, and the Christ prayed that the will of God should be done, (we believe the prayer of Jesus will be answered); then must we not be willing to believe that not only the ninety and nine, but the hundredth lamb shall be brought into the sheepfold, some time, some where?

Carlyle Summerbell.

Fall River, Mass.

Dr. Kendall's Answer

The easiest way to answer this question, if we were doing it "just for fun," would be to do as some of our so-called modern scholars do when they find anything in the Bible which contradicts their theories; say that Paul lived back in the dark ages before evolution had fairly got to evoluting: and many of the false ideas due to his Jewish training still clung to him and he carried them over into the Christian dispensation with him and introduced one of them here. In other words Paul did not know what he was talking about. He was mistaken in this statement. Or we might if we were "just doing this for fun," take another line of reasoning and say that this was an old idea of a certain sect of the Jews and Paul did not wish to offend them and so, although he knew that there was no such thing as universal salvation, he just put this "little white one" in so as to keep in harmnoy with them. And being, as your humble servant believes, a very serious matter, we dare not presume to be "wise above what is written."

In the first place, I desire to say that I agree most heartily with Dr. Summerbell with regard to "the hundredth lamb being brought into the sheepfold." I am not worrying about the lambs. Jesus has given a doubly sure promise with regard to their safety in John 10:28-29. They will find the sheep-fold all right. It is the goats that I am anxious about.

Many eminent theologians hold that this word *all* found in the text under consideration (1 Tim. 2:3-4) refers to classes rather than individuals, and the context might bear them out in this as Paul is talking about "kings and all that are in authority." I am free to admit this would not be sufficient for me if this were all. If this were a case in law we would be forced to decide in favor of the side which was able to produce the strongest best evidence. Now if I read my Bible aright the evidence is easily ten to one against the idea of universal salvation.

The above question suggests that God's will is going to be victorious. With this I cannot agree. The command of a being must be a revelation of his will. In Acts 17:30 I find these words, "But now he commandeth men that they should all everywhere repent." Did they? Then God's will was not accomplished in this particular.

But my main reason for believing that this text does not teach universal salvation lies in the Greek word for "will."

There are at least two different Greek words used in the New Testament, both of which are translated "will," but there is an entirely different shade of meaning in these two words. There is the world *thelei* meaning wish or desire, and the word *boulomai* meaning a determination, a purpose based on this wish or desire. It is not *boulomai* but *thelei* that is here used.

Let us place the word in this text in accord with this thought, and see how it reads.

"For this is good and acceptable in the sight of God our Savior; who *wishese, desires* all men to be saved, and to come unto the knowledge of the truth."

The revised version comes much nearer the correct idea when it translates the Greek word "would" instead of "will," thus expressing the idea of desire or wish.

God desires that all should be saved, but it is a very different thing from determining or decreeing that they shall be saved.

"Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able." Luke 13:23-24. And then read on down to the 28th verse, and then turn to Matt. 7:13-14 and read it and see what the Master thought.

A. B. Kendall.

THE SPIRIT OF THE TEACHER

BY REV. DANIEL H. HETRICK, PASTOR REFORMED CHURCH, CLEARVILLE, PA.

It gives me pleasure to state that I have carefully read an article in the *Elon College Weekly* on the above caption by Prof. J. Willis Barney, principal of the High School at Defiance, Bedford County, Pa., and son of our fellow townsman, the Rev. John H. Barney. I believe the article in question is what we need at the present, when some, yea, many teachers, are in the work for the almighty dollar and not for the good of the souls under their care. Prof. Barney rightly goes to the Bible for the solution of this great question of the spirit of the teacher in our schools, colleges and universities. For in the Bible we must find the solution of all of life's problems. Jesus is our example as teacher no less than as model man. He must be the center of our life if it is to be worth anything for time and for eternity. Jesus was enthusiastic in His teaching, so must every good teacher be. Prof. Barney, in quoting 2 Cor. 3:6, "For the letter killeth, but the spirit giveth life," brings out the true spirit of Pedagogy. Then, too, in referring to buying an automobile, it is neccessary to understand its different parts before we can handle it successfully. How then can the teacher be successful in the training of the boy and girl without an acquaintance with the Creator of the soul. He truly says, "Education today is not to make the pupil shine in society,—smart, not for life alone, but for eternity." Then he gives the following elements as necessary for a teacher to mould and direct souls, viz: the spirit of faith, cheerfulness, forbearance, reverence, (a) reverence for his profession, (b) for the child, (c) for the soul of the child, (d) towards the Maker of the souls with whom he works, the spirit of devotion and helpfulness, and finally the spirit of love. The last element is undoubtedly needed, and sorely so in many school rooms of our land. The teacher must love his work, love his pupils, love the Creator of the souls of the pupils under his care. If we had more teachers like Prof. Barney, who lives and practices what he has so beautifully set forth in the article referred to, we would have better schools and better men and women as patrons.

Mrs. L. F. Johnson writes that in the Berkley church a Willing Workers Society was organized in the fall and that good work is being done by the boys and girls. Doubtless at no distant date, we will read of a Woman's Missionary Society in this church also. There is a mutual need of this being done. The cause needs these women and these women need the inspiration and help which comes from mission work.

Wise to a certainty was he who said, "Judge not before you hear the speech of both."—*Aristophanes.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Christian Endeavor Day was observed by our Society February 1 at 3:30 p. m. The society had arranged a good program and had invited Prof. S. M. Smith of Norfolk, who spoke on The opportunity of the Hour. Songs and recitations filled the hour with interesting and uplifting devotions. Prof. Smith's address was well received, and was really an up-to-date deliverance.

The audience numbered about three hundred and fifty and the attention was unbroken from start to finish. The offering was a birthday one and was good. There are seventy members of the Society and the attendance on Sunday evenings, one hour before church, is usually very good. The young people seem to enjoy the meetings and take part in them.

The Christian Endeavor movement originated with Rev. Dr. F. E. Clark of the Congregational Church at Portland, Maine, in 1881, and is 33 years old. The World's Christian Endeavor Union was formed in 1895 and branches were established in all Christian countries. After the World's Union was formed on international and interdenominational lines, several denominations began to organize denominational societies: for example, the B. Y. P. U. among Baptists, and the Epworth League by Methodists. But these movements did not hinder Christian Endeavor growth very long. In 1910 there were 73,521 Societies, with a membership of 3,676,000. There are more societies and more members now. These societies girdle the globe; and all these other young people's societies are the children of Christian Endeavor and are trying to do the same work in a more denominational way.

You see this is a great army in training for Christian service. The magnitude of it cannot be measured by the vast numbers enrolled. You must look forward a century to see results. Think of these young people passing on into the active service of men and women, and of the increasing millions of young people coming into the organization in each successive generation. It can never be as large as the Sunday school which is the potentiality of Christian possibilities; but it is a great factor in Christian progress. Every church should have a Christian Endeavor Society, just as every church should have a Sunday school. In country churchese the saintly might meet at the church or in private homes according to weather, roads, distances and modes of travel. Good roads are solving many questions in the country, and they will solve many more. "Prepare ye the way of the Lord, make straight in the desert a highway for our God." We must not only prepare good physical roads, but good thought-roads, good service-roads, good spiritual-roads; in other words, we must make good plans for reaching God's altar and God's work.

W. W. STALEY.

WINCHESTER LETTER

To the Sunday Schools and Christian Endeavor Societies of the Southern Christian Convention—

I want to call your attention to the work of the Editorial and Field Secretary of the Sunday School and Christian Endeavor General Convention. His work is to edit the page in THE CHRISTIAN SUN and to stimulate the work in these departments by correspondence and otherwise. He also maintains a bureau of information on all linese of Sunday school and Christian Endeavor work, which we hope you will feel free to avail yourselves of at any time.

We believe the department has done good service for our church, esepecially in its own fields. According to the report submitted by Mr. C. A. Hines, Editorial and Field Secretary, at our last convention, which was held at Burlington, N. C., May 28-30, 1913; 32 Training Classes, 103 Organized Bible Classes, 23 Cradle Rolls, 19 Home Departments and 52 Christian Endeavor Societies have been organized since the organization of (what was then) the Young People's Convention in 1909. Another item in the report shows that while the church membership in the Southern Christian Convention increased two per cent. from 1910 to 1912, the Sunday school enrollment increased sixteen per cent. and the contributions of the Sunday schools showed a gain of 26 per cent. Much of this work, which shows for itself, has been accomplished through the efforts of this department.

Mr. C. B. Riddle, the present hard-working and efficient Editorial and Field Secretary, is rendering splendid service. He is giving us an interesting, hopeful page in the SUN, and is also doing a great deal of correspondence for the department. He should have the hearty cooperation of the brotherhood. It is the desire of the Executive Committee to supply him with leaflets and pemphlets that may be sent out gratuitously for the asking.

The great need of the department has been funds with which to prosecute its work. We need $200 within the next sixty days. The work has three sources of support, as follows: contributions from conference Sunday school and Christian Endeavor conventions, from Sunday schools and Christian Endeavor Societies, and from individuals. One offering per year by every Sunday school and Christian Endeavor society, with what is contributed by the conventions, would support the department nicely.

I am writing this to ask you to come to our aid at this time by taking an offering in your school and society and send to Rev. J. O. Cox, Treasurer, Elon College, N. C., on or before March 16.

I am sure that you are interested in the department and trust that you will take it up in your school or society at your earliest convenience.

Yours in the work,
W. T. WALTERS, President.

Wnihcester, Va., February 13, 1914.

ELON COLLEGE NOTES

The Junior Class is scheduled to entertain the Senior Class at a banquet on Friday evening the twentieth. This is the greatest social event of the College year.

Mrs. S. M. Hobby, Raleigh, N. C., has been at the bed-side of her daughter, Mrs. M. A. Atkinson, who has been quite ill for some time, but who is now reported as improving.

Prof. J. S. Truitt, Summerfield, N. C., of the class of 1912, principal of the Bethany High School, accompanied his debating team to Alma Mater Saturday. He says his school will be represented at the Declaimers' Contest in April.

Mr. T. W. Chandler, Virgilina, Va., visited his father-in-law, Dr. G. S. Watson, the past week. Dr. Watson has been sick for two weeks, but is practically well now. He was greatly missed from the revival services, not being able to attend a single meeting.

Next Sunday morning and evening Dr. Martyn Summerbell is to preach to the College. Then for four succeeding mornings at 8 o'clock he is to lecture on the Reformation in France. The public is cordially invited to hear this distinguished scholar and thinker on all these occasions.

Bethany High School, Summerfield, N. C., and the Elon Graded School held a public debate Saturday evening in the Chapel, discussing the initiative and referendum. The Bethany team won, but Miss Kathleen Huffman and Mr. L. R. Cox, Elon's representatives, certainly acquitted themselves acceptably.

The evangelistic services came to a beautiful close Thursday night, in a praise and testimony meeting in which scores participated. A similar meeting was held on Wednesday evening, when four professed Christ. Dr. Harrell went home Wednesday morning, but the good work he had been permitted to inaugurrate goes on.

The College is grateful to the Class of 1914 for planting sixty thrifty maples on the old ball ground in front of the Young Ladies' Hall. Its barrenness has often been a source of regret to those who relish landscape beauty. The writer joins with all in wishing that every tree may live and flourish and stand as a perpetual reminder through the years of the love and devotion of this most loyal Class.

The Clio Society will on Saturday evening give its annual public entertainment. The program as usual is to be varied, and a reproduction of the weekly session of the Society. Mr. Marmaduke Woodward is to sing a solo and Mr. V. P. Heatwole is to play a cornet solo. Mr. F. D. Finch will deliver an oration and so will Mr. Grover B. Harris. There will be a humorous selection by Mr. R. S. Rainey, and a debate on the recall with reference to all governmental offices, whether elective or appointive. The affirmative will be defended by Messrs. R. P. Merritt and Warren McCulloch. Mr. H. E. Jorgenson and Mr. R. M. White will speak on the negative. There will be other items also, and a good time will be given all who come.

The final service conducted by Dr. Harrell was one of peculiar tenderness and impressive solemnity. He began by asking all who had already decided to go to the foreign field to come forward—four responded. Then he asked all who were willing to go, if the way should open up, and twenty-five responded. It was a tender moment and the prayer that followed was uplifting. At the conclusion of the meeting Dr. Harrell asked all who had come to a definite spiritual decision for Christ during the meeting to come forward. Fully a hundred came. He spoke to them briefly for five minutes on the beginnings of the Christian life and dismissed the vast congregation with prayer. Brother Harrell carried with him the love and sympathy and prayers of all here, as the other ministers have always done who were on similar missions in previous years. X.

THOUGHTS ON DIFFERENT THEMES

BY REV. D. E. MILLARD, D. D.

The Personality of God

Because Jesus told the woman of Samaria that "God is a spirit," there are people who seem to think that somehow this destroys His personality. But Personality is not necessarily opposed to spirituality.

We do not get the right view of Deity by relieving our minds of all we know of human individuals. God is a person, and we do not spiritualize our conception of Him by thinking of Him as a vague something, diffused through the universe, without any form or dwelling-place. If this were true, then only the smallest part of the Divine personal existence could be in one place at a time. Spirit cannot be divided, and wherever God is He is wholly

present. He is there fully in Spirit, though unseen. And "if I take the wings of the morning and dwell in the uttermost parts of the sea, even then He shall lead me and His right hand shall hold me."

"Wherever Earth is fair,
Or brighter worlds extend,
Almighty Sovereign, thou art there,
Creation's Lord and Friend.

And where the stars are not,
Nor sun hath ever shone,
Beyond the flight of human thought
There Thou art God alone."

Holiness

How views differ concerning this essential and Biblical doctrine. Some persons pray for holiness as if it were something entirely apart from their every-day life, something that had nothing at all to do with their conduct in their domestic, social and business relations. They sing "Nearer, My God, to Thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not mere sentiment, not a vague vision of glory hanging over us like a cloud, not a rapture nor an ecstasy.

If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind, unselfish and firm. We really have no more religion than we get into our daily practice. We honor God most truly, and serve ourselves most wisely, when we devote ourselves most unselfishly to the enlightening and Christianizing of the helpless and hopeless around us. Says Jesus: "Inasmuch as ye have done it to the least of these, my brethren, ye have done it unto me."

Fidelity and Its Reward

It is the law of God that through all the days of our years we shall come and go in "the work of faith and labor of love" to the one end of bringing forth fruit for the blessing of man and the glory of God. Jesus says, "Herein is my Father glorified, that ye bear much fruit." May the Lord teach all of us this good husbandry of the heart.

The day is passing. The night cometh. But it has no terror for him who has lived and labored for Christ's own sake. Behold, the gate of death to him is but the golden gate that opens to the land of day. Behold, the angel-reapers greet him with songs of purest note. Behold, with ripened grain that in weariness and tears was bound, he stands before the Harvest Lord, and his joy is full as he hears the approving word:

"Blessed forever thou shalt be,
Home for all eternity."

Portland, Mich.

NORFOLK LETTER—MEMORIAL CHRISTIAN TEMPLE

Our group of seven churches here all have pastors and are hard at work. The new pastor at the Third Church (Park Place) seems to be starting in well and they will begin special evangelistic services this week. We anticipate good results, for Brother Eastes is a good evangelist.

The First Church (Berkley), the South Norfolk, Rosemont and Third churches have appointed standing church missionary committees and all of them are planning to make the every-member canvass next month. The Portsmouth and Memorial Temple had such committees. Rev. D. A. Keys has been ill for a few days, but is convalescent. The Memorial Temple Christian Endeavorers observed Christian Endeavor week with services each night of the week. Sunday night four new members were received into the society. Decision day was observed in the society and two decided to become Christians, several decided to become tithers, several began the quiet hour, and several offered themselves wholly for Christian work if the way should open up for such. The meetings did the young people much good. The seven churches are planning a federation so that a Board consisting of the pastors and two representatives from each church shall form a permanent board which shall plan advance work for the Christian church in this community. The Memorial Christian Temple has a committee considering the matter of enlarged Sunday school quarters to meet the needs of the Sunday school. Rev. W. H. Garman has returned from a month's vacation. He could not take his vacation in the Summer on account of the new church building work which required his presence. He says the new church will soon be too small, as that section of the city is growing verp rapidly. Several of the pastors and workers are planning to attend the State Sunday School Convention at Lynchburg February 18-20.

The Eastern Virginia Conference ministers met yesterday in Norfolk and studied that wonderful book of W. E. Doughty, "The Call of the World." Rev. D. P. Barrett is speaking every Sunday in some of the churches of the Conference and is giving a message on Porto Rico that thrills. His wife is in much demand and is going here and there and speaking to missionary societies and other organizations. They will soon return to their field of labor. The Portsmouth church has just installed a large new furnace. Pastor Harrell has been holding a series of meetings at Elon College. The First church has purchased a parsonage and Dr. Johnson is occupying it. These are busy days in this part of our brotherhood. The Third Church has invited the Southern Christian Convention to meet with it.

WARREN H. DENISON.

February 10, 1914.

NOTICE FOR PLACE OF MEETING OF THE SOUTHERN CHRISTIAN CONVENTION

The time for the twentieth regular session of the Southern Christian Convention will be Tuesday before the first Sunday in May, 1914, or April 28. It is just three months from this date.

The important matters are in the hands of the Executive Committee which is composed of Hon. E. E. Holland, Rev. Dr. N. G. Newman, and myself. It is our duty to locate the Convetion or determine the place of meeting; and this notice is a request to local churches to extend an invitation to the Convention for its next meeting. We will appreciate it very much if some church or churches will send to me an invitation asking the Convention to meet with your church.

The second duty imposed upon this Committee is the preparation of a program for the Convention. In this, the Committee requests chairmen of Boards, Committees, and President of the Young People's General Convention, to carefully consider the subjects of which they have charge and to communicate with our Committee with such suggestions and recommendations as they desire to become a part of the program. It is not the duty of our Committee to create a program, but to put in form the program created by the various Boards and Committees.

The sooner these matters receive attention, the more efficient the Convention work will be.

The growth of the work and the urgent necessity for larger plans make the next session of the Covention the most important in its history. Every department of Convention supervision has outgrown its support and requires larger men, larger means, and larger work. Missions, Publications, Education, Orphanage, Young People's Convention; all these demand our wisdom, our faith, and our strength. It is no small matter to hold the next Convention.

Please send in application to entertain the Convention to, W. W. STALEY, Chairman.

Suffolk, Va., January 28, 1914.

SEASIDE CHAUTAUQUA–SCHOOL OF METHODS

Virginia Beach, July 20-26.

We are hearing good words on every side for the Chautauqua and School of Church and Sunday School Methods. One says, "Your notices seem to augur well for the success of the Seaside Chautaqua"; another says, "I congratulate your program committee on its fine work"; another says, "I am expecting a great meeting and hope to take it all in from start to finish"; another says, "I am planning to spend the whole week there." Those are the messages that inspire us to do our very best to make it a very profitable meeting. It will be a spiritual meeting, a meeting for efficiency, a meeting for conference, recreation. Our strongest men will give their best.

Rev. J. O. Atkinson, D. D.

Dr. J. O. Atkinson, the editor of THE CHRISTIAN SUN at Elon College, N. C., and one of the best known men among us, and one of the strongest writers and speakers we have, will be one of the speakers for the Chautauqua occasion. Dr. Atkinson expects to put in the full week and will help royally by word and pen this which we hope will mean much to the Christian church. Dr. Atkinson will give the Convocation Sermon at the opening service Monday night. He is a great preacher. He will also give one of the noon-day religious lectures.

WARREN H. DENISON, President,
S. M. SMITH, Secretary.

PROGRAM

Meeting of District No. 2, at Mt. Zion Christian Church, March 28-29.

10 a. m.—Our Responsibility as a Church, Rev. C. M. Dollar.
11—Preaching by Rev. C. W. Carter.
12—Refreshments.
1:30 p. m.—God's Plan to Save the World, Rev. G. D. Hunt.
The Duty of Each Member Executing God's Plan, Rev. G. O. Lankford.
Miscellaneous Business. Adjournment.
9:30 Sunday a. m.—Sunday school, led by superintendent.
The Relation of the Church to the Sunday School, Rev. G. O. Lankford.
11—Preaching by Rev. G. D. Hunt.

We urge every church to send delegates.

J. D. DOLLAR, Pastor.

"The Baptists of Tennessee have undertaken to lead 40,000 souls to the Savior and to add 10,000 subscribers to the list of the Baptist and Reflector. If they shall add 10,000 subscribers to the Baptist and Reflector, it will be an easy matter to multiply their contribution many times over and at the same time intensify the spiritual fervor of all the churches. How many will the Baptists of Arkansas add to their list of the Advance this year? We would be satisfied with 5.000 new names for the year 1914.—*Advance.*

And THE CHRISTIAN SUN would be grateful if it could add 1,000 new names this year.

The oldest Sunday school teacher in point of continuous service in the United States is said to be Mrs. Anna B. Bruen, of Belvidere, N. J., who has been a teacher for seventy-eight years. She is a teacher in the Presbyterian Sunday schol in Belvidere.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

FAITH DESTROYING FEAR

Sunday School Lesson for February 22.—
Luke 12:1-12.

Last Sunday's lesson found Christ away from the crowd and in the house of a Pharisee. The same multitude which He left when He went to dine was waiting for His return, only greatly enlarged by the presence of many more. Christ had been learning more and more of the hypocritical spirit of the Pharisees, and this visit as given in the previous lesson undoubtly gives rise to the theme of today's lesson.

Faith versus Fear

"Be not afraid of them that kill the body." Had this simple command of our Lord been properly observed throughout these two thousand years of the Kingdom's growth, things would be quite different today. Men have feared men, and by this men have failed to be the greatest servants to each other. Many of our Sunday scool teachers, we fear, hesitate to teach some of the fundamental things in this year's study because it might not suit Mr. A. or B. We fear men instead of the Ruler of Men. We cannot do our best for men in this way.

The Brave Man

Was what Christ was trying to make plain, but not bravery in the sense of the word as most people see it. The man who stands at the battle's front has one kind of bravery, the person who is willing to seek out and search for the murder or culprit has a similar bravery; but the person who stands up and warns men of their deeds of wickedness and pleads with them to turn to God have the Christ idea of bravery.

Denying Christ

"He that denieth me before men." This does not merely mean such open and shameful denials as Peter's, or the failure to acknowledge that we are a Christian. There are many ways we may deny Christ. We can do this by keeping our mouths shut when we could by a few words lead one to Christ. We deny His cause. So it would be reasonable to conclude that the person who is not willing to connect himself with God's people here and fasten the cause of Christ would not be reasonably given a place with God's people in the world to come.

General Comment

"The Holy Ghost shall teach you in the same hour what you ought to say." Through ignorance many good men have gone out to proclaim God's message with little or no preparation. We are not forbidden to study in order to teach or preach. We are only forbidden over the anxiety of it, as if we were going to be tried for our life. The words take "no thought" may be rendered, "Be not anxious," as in Matthew 6:34.

"The very hairs of your head are numbered," Malcom James McLeod, in *The Unsearchable Riches,* says: one should surely not find it so impossible to credit this when we learn the accuracy there is in all things else. If the scales of the fish are counted, why not the hairs of the head? If God is mathematical in nature, why not in human nature?

CHRISTIAN ENDEAVOR TOPIC: FEBRUARY 22

Rules for Young Business Men and Women.—
Proverbs 22:1-29.

MOTTO MEETING

The leader of this meeting should emphasize the fact that all of us are connected in some way or manner with business men and women, and though we may not be actually engaged in business it is necessary for us to know the fundamental things which go to make up the right man or woman for the right place.

Business—Its Object

Business is necessary and must be carried on for the benefit of the public life. Though some lines of business are not needed, it is not of the class that this lesson has to deal. The object of real business is to carry forward the world's work, to meet the people's needs, and to educate, Christianize, and build up. There are many other good definitions.

Promptness

We say there is nothing which helps us to succeed like success. This cannot be otherwise than true, but one of the things which will bring success is promptness. To be prompt is to be honest. We are due our employer every hour of our time just as much as he is due us our money. Some persons will not take money from the cash drawer, but will beat time on the firm. Either is dishonest.

Kindness

Kindness is that which wins men, and the man who desires to build up his business, or help his employer establish one, should be kind and courteous. The young man or woman in business who fails to be kind and gentle to customers will certainly rob the company or individual of some support, and thus cheat. Sometimes it takes patience to always be kind, but that is part of your obligation.

Thoughtfulness

The person who is content to do only what he is told to do must certainly fail. The person who seeks plans to build up a business for his employer, will one day have a business of his own. The man who studies to advance God's Kingdom will certainly meet his reward. Be thoughtful of those with whom you work, by whom you work, and for whom you work. Be thoughtful *how* you do your work.

For Consideration

We should strive to make success for our employer—but do it honestly. We should have a clean character, for we are due that to the business with which we may be connected. The Christian life is the only safe life, and hence we should live that so as to be bonded against sin and crime. Don't leave your office when the whistle blows if there is something that needs attention *now.* A few minutes spent at the right time may mean the worth of a year's salary to your company, and such consideration will be found out whether the manager is there to see you or not.

A WARNING

We wish here to warn Sunday school teachers as well as pastros about the things that are creeping into the Sunday school literature. The Historical Bible, a set of books by Charles Foster Kent, professor in Yale University, has been taken as a reference book by one of the large Sunday School Publishing Houses of this country. Constant quotations are made from this series of books and constant references are made to it. Now, the Historical Bible is truly dangerous and for this reason, if no other, that the author sets himself to the task of using what suits his fancy and his prejudice of the Word of God, and the rest he throws overboard. Men may differ as to criticism and they may differ as to interpretation; that perhaps is all right; but right here we kick. When a man says about the Bible that certain parts are not genuine, when it is evident that he does not wish them genuine, we lose all confidence in that man's ability as a true and earnest student of the Bible, and we take no stock in his conclusions. The Bible must submit itself to a scholarly and reverent criticism, which criticism we are sure will open up the truth of the matter, but the Bible does not have to submit itself to a slaughter, such as the Historical Bible gives it. Look out, all you Sunday school workers.—*Thornwell Messenger.*

S S NOTES AND NEWS C E

Now is the time to make that preparation for an Easter Rally.

What about the notes from the field? May we not have a good many?

Brethren, if you have a suggestion send it along. We need your counsel. Let us work mutually.

Was your school or society represented in the Convention last summer? If not, what about it this year? Now is the time to decide.

How do you do things in your Sunday-school, the same old way? Perhaps that is the reason you have about the same number each Sunday.

We are in receipt of a neatly prepared catalogue of Sunday school, Christian Endeavor, and Church supplies from the Christian Publishing Association, Dayton, Ohio. If you need anything from a lesson card to a pipe organ write the above company or order through our Publishing House at Elon.

THE MODEL SUNDAY SCHOOL

One whose ideal is Christ; whose aim is to ever press forward, keeping abreast with all the great Sunday school movements of the day; whose purpose is soul-winning; character building, teaching the blessedness of giving, helping carry out the greatest commission, helping carry out the great commission, "Go ye into all the world and preach the gospel to every creation." In short, the model Sunday school must be the conscientious trainer of the rank and file of the King's Army.

MRS. ROBERT WILLIAMS.

Greensboro, N. C.

WHO IS WHO

For the benefit of the public we give below the organization of the Sunday School and Christian Endeavor Convention of the Eastern Va. Conference:

Rev. W. D. Harward, President, Newport News, Va.
Prof. O. W. Johnson, Vice-Pres., Dendron, Va.
Prof. S. M. Smith, Gen. Sec., Norfolk, Va.
Rev. Stanley C. Harrell, Rec. Sec., Suffolk, Va.

Department Secretaries

Cradle Roll—Mrs. J. L. Foster, Waverly, Va.
Elementary—Mrs. J. J. Lincoln, Wakefield, Va.
Teacher-Training—Rev. I. W. Johnson, D. D., Suffolk, Va.
Home Dept.—Rev. R. H. Peel, Windsor, Va.
Organized Classes—J. J. Pitt, Norfolk, Va.
Missions—Rev. J. W. Harrell, D. D., Portsmouth, Va.

May we not have some items of good news from these Christian workers?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
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Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

WINNERS OF MEN

Address Delivered at the Student Volunteer Convention, Kansas City

BY GEORGE SHERWOOD EDDY

A missionary is one sent to win men; or as Webster says: "One sent upon a mission, especially one sent to propagate religion." As good Archbishop Whately said, "If our religion is false we ought to change it; if it is true, we ought to propagate it." Christianity itself is a gospel, a message of good news. And a Christian is simply one who lives and tells the good news; one who has experience of spiritual facts, and reports that experience. As Aristotle says at the beginning of his Ethics, after speaking of the great end of life, the virtures are habits of the will, built up act by act. They are not mere capacities or emotions, but habits. We gain the virtues by doing the acts; as in the arts he says a man becomes a builder by building, becomes brave by being brave, so a man becomes a winner of men by winning men.

If my great work in the world is to win men, the most important thing in my preparation is to fit myself to be a winner of men. And that can best be done by winning them now.

The Great Command

Why should we be winners of men? First, the command of Christ, the example of Christ, and the teaching of Christ, alike summon us to this work. "All authority is given to me in heaven and on earth. Go ye, therefore, and make disciples." From the calling of the first disciples to the saving of the thief on the cross, our Lord's life was one long record of winning men.

Contagious Examples

In the second place, the example of every great missionary or Christian leader, abroad or at home, calls us to this work. The Apostle Paul, from his conversion at Damascus till the end of his days in the dungeon at Rome, was a winner of men. The early Christians of those days, as Gibbon and Harnack tell us, quoting Justin and Tertullian, were fearless witnesses and winners of men. Carey was winning souls in India, Martin burning out his life for God and shedding tears on the sands of Madras or in Calcutta; Hudson Taylor agonizing in prayer for inland China; Livingstone pouring out his life in Africa, and Mackay for Uganda, saying even in student days: "I must be more terribly in earnest where I am, knowing that I must soon go elsewhere." All these great missionaries were not only winners of men abroad, but they did not postpone their work; they won men before they went out.

The Worth of a Man

We should be winners of men, again, because of the intrinsic and eternal value of each human person. When a broken and battered torso is worth a hundred thousand dollars, when a horse recently sold for four hundred thousand, a Raphael this month for five hundred thousand, when the Culinand diamond, of which King Edward said, when he saw it in the rough, that had it fallen at his feet he would have kicked it aside as a piece of worthless glass, is valued at a million, what can we say of the value of a human soul? Weighed against the worth of one immortal soul the whole material world and all its gathered wealth are but dust in the balance. Imagine the value of that one godless student, Wilberforce, won to Christ on a railway journey by the personal work of Isaac Milner, and dedicating his life for forty-six years to the emancipation of the slave. Measure the value of that blundering young man in the store as timid Edward Kimball steps in and speaks to him of Christ. Then and there he yields his life to God, and D. L. Moody came out of that store to be himself a winner of men, and having done the will of God he abideth forever. Think of his influence in the lives of the men on this platform and in this audience today that will last forever! Measure the significance of that interview when a member of the Christian Association stepped up to that young agnostic student just arrived at the state university and began the work that led to the winning of John R. Mott, so that we have our chaiman here today, won by that student in personal work. Supposing that that student, that member of the team, had "missed his tackle," had let his man get by, and that Mott had not been won!

Why Are We Not Winners of Men?

Then, let us ask, where are the men that you and I might have won and have let go by in opportunities now lost forever? It is not only that we have lost the few that we ourselves might have reached, but that multiplied multitude beyond them that they in turn could have won for the Kingdom had we been faithful. So far as you are concerned, the Kingdom ends with you if you refuse to live and tell the message. If you do not pass it on, your life ends in a blind alley; or, to change the figure, the river of living water pours itself out into barren sands in your selfish and silent life.

If then, it is so evident from the command of Christ, the example of great missionaries and the eternal value of every human person that we ought to be winners of men, why are not more of us doing this work?

Blindness

Why are we not winning men? There are, again, three reasons. I think the first is indifference, or lack of abundant life that must overflow to those around us. We are blind to the eternal spiritual values. I remember as a student crossing a lake one day. I had crossed on that ferry many times that summer and seen it filled with unattractive people whom I had looked at with cold criticism. But that day I saw them with eyes that were opened; I saw that ferry freighted with human souls. I spoke to the man next to me, and he left that ferry having given his heart to Christ. But, oh! the journeys that were gone, which I had made with no message for men. It is a terrible thing to know the truth and to refuse to pass it on. Suppose you knew the only remedy for consumption and refused to tell it. But is not your indifference in this matter yet more criminal?

Sin

That brings me to the second reason—hidden sin. We are often Samsons shorn of power, slaves who should be free. In a border war in India I picked up a paper and saw the notice of the men who in the hour of need could not go to the front, who were pronounced "unfit for service" because of their dishonored lives. And then I thought of the men unfit for service in the great conflict of the Kingdom today. Does God dare trust you with power? Is He using you? Have you won a man this year? Have you spoken about Christ to a man this month? Have you prayed by name for any man this week that you might win him for Christ. "If a man cleanse himself he shall be a vessel unto honor, ready for the Master's use."

Fear

And the third great reason why we do not win men is fear, fear of men. But why should we fear them? This is the one thing they need. As I look back on twenty years abroad and at home, though there is the shaming memory of countless opportunities lost in cowardly silence, I think of some hundreds of men spoken to individually and can recall only one rebuff, one insult, received in all those years. And that man, broken in tears and on his knees the third day after, gave his heart to the Lord. But the thing that brought him to Christ and which God used to convict him was the thought of the insult he gave to the human messenger, as God awakened his heart to see Who it was he was rejecting. Ever since then I have tried not to be afraid of a rebuff.

How Shall We Win Men?

In closing, *how shall we win men?* We agree that we should do this one thing needful, we admit the reasons why we do not; now the question is, How shall we do it? In II Corinthians, iv: 2, we find four great principles to be observed in winning men. First, having "renounced the hidden things of shame," and put away every unclean thing from the life that must be cleansed for this service, let us say, "For their sakes I sanctify myself, that they"—(back there in college—out there in India, or China, or Japan—those whom I could reach if I were right with God)—"that they may be sanctified." Second, "By the manifestation of the truth"—not by the refutation or destruction of error, not by argumentation, for you may win your argument and lose your man, but by the manifestation of the truth as it is in Christ. Napoleon chose his own battlefields; let us choose ours. Our one battlefield is Christ. Third, "Commending ourselves to every man's conscience"—not merely to his intellect, or to his emotions, but to the conscience and the soul. Fourth, "In the sight of God"—not in the sight of man, not in the fear of man, not for the praise of man, but in the sight of God. Oh, if with unveiled heart and anointed eyes we could go out to see men as God sees them and be winners of men!

The Challenge!

Here we are to-day, going back, five thousand of us, to those seven hundred and fifty colleges of the continent of North America, every delegation a team that could strike that like the old "flying wedge" of the earlier football, if we only were a united team. Think of the power of a group of men banded together if filled with the Spirit, going back to the old college or the university. Think of the early twelve. Our Lord left in the world not a book, not a written word, no formal organization, but twelve personalities that had caught His spirit and who would live and tell the good news. He staked everything on the loyalty of those men and upon us who should believe because of their word. Think of the twelve with Francis of Assisi, in poverty, in joy, in

service, as all Italy turned to them for a living message. Recall those six young students that knelt in the little chapel in Paris, including Loyola and Favier, and then went out like a flame of fire across Europe and across Asia, where a million souls bear His name to-day because of those men and their followers. We may criticize their obvious shortcomings when we have approached their zeal. Think of the little group that knelt with Wesley at Oxford, who changed the history of England. Remember again the five that knelt under the old haystack who rose and said, "We can do it if we will." We are five thousand here to-day because of those five men. Think of the power we five thousand might have if we rose as one man to say, "We can do it if we will"—an army here in serried ranks, marching with that great unseen Captain of our Salvation as He leads us back to our seven hundred colleges.

Every Christian a Winner!

I visited a church in Korea a while ago. It began with only seven men baptized in a little hut seventeen years ago. In these seventeen years it has sent out forty-two new branch congregations and it has fifteen hundred members in the mother church, and is still growing because, as they told me, "every Christian is a witness and the Gospel is still *good news* in Korea." My brothers, it is still good news here and now with us if we only know it. I have long ceased to doubt that Asia would be won. We are going to win Asia, I feel sure of that, but sometimes when I come back here I wonder where we are coming out in America if the laity ceases to witness for Christ. If one branch of the church, the Protestant, hires a man to do its preaching for it, and another, the Roman, to do its praying, whom shall we hire by proxy to live and to tell the good news for us? There are hearts as ready here in America as in Korea. In Korea nearly every Christian is a witness, because they will not admit a man to the church until he has gone out to win someone else for Christ. If we were to ask here how many were telling the good news or how many of us had ever led another to Christ, I wonder how many could rise as witnesses. I repeat, the Gospel is just as good news here as in Korea, and hearts are as hungry. As I came west on the train the other day I went back into the barber shop. While he was cutting my hair the barber said, "I was in a wreck." "So was I," I answered. "I nearly lost my life," he went on. I said, "So did I." And then I asked him, "Were you ready"? "Why, no," he said, " I was not." "Are you ready now—sometime you will have to go; are you ready? You are not far from the Kingdom. Say just two words; say 'I will' to God and you may enter the Kingdom of Heaven. Say it, man; you have been waiting these thirty years; say it to-day." But he would not. An hour later, after I had gone back to my berth he followed me through the train and said to me, "I can't get away from it now with all my heart." Since then letters have been coming from him; he has been witnessing in missions in Chicago and in New York, at either end of his run; wherever he has been he has been witnessing for Christ.

There is One standing in our midst to-day, standing before you this very hour, saying, "Simon, son of Jonas, lovest thou Me?" How much dost thou love Me? Dost thou love Me enough to tell this good news? "Simon, son of Jonas, *feed My sheep.*"—*Men and Missions.*

OUR YOUNG PEOPLE'S WORK

Can we as a denomination afford to neglect longer the development of our young people?

There are about three churches in our Conference (N. C. and Va.), who have young People's Missionary societies, and the distressing part of it all is we have not been living up to our opportunities. We have the young people, and we have at our command everything needful to make this work a success. Why not begin at once? Let everybody begin thinking about a young People's Department, talk about it to your pastor, Sunday school superintendent, the president of the Woman's Missionary Society, let them use their influence, have a superintendent of young people appointed, take this work to heart and don't stop until something is accomplished. Let Junior and Willing Worker's Societies be organized everywhere possible.

MRS. ROBERT WILLIAMS.

Greensboro, N. C.

QUARTERLY TREASURER'S REPORT OF THE WOMEN'S HOME AND FOREIGN MISSION BOARD OF THE SOUTHERN CHRISTIAN CONVENTION

Receipts:

Regular Funds

E. N. C. Conference	$53.96
E. Va. Conference	86.96
Ga. and Ala. Conference	4.00
N. C. and Va. Conference	68.75
Va. Valley Central Conference	7.31
W. N. C. Conference	33.05
	$253.73

Specials:

Mrs. Watanabe's Salary		
E. Va. Conference	35.70	35.70
Japan Bible Woman		
W. N. C. Conference	25.00	25.00
Japan Sunday School		
E. Va. Conference	15.00	15.00
Santa Isabelle		
E. Va. Conference	26.62	
Va. Val. Cent. Conference	2.11	28.73
Christian Orphanage		
E. Va. Conference	1.35	1.35
Weston Memorial		
E. Va. Conference	1.30	1.30
Total		$360.81

Disbursements:

Jno. A. Mills, Foreign Missions	$126.87
Jno. A. Mills, Home Missions	126.86
Jno. A. Mills, Mrs. Watanabe's Salary	35.70
Jno. A. Mills, Japan Bible Woman	25.00
Jno. A. Mills, Japan Sunday School	15.00
Jno. A. Mills, Santa Isabelle	28.73
Jno. A. Mills, Orphanage	1.35
Jno. A. Mills, Weston Memorial	1.30
Total	$360.81

Contributions have come from the following churches: Pleasant Ridge, Spoon's Chapel, Henderson, Sanford, Raleigh, Wake Chapel, Burlington, Winchester, Timber Ridge, Bethany, Holy Neck, Third Church, Suffolk, Barretts, Portsmouth, Newport News, Wakefield, Memorial Temple, Rosemont, Holland, Damas-Windsor, Franklin, Ramseur, Antioch.

MRS. W. T. WALTERS, Treasurer.

Winchester, Va., Feb. 2, 1914.

A CENTURY OF MISSIONS

A hundred years ago there were less than one hundred missionaries in the field; today there are about twenty-two thousand.

A century ago the Bible was translated into only sixty-five languages; within the century it has been translated into over five hundred languages and made accessible to more than eight hundred millions of the human race, with its mighty moral and educational uplift.

A hundred years ago there were no medical missionaries and more than two thirds of the world was without adequate medical knowledge; today there are several hundred medical missionaries treating annually over three million patients.

A century ago there was a little handful of mission fields; today there are more than twenty-nine thousand mission schools and colleges, educating a million and a half students and pupils in the great strategic centers of the Orient.

A hundred years ago a few thousand dollars were given annually to foreign missions; today missionary contributions amount to about $25,000,000 annually, while about $5,000,000 is given by foreign converts.

It took nearly a century to win the first million Protestant Christians; the second million were won within twelve years; it is taking less than six years to win the third million.

There are today in the world nearly four million Protestant Christian adherents on mission fields.

Sixty years ago there was not a professing Protestant Christian in Japan, not one in Korea, less than fifty in the Chinese empire, and a few thousand in India. Today there is a Protestant community of seventy thousand adherents in Japan, two hundred thousand in Korea, nearly half a million in China, and a million souls in India.

THE HAND BOOK

Volume I of the Sunday School and Christian Endeavor Hand Book came from the press of our publishing plant at Elon College some time ago, and has, we trust, been properly distributed among all schools and societies. The volume is neatly printed, bound handsomely in paper and contains 60 pages of readable information. The back cover is adorned with the picture of Elon's new $26,000 Men's Gymnasium, and any reader will pride himself with a copy of this report in his library. Those who have not already received a copy can secure same by addressing the Secretary of this department and enclosing a two-cent stamp.

MULE-GAIT SPEED

We of the Christian Church, South, have been going at mule-gait speed with our Sunday school work a long time. It is high time that we strike a trot and do our best to get on the gallop within a few years. We have the material and the road on which to travel. What shall we do? How shall we do it, use the spurs?

We well know that it takes a long time to do any great and permanent thing, but that *long time* has passed and we should have had more accomplished than we have. However, when we begin to look backward, the growth has been gratifying and we have done some commendable things and laid some solid foundation. But my plea is, brethren, that we can do more and we *should* do it. Do you agree?

Some of the Christians who were entertained so courteously at the private reception tendered them by Yuan Shih Kai were men who, in 1910 were hunted throughout Peking by the Boxers with a price on their heads for being Christians.

During the single month the Y. M. C. A. representative at Ellis Island assisted 2,254 persons in various ways, issued 1,640 cards of introduction and dispatched 1,100 letters and telegrams.

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For catalogue or other information, address,

PRESIDENT W. A. HARPER, Elon College, N. C.

EVERY SUNDAY SCHOOL TEACHER

has often heard class-members say: "I cannot understand the Bible." They could not understand any other book that was printed three hundred years ago. So many English words of that day were different.

More than forty new dictionaries have been required since then, to keep up with the changes in the English language. The

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Edited by the American Revision Committee

uses the words of *our* day, which make the meanings of the Bible writers clear to *us*.

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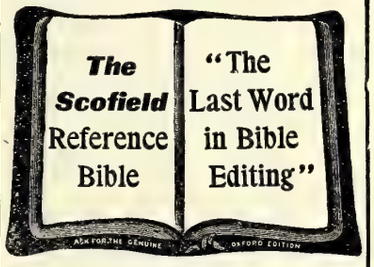

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MARRIAGES

Hudson-Weaver

At Mt. Auburn church, February 8th,, just after preaching, Mr. H. Hudson and Mrs. Martha E. Weaver were united in the holy estate of matrimony by the pastor, Rev. J. W. Patton.

May their lives be long, useful, and happy, and prosperous through time and satisfaction through eternity.

Spady-Pitt

On February 12th, 1914, at the residence of the undersigned, Suffolk, Va., Mr. Frank Alma Spady and Miss Maggie May Pitt of Chuckatuck, Va., were married at high noon. The groom wore the conventional black. The bride wore a blue broad-cloth tailored suit with hat and gloves to match. The attendants were Mr. Carlisle Gilliam and Mrs. W. C. Matthews. The writer read the ceremony using the ring service. The groom is a popular motor-boat engineer, the bride was formerly a student at Elon College where she was a social favorite with many friends. Since leaving college she has lived with her uncle, Mr. M. W. Crumpler, of Chuckatuck, Va. Immediately after the ceremony the couple left via A. C. L. for a wedding tour. After February 15th, they will be at home at Chuckatuck. This popular couple have the best wishes of many friends.

I. W. JOHNSON.

Harrell-Pierce

On February 11th, 1914, at Liberty Spring Church, Mr. William Burgess Harrell and Miss Zouzie Lucille Pierce were united in marriage, at 6 o'clock p. m. Mr. Roscoe Harrell, brother of the groom was best man. Miss Lola Pierce, sister of the bride was maid of honor. The groom wore conventional black. The bride wore white brocaded satin trimmed with shadow lace and pearls, and a veil caught with orange blossoms. She carried a shower bouquet of bride's roses. The maid of honor wore a gown of pink satin and carried white carnations. The church was beautifully decorated, the color scheme being pink and green. Miss Myrtie Powell rendered the wedding music. She played Melody of Love during the ceremony. The ushers and attendants were: Mr. Charlie R. Harrell and Miss Deborah Harrell; Mr. Ellie Stephenson and Miss Addie Harrell; Mr. Chammie Harrell and Miss Agnes Garrett; Mr. Emmett Pierce and Miss Virginia Parker. The ceremony was read by the writer. Immediately after the ceremony the bridal party and several friends drove to the home of the groom where an elaborate wedding supper was served and a delightful reception tendered to more than fifty guests. The bride was the recipient of many useful and beautiful presents.

I. W. JOHNSON.

Buddhist nunneries have been abolished in China by decree of the Chinese republic.

MRS. VEST FELT LIKE CRYING

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women, has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once. Adv.

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EXPLANATION

We regret that our worthy Superintendent failed to send in report in time for this week's issue. His hands must be full looking after his large family this cold, fine, snowy weather.—Ed. Sun.

THE HEART OF MAN

On a Southern Railway train recently was a lady traveling who had with her a sweet baby boy who had long since wearied of his journey. He was not contented in any position or with anything the mother had to offer. The passengers near saw the trouble and some would have been glad to give the mother a few minutes rest, but none dared. Others thought the mother should have stayed at home. By and by a man found a seat across the aisle from the fretful child. His attention was at once centered upon the two. He held his hands confidently for the little fellow but he refused. Then the gentleman arose and approaching the child with a kindly smile said, "Let's see the train." The dimpled hands went out to meet his as he said, "Se chain." The two were friends. The man held the child close to him and carried him to the end of the car where, to the delight and relief of the mother, and the admiration of most of the passengers he held the child tenderly to his heart and talked to him in his own language. The confidence gained he came back to his seat and held the child and let him play with his nose and mustache and press his chubby fingers against his chin. The train had now reached the mother's destination and she took the child saying, "Thank you kindly, sir. I must put on his cloak now." The gentleman gave him up with a reverent bow and then took his seat. He sat pensively for a little while and then covered his eyes with his hand, resting his elbow on the arm of the seat. He sat thus for some minutes and then in spite of his efforts at secrecy was seen to take his handkerchief and blow his nose hard and incidentally wipe his eyes. The porter called his station and he left the car. Two ladies sitting together looked at each other and one who happened to know the man, said, "Just about a year ago he lost his own baby about the age of that one."—*Christian Courier.*

HOW CHRIST KEEPS HIS OWN

No one who ever commits himself to Christ has ever yet trusted too confidently in Christ's keeping power. A woman was rejoicing in the salvation which she had found in her Lord, and was speaking with great confidence to her friends of the unshaken assurance she had in her own eternal welfare, as guaranteed to her through Christ. You'd better not be too sure." said one; "you might slip through his fingers." "But I'm one of his fingers ," was the reply. That is exactly the relationship to Himself that Christ wants us to realize in ours as soon as we have received Him as a Savior. For He takes believers into literal union with Himself: He makes us actual members of His own body. By the mystery of His grace we are then necessary to His completion. A lost Christian would mean an incomplete Christ.—*S. S. Times.*

PARENTHOOD

The blame, then, for the boy who goes wrong does not rest with the boy himself, or with his remote ancestors. It rests squarely with the parents who, through ignorance or neglect, have failed to mold him aright in the plastic days of childhood. What is needed, especially in this complex civilization of ours, with its myriad incitements and temptations, is a livelier appreciation of the responsibilities as well as the privileges of parenthood. Most of all, perhaps, from the point of view of coping with the problem of vice and crime, do parents need to appreciate that it is in the very first years of their children's lives that the work of character-building should be begun.—*From "The Boy Who Goes Wrong," by H. Addington Bruce, in the February Century.*

MATCHES

(Fire Engineer.)

Over 95 per cent. of the matches used in the United States and Canada are of domestic make. These matches, each and every one, constitute a fire hazard from the moment it is manufactured until it has been ultimately disposed of. A match in itself is apparently insignificant, and is usually so regarded; but the potential danger as a fire hazard should be obvious to any thoughtful person; and having regard to the enormous daily consumption of matches the actual hazard as well as the actual record of fire losses directly attributed to matches aggregates a total not only startling, but appalling. The average number of matches used per capita in this country is about a dozen daily, or the enormous total of over one thousand million matches a day, or three hundred and sixty-five thousand million matches a year. This requires the use of about 500,000 feet of clear lumber daily.

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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No. 41	.....	4:10 p. m.
No. 43	.....	6:00 p. m.

FOR THE NORTH

No. 84	.....	12:48 a. m.
No. 38	.....	11:35 a. m.
No. 66	.....	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

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THE UNPLEASANT TRUTH

There were two known attempts upon the life and fortunes of George Washington—both from Romanists—Hickey and Conway. Hickey was a servant in New York, and was hanged for attempting to poison Washington (See Lassing's History).

1865—President Abraham Lincoln, murdered by Booth, Catholic. Mrs. Surratt and others concerned in the conspiracy were Catholics.

1881—President Garfield, assassinated by a Catholic, Guiteau.

1893—Harrison, mayor of Chicago, fell by a Catholic, Prendergast.

1901—President McKinley, assassinated by Czolgosz, Catholic.

1910—Gaynor, mayor of N. Y., shot by Gallagher, Catholic.

1912—Attempted assassination of Roosevelt by Schrank, Catholic.

What so-called "church" is it that has a theory so vile that our civil laws will not allow it to be printed in English?

What so-called "church" asks women such vile questions in the confessional, that they cannot be printed?

What so-called "church" constantly prates against divorce, and yet sells "dispensations" to separate all who can raise the money?

What so-called "church" robs its poor to get their loved ones out of purgatory, and yet gives no return for value received?

What so-called "church" supports its priests in luxury while allowing its poor to depend upon Protestant charity?

What so-called "church" has ruined every nation it controlled?

What so-called "church" furnishes nine-tenths of the "illiterates" who come to our shores?

What so-called "church" gives our prisons their inmates vastly in excess of all other religions?

What so-called "church" furnishes the least satisfactory output in proportion to money spent, of all churches on earth?

What so-called "church" refuses to allow its adherents to do their own thinking and to select their own reading?

It is the Church of Rome, of course!—*The Peril.*

The gospel of the Lord Jesus Christ in Japan is now represented by more than 1,000 foreign missionaries, 2,000 native preachers, 600 organized churches, and 67,000 communicants.

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SEE ANNOUNCEMENT ON PAGE 16.

CHURCH NEWS

PALM ST. (GREENSBORO)

Believing we should not keep secret the good things the Lord does for us, I'm disposed to tell readers of THE SUN a few encouraging facts about our work at Palm Street. I began work here as Junior pastor the first of the conference year. The very first visit gave much encouragement. Believe everybody will grant that the Sunday school is the nursery and foundry of the church, a molding vessel for its sacred use. If this be true a weak unorganized Sunday school means a weak and inefficient church. One may get a conception of our aims in church work if I tell of our Sunday school department.

We have a Baraca Class with an enrollment of 32 members, the most of whom seem to be interested in the success of the class. Bro. J. E. Smith was elected President for 1914, and he is proving himself a worthy leader. Bro. A. H. Hinshaw was elected teacher for the same time, and there is not a more punctual or faithful member of the church than is he. He won the prize last year for having come every Sunday, bringing a contribution, and a quarterly. He not only attends, but also plays the organ regularly. So our Baraca's can depend on having a teacher, and a good one every Sunday. The class pledged $50.00 toward the Elon special fund.

Class No. 5, taught by Mrs. Anna Smith gave a gladder surprise last Sunday. This class has only ten members, yet they made our church a present of a new carpet at a cost of $26.00. You may count on Class No. 5.

But the young people are not the only active ones. We have a Bible class of 16 members composed of young men ranging from 40 to 50 and 60 years old. This class gives two collections every month for the support of one of our orphanage girls, and this amount I am told has been nearly three dollars per month. May the Lord prosper this class of noble and good young men.

Through the aid of Mrs. Williams of Greensboro, we have recently organized a Ladies' Aid Society. The president of the society is Mrs. A. H. Hinshaw. The class now has 16 members enrolled and three more promised to join next Sunday. Each member contributes ten cents a month for the various needs of the church.

Through the untiring efforts of Mrs. Williams we also organized lately a Ladies' Missionary Society. This class now has an enrollment of 19 members and each member gives 10 cents per month for foreign missions. Sister Hinshaw is president of this society too. Truly this is the day of missionary activity and the church that fails to be active in foreign work fails to accomplish the desired work at home. We are exceedingly grateful to Sister Williams for her visit, and may she come again soon. In the early Spring we expect to have a special missionary day, in which we want to bring before our Palm St. people our great need of men, and women, and money for our foreign work.

Am very hopeful for our work here this year. May we all labor together, untiringly and incessantly, for the extension of God's Kingdom in the world.

Fraternally,
H. SHELTON SMITH,
Jr. Pastor.

"A million for missions and missions for the millions," is the slogan that has been adopted by the general board of missions of the Canadian Methodist church.

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perhaps who would be considered beautiful but for an unsightly, blotchy skin. Pimples, rough, scaly patches. Eczema, Tetter and pleasing countenances do not go together, but it is the easiest thing in the world to rid one's self of these facial disfigurements if the proper means is used—One box of Tetterine applied faithfully to the affected parts. This is the simple, cheap and sure way—the way of thousands. Tetterine 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga.

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N. B.—The following schedule figures are published as information only and are not guaranteed.

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9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
7:30 p. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.

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J. O. ATKINSON, ... EDITOR

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OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Paschal

Died, Mildred Alene, daughter of Mr. J. D. and Mrs. Clara A. Paschal, February 7, 1914, after a brief illness, aged two months and 29 days. The funeral was conducted by the writer at the home February 8, in the presence of a large audience and the interment was in the cemetery at Union Christian church. The sad hearted parents mourn deeply the death of their dear little one. May Christ, the healer of broken hearts, comfort them.

P. H. FLEMING.

Riedel

Whereas, our heavenly Father, has deemed it best to call to the great beyond, from this life, and from her sorrowing parents, brothers and sisters, Mary, the little daughter of our beloved teacher, Mr. R. . Riedel, and,

Whereas, we can realize to some extent the grief of the family at the loss of this promising young life; therefore be it Resolved—

That in manifestation of our sorrow we offer to the bereaved family the heartfelt sympathy of each and every member of "Olive Branch Class," in their great loss, and be it further Resolved—

That a copy of these resolutions be sent to the bereaved family, a copy spread upon the minutes of this class, and a copy sent to the Christian Sun for publication.

J. P. DALTON,
BESSIE HOLLAND,
MARY EDITH RAWLS,
J. D. DREWERY, Com.

Barney

Glen Willis, son of J. S. and Alice Barney fell asleep in Jesus at the home of his parents in Clearville, Pa., February 5, 1914, aged 11 years, one month and 24 days. Little Glen was a bright boy, a faithful attendant at Sunday school, studious and punctual in attendance at the public school. He was very industrious for a boy of his age. A short time before his death his father heard him singing (he had a beautiful voice) "Savior Pilot Me Home." On Saturday, February 8th, kind hands and aching hearts laid him in the silent grave to sleep until Jesus comes. Interment in Rock Hill cemetery, Sermon by Rev. W. C. Garland of Cumberland, Md. Genesis 37:30. "The child is not and I whither shall I go?" Rev. D. G. Hetrick and Rev. Mr. Rountree assisted Bro. Garland and spoke words of cheer and comfort to his sorrowing friends.

J. H. BARNEY.
(His Grandfather.)

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SEE ANNOUNCEMENT ON PAGE 16.

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Lawrence, Kas.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble.
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The Advertising Manager of the Christian Sun and the Managers of the Club are occasionally asked whether the Club is simply a theory or scheme, or an actual fact. To this we reply that the Club is the ***greatest*** and most ***significent*** fact in the history of the piano business. Some have asked us whether one hundred people really join and form the Club. To these we reply that more than ten clubs of one hundred bona fide members each have already been duly formed and that the plan has proven so extremely helpful and popular that it now requires from four to five clubs each year. Over one thousand enthusiastic members stand ready to give you the ***benefit of their experience***. Some of these may be ***your*** friends, or people whom ***you*** know. We have printed hundreds of their letters of endorsement in a book and would be glad to send you a copy on request Thousands endorse the plan,--- not a single case of dissatisfaction.

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(Note: Dr. Broughton is a Minister of world-wide reputation, his church in London being, as you probably know, one of the largest in the world. The Player he has is the same as that offered by the Club.)

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MR. & MRS. JOHN A. SMITH, Harrison, Ga.

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"Our Club Piano arrived safe, and certainly is a beauty. It is all and more than we expected. All of the neighbors are delighted with it. Wishing you every success, I remain." MRS. J. A. CANE, Langdale, Ala.

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MISS BETTIE HOLLY, Lincolnton, N. C.

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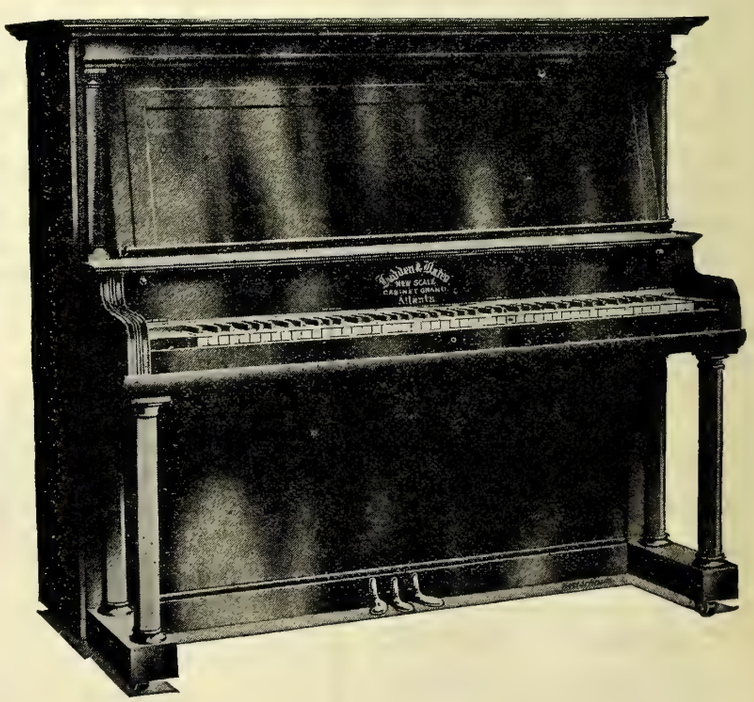

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The Christian Sun

State Library

VOL. 66 ELON COLLEGE, N. C., FEBRUARY 25, 1914 NO. 8

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Increase in Wages

A firm in Chester, Pa., employing a large number of men, has announced that it will pay a ten per cent. increase in wages to every employee who will agree not to use strong drink of any kind. Practically all of the employees have signed the pledge. But if all would abstain from drink throughout the country it would amount to more than a ten per cent. increase in all wages, and employers could well afford the increase. There is nothing that increases the wages and the savings of a country like sobriety and virtue. Strong drink robs labor of its wages far more than all the corporations and close-fisted taskmasters of earth. The whole world of labor and employment would be richer and happier if the saloon were banished.

Adding Victory to Triumph

Wireless telegraphy performed a feat the other day that brings added honors to its inventor, and opens up a new field of service and of safety. A train on the Delaware, Lackawanna & Western Railroad, going at the rate of sixty-four miles an hour transmitted to the New York *Times*, a distance of 125 miles, a message and received a reply in less than six minutes. Following this thirty other messages were sent by the operator on the same train and replies were received. This successful experiment establishes the fact that men while in transit may send and receive messages about business and matters as if at home or in their offices, and should prevent collisions between trains as soon as they have been equipped with a wireless outfit. "For ye shall speak into the air." 1 Cor. 14:9.

Savings Banks

Political economists tell us that there is no surer index of a people's prosperity than the deposits in savings banks. These indicate what the small-holder, the widow, and the wage-earner have over from their current expenditure. If economists are correct we are now in a wonderfully prosperous time, as the savings banks for January did a much larger business than for January, 1913. One savings bank was receiving so much money that it had to limit the amount it would take from any one depositor to $500. For the past few years savings banks in this country have been on the increase in volume of business transacted, and this proves that the masses have learned the lessons of thrift as to material things. A nation's, like an indivuidal's prosperity and permanency, depends, not upon the large things achieved in a moment, but upon the small things earned and saved day by day. "For who hath despised the day of small things?" Zech. 4:10.

Liberty and Union

The widest liberty is not inconsistent with the closest union. Freedom does not signify separation. "Ye shall know the truth, and the truth shall make you free," writes John. And truth means unity, harmony, identification, wholeness. Writing of how the ancient Britons were conquered, Gibbon in his Decline and Fall of the Roman Empire, declares that these people had "the love of freedom without the spirit of union." And this is fatal to any people, church, community or organization. One may and should love freedom, but if one means to be worth while one must cultivate the spirit of union. When contemplating the pleasures of freedom one should bear in mind Psa. 133:1: "Behold how good and how pleasant it is for brethren to dwell together in unity."

The Most Difficult Task

We have no record that Jesus ever wrote a book; but He lived such a life as to cause more books, more good books, to be written than any other person this world ever knew. We have no record that Jesus ever sang a song, but He lived such a life as to cause more songs to be sung than any other person the world ever knew. We have no record that Jesus ever painted a picture, but He lived such a life as to cause more pictures to be painted of Him and about Him than any person that ever lived. And we have no record that He ever smiled or laughed, but He lived such a life as to cause more smiles, and more laughter, than any person besides this world ever knew. Jesus did not laugh in order that we might laugh; but He did weep in order that we might not have to weep. He took on Himself the most difficult task in order that our difficult tasks might be easy. "Surely he hath borne our griefs, and carried our sorrows." Isa. 53:4.

The Compass of Character

"They say the cherry-tree anecdote (in Washington's life) is a myth. Let it go; we do not need it. Washington's whole life shows that he ran his lines by the compass of character." So writes an exchange. Why? Because as a boy of sixteen, and as a man of twenty-five and on, he worked so well and with such accuracy, in the wilderness as surveyor, in the field as soldier, in the capitol as chief-executive, and in the home as husband, that little he did ever had to be undone, or done over for the purpose of more accuracy or improvement. This man wrought well and achieved nobly; but in and through it all he declared again and again that the praise was not due to him, but to the One upon whose benign influence and power he looked and leaned for guidance and wisdom, avowing that he himself was but "an humble agent" in His hands. Like David he insisted, "I will bless the Lord at all times; his praise shall continually be in my mouth." Ps. 34:1.

Religion on Exhibition

At the Panama-Pacific International Exposition, San Francisco in 1915 to celebrate the opening to the world of the Panama Canal, it is proposed to have a great and impressive religious exhibit. The plan is to have a building costing $240,000 inside the grounds in which will be exhibits showing what evangelical Christianity has done for the world, and a hall in which religious addresses and sermons will be delivered each day. On the outside of the grounds it is proposed to erect a large tabernacle for evangelical work, and have meetings conducted by such evangelists as Gipsy Smith, John McNeal, Billy Sunday and Dr. Chapman. Something like this would seem most appropriate for it is certain that no nation, save one dominated and controlled by the high moral ideals of Christianity, could ever have built a Panama Canal. The religion of Christianity, made possible, and that only could have made possible the Panama-Pacific Exposition. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." Psa. 33:12.

Confusion of the Critics

The skeptics and critics of the Bible go a long way to discredit and bring to ill repute that good Book; and repeated failures seem to sharpen their appetite and whet their passion for a new attempt. Through the years there have been those who not only deny the validity of the Gospels, but also question certain passages of Josephus, a Jewish historian of antiquity, which refer to Christ. The passage about which there has been most controversy is that from book 18, chapter 3, paragraph 3 of the Antiquities of Josephus, which reads as follows: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews and of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that had loved him at the first did not forsake him, for he appeared to them alive again the third day as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, is not extinct at this day." Many have argued that this paragraph of the ancient Josephus, who lived and wrote as a secular historian soon after Christ, was spurious, and was an interpolation by some Christian scholar of a far later period. But recently Prof. Harnack of Germany, one of the best known religious critics and historians of our age, has announced it as his opinion, after a thorough examination of the Josephus and other ancient records, that the passage above quoted is in no wise spurious, but is as valid and genuine as any other paragraph of the ancient historian. Possibly the world will yet learn what Jesus meant in saying, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

EDITORIAL

HYPOCRITES

There are two sorts, those who simulate, and those who dissimulate; that is, those who try to make you believe they are that which they are not, and those who would make you believe they are not that which they are. So we have learned in our recent studies of the Sunday-school lessons. And we have learned further, that of all the things our Savior denounced there is nothing about which He used such unrelenting speech and invective as hypocrisy. The very strongest language that the human tongue could utter was that which our Savior employed in describing, and in denouncing, hypocrites. Therefore, of all classes of people in the world we should strive hardest not to be a hypocrite.

In a masterly discourse at Elon College last Sunday evening Dr. Martyn Summerbell called attention to the fact that *hypocrisy* means *acting;* a hypocrite then is an actor, one who acts a part, without actually being what one is acting. It comes readily to thought, therefore, that there may be two sorts of actors; those who act to make you believe that which is untrue, and those who act to conceal what is true. This is as we have learned from our recent Sunday-school studies—simulation and dissumulation.

If this study is worth anything it convinces us that there are those in the world, many of them around about us, who, professing a fear that they will be called hypocrites, cover up what they really are, and make you believe they are that which they are not. They are better than they would have you believe they are. They take their stand with the world, with the wicked, with the wayward; they set themselves in opposition to the church, and will neither unite with the church, nor make open confession of Christ. Yet, in heart and soul, if their deep secret were known, they wish the church well, they love its precepts and its teachings, they hear the gospel with silent satisfaction and inward acquiescence. There is just one fault in them: they are hypocrites. They are trying to make believe they are bad when they are not; trying to hide under a bushel and obscure from the world the inner desire of their hearts, and the deep longing of their souls. They dissemble, they feign, they counterfeit. They hand out a spurious coin when it is just as easy for them, much easier in truth, to hand out the pure gold of an unadulterated deed. They are their own worst foes. Professing a fear that they will be called hypocrites, they become the most stubborn and unrelenting hypocrites—professing to be against the church and Christ and righteousness when at heart they are not. With this fact in view our Savior, in closing His discourse to and about hypocrites used those immortal words which ring out to all the ages, "Everyone who shall confess me before men him shall the son of man also confess before the angels of God." That sublime climax declared that there were hypocrites whose hypocrisy consisted solely in the fact that they would not confess Jesus the Christ openly and with their mouth, when at heart and soul they knew well they ought to confess Him. Their conduct in the matter of not confessing Him belied their inner belief, covered up from the world that which was really and truly within, created an impression upon other minds that the inner man was different from what it really was—and that is hypocrisy also. One does not have to hide a moral canker, putrefaction, corruption, in order to be a hypocrite. One may play and be the hypocrite equally as well in hiding a piece of gold or a diamond or any other precious metal. It is as dangerous and as deadly to cover up and to feign and to counterfeit that which you really are, as it is that which you are not. Our Savior made no distinction; but called upon men everywhere to repent, believe, confess. With the heart man believeth; that is only part. One may do that and yet share the same trait with Satan, for the devils believe and tremble, we are told. But, and here is the whole matter, with the heart man believeth and with the mouth confession is made unto righteousness. Don't be a hypocrite of either kind. There is nothing to be gained by it, in either case, here or hereafter.

WAKING UP A CITY

On last Sunday, February 22, "Billy" Sunday, ex-baseball player, closed an eight weeks' revival in Pittsburgh, Pa. It is doubtful if any city in modern times has had such an awakening. Pittsburgh has a fame, nation-wide, for its moral depravity and religious indifference. It has furnished more scandals in high life of recent years than any city of its size in the whole country. Into this chilling and unfriendly atmosphere Billy Sunday, with his ten associates, went two months ago and began a work that no man could foretell the results of. But it has been wonderful in the extreme.

It is claimed that a count was kept and that 30,000 professed faith in Christ as their personal Savior. Every daily newspaper of the city carried in full the sermons every day. At night and every afternoon he spoke in an auditorium that seated 15,000 people and it was crowded to over-flowing and thousands were turned away. In fashionable clubs, in dives, saloons and gambling dens Sunday's sermons have been the theme of conversation, and all alike have felt the influence of the gospel message. Saloon keepers declared that if the meetings continued much longer they would be put out of business, and all suffered considerably a falling off in patronage. Dives were broken up, saloons were deserted, cesspools of sin were cleared out. Millionaires, lawyers, bankers, Protestants and Catholics by the thousands swarmed to the meeting place, and accepted the teachings of this strange and wonderful man.

We may, or may not, like Billy Sunday's methods, but that God is using this man to good can hardly be doubted even by the most skeptical.

The gospel has not lost its power. It never will lose it. When it is presented in such way that men can lay hold of it, it goes home to the heart and does its intended work.

This world of sinful and sinning men and women is to be reached and redeemed by telling the gospel story in its strength, power, and simplicity.

PROHIBITION THAT WILL PROHIBIT

The Executive Committee of the Anti-Saloon League of North Carolina, in session recently, decided to carry the fight further for prohibition in this State. The Committee was of the opinion that shipment of liquor into the State has more to do with rendering invalid the prohibition law than any other one thing; therefore, pass a law which will not allow liquor to be shipped in. The Webb law (national) permits this, and the railroads will not haul liquor into territory which has been forbidden by law—says the Committee. Some counties in the State already have such a law and it is proposed to make this apply to the whole State.

Whether this is wise or unwise remains to be seen. At any rate the majority of the Committee voted to try chances on it, and to wage the battle. Following are the resolutions which were adopted and for which the fight before the next Legislature is to be made. It is well enough for SUN readers, whether they agree or disagree with them, to read carefully and weigh them to see whether they should or should not be enacted into law:

"Whereas, We believe that a Virginian has no more right to sell liquor in North Carolina than a North Carolinian, and that it will help the State-wide prohibition fight in Virginia to prohibit sales in the State by Virginians; and

"Whereas, We believe that it is the duty of the State to act as a guardian for the children and mothers of the State and for the generations to come, and that under this guardianship the State ought to do its utmost to stop fathers from drinking; and

"Whereas, The Baptist State Convention, the Conferences of the Methodist Episcopal Church, South, and other churches in the State have memorialized the General Assembly of 1915 to pass an act prohibiting the delivery of liquor within the State; and

"Whereas, The reports coming to us from the eight counties where such prohibitory laws now operate are that the law is a success; and

"Whereas, Evidence comes to us to show that the blind tigers and liquor drinkers have joined hands to destroy the effectiveness of the Search and Seizure Law; and,

"Whereas, There is a great demand from all over the State for this legislation; now, therefore, be it

"Resolved by the Executive Committee of the North Carolina Anti-Saloon League—

1. That we, in harmony with the action of the churches above referred to, declare ourselves in favor of the passage of an act by the next General Assembly to prohibit the delivery of liquor in our State for beverage purposes; that we request the citizens of the State in every voting precinct to call upon their candidates for the General Assembly to declare themselves on this question, and we urge the Christian voters to see to it that such members of the General Assembly are elected as will stand for this measure.

"2. That we instruct our superintendent to so organize the State and carry this campaign into all the counties as that we shall be assured of the passage of this measure by the next General Assembly.

"3. That we endorse the action of the Central Committee taken on December 31, 1913, calling for a fund of $15,000 per year for the next five years to carry on our prohibition work."

"GO-TO-CHURCH SUNDAY"

Whatever may have been one's scruples, in the matter of observing "Go-To-Church Sunday," all must admit now that the initial step was more than successful, and gives promise of greater things to come.

The committee who had the matter in charge in Chicago spent only $100 in its campaign of solicitation and advertisement, yet it is claimed that a million people crowded the churches of that city on the day appointed, the like of which had never been seen by the oldest inhabitant of that town. It is reported that the attendance in Brooklyn, N. Y. churches went from a normal of 300,000 to more than half a million. In Baltimore the increase was 50 per cent., and in Pittsburgh, Pa., all the churches had overflowing audiences. In Boston, Washington, and other cities the increase in attend-

ance was enormous. Many places are yet to try the experiment.

This should be only a beginning. Ministers and officials should take courage from the success achieved, and now make a wholesome effort to make the results permanent. The grand object of the day will only be achieved when every Sunday is made go-to-church day. And this may be done by co-operation, solicitation, and proper concern on the part of those who do attend for those who do not.

NOTES AND PERSONALS

—New subscriptions are coming in, but not as rapidly as we would love to see. Some of the pastors are doing field work we unedrstand and will come across with their number by April 1st.

—Rev. George D. Eastes, pastor, is conducting a series of evangelistic services in Third Church, Norfolk, Va., of much interest. Large audiences are in attendance and much good is being accomplished. The church held a mass meeting last Sunday afternoon the subject of which was, "'Popular Amusements."

—Dr. Martyn Summerbell of Lakemont, New York, delivered two sermons before students and the public at Elon College last Sunday that will bear fruit in time to come and yield results in life and character that will be permanent. They were utterances such as could only come from a heart close to God, and a mind skilled in the arts of infinite research, pains-taking preparation and eloquent delivery.

—*Greensboro Daily News,* February 24: "A congregation that taxed the seating capacity heard Dr. W. C. Wicker, of Elon College, deliver a strong sermon at the Masonic and Eastern Star home Sunday afternoon. Dr. Wicker, in addition to being a well known minister, is assistant grand lecturer of the Masonic order of North Carolina and is recognized as the biggest authority on Masonic law in the State. Dr. Wicker preached an eloquent sermon from first Peter, 5th chapter and 7th verse."

—Rev. B. J. Earp sends check for six new subscribers, all paid up for the year, and two renewals for the year. "I want to see THE SUN remain at its present size and form." Thank you, brother. If all the pastors will do as Bro. Earp is doing THE SUN will not only remain as at the present, but will be improved. It is easy to get new subscribers to THE SUN when the pastors will do some personal work in its behalf—really take the matter to heart and go after the subscribers in a thorough and business-like manner.

—One of our most intelligent and interested laymen sends three new subscribers with the cash, and closes with this note: "I hope to interest others. It is mortifying to me that our membership takes so little interest in supporting our church paper." It is not only mortifying, it is humiliating to some of us, and we wonder after all if the editor himself is not to blame? We are beginning to think so. There is a reason somewhere, and we trust that the brethren will find that reason by the time our Convention meets the last of April, and express it openly, freely, and frankly.

—We regret exceedingly that the Annual has been delayed in publication this year, but we hope to have ready now before another issue of THE SUN is due. Our House has been crowded with work and jobs have been furnished as rapidly as possible. When we were building our Publishing House we were not sure about getting the work to do. Now we are driven to make more room, add more mechinery and do more work than we have been able to do with our limited space and equipment. Builders are this week engaged in clearing away partitions and adding four more rooms to our floor space for machinery and equipment.

—Rev. Carlyle Summerbell, D. D., leaves Fall River to become pastor of the Christian church at Wolfboro, N. H. And those Fall River people are certainly reluctant to give up our delightful and hilarious brother. From *The Evening Herald* of February 21, we learn that strong efforts were made by the church and people of Fall River to retain him, and that twenty-four of the clerical and lay friends gave him a dinner at The Wilbur last Friday night at which many words of sincere regret were spoken and ties of tenderest friendship were assured. Dr. Summerbell is evidently popular and leaves Fall River on his own motion.

—Dr. Warren H. Denison, pastor of the First Christian Church of Norfolk, Va., has been elected President of the Seaside Chautauqua and School of Methods of the Christian Church, and is at present diligently engager in preparing the schedule for the approaching assembly, which is to be held at Virginia Beach, a great Summer resort on the Atlantic coast, not far from Norfolk, the last week in July. He announces among the talent engaged Drs. Staley, Morrill, Burnett and Mr. Herman Eldridge and probably two members of President Wilson's cabinet. The assembly should be an assured success from the start.—*The Starkey Seminary, February 1914.*

NEWS AND VIEWS

—Easter falls this year on the second Sunday, 12th of April.

—On February 1, by report of a charity organization, there were 325,000 men out of employment in New York City.

—The Japanses government has adopted a budget of $62,000,000 to be spent in five years in expanding its navy.

—Mexico is indeed in a bad way, its warfare now being conducted seemingly among bandits and incapable leaders.

—President Wilson has appointed Ex-Governor Gleen, of this State, to be a member of the International Boundaries Commission. The salary is $7,500 a year.

—U. S. Senator Bacon of Georgia died in Washington Saturday, February 14, after a brief illness. He had been Senator for 18 years and was a man of great ability and influence.

—President Wilson has nominated Solicitor W. C. Hammer, of Asheboro, N. C., as marshal for the Western District of this State. This appointment came after a rather prolonged and bitter fight.

—The new Federal Reserve system of banks will start out with a membership of 7,500 banks which have expressed their desire to come in and accept the terms of the newly adopted national banking law.

—Not long since you were wishing your neighbors, and all those around you, a happy new year. *The Youth's Companion* very persistently rises to enquire what you are now doing to carry your own wish into practice by making those around you happy.

—The women are getting ready to vote in the coming municipal election of Chicago. On February 3, 150,000 registered, in some wards there being more females than males registering. "No objection was made by any woman to telling her age."

—The Treasurer of New York State, Mr. John J. Kenedy, committed suicide last Sunday. His acounts are said to be straight, but he had been served on Saturday with a summons to appear at an early date before the grand jury for investigation.

—John C. Wells, Jr., a Christian Scientist, of New York, allowed his 20 months old child to die from diphtheria rather than have medical aid. His older sister was allowed to continue in school, as a result of which seven of her class-mates were stricken with the disease. Both the father and the Christian Science "healer" have been arrested and put under $1,000 bail for criminal neglect and mal-practice.

—After March 1 no more liquor will be sold on any trains on the New York, New Haven and Hartford Railway. The great Pennsylvania system discontinued the sale of liquor on all its trains some months ago. Our southern railways had already led off in this good practice, and in a few years, it seems safe to say, no railroad will allow spirituous liquors sold on its cars.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. J. O. Atkinson	10
Rev. H. H. Butler	6
Rev. R. F. Brown	3
Rev. A. T. Banks	2
Rev. L. I. Cox	29
Rev. W. G. Clements	2
Rev. J. S. Carden	13
Rev. J. D. Dollar	5
Rev. B. J. Earp	21
A Friend	2
A Friend	3
A Friend	1
A Friend	1
A Friend	3
Rev. Jas. L. Foster	1
Rev. Stanley C. Harrell	6
Rev. J. W. Harrell	2
Rev. W. D. Harward	1
Rev. J. W. Holt	5
Rev. I. W. Johnson	9
Rev. L. I. Johnson	1
Rev. J. Lee Johnson	60
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. W. S. Long	3
Rev. A. N. McAbee	1
Rev. J. F. Morgan	2
Rev. N. G. Newman	1
Rev. C. E. Newman	3
Rev. J. U. Newman	4
Rev. J. W. Patton	6
Rev. C. C. Peel	7
Rev. H. E. Rountree	8
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
H. S. Smith	1
Rev. W. W. Staley	3
Rev. T. W. Stroud	1
Rev. G. R. Underwood	3
Rev. W. L. Wells	5
Rev. J. D. Wicker	2
Rev. W. C. Wicker	19
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	293

THE CHURCH AND SOCIAL SERVICE

BY PRESIDENT W. A. HARPER, LL. D., ELON COLLEGE, N. C.

[Delivered at the annual celebration of the Inter-Church Association, City Hall, Greensboro, N. C., February 8, 1914.]

WE cannot comprehend the problems of our own age unless we weigh them in the light of the problems of other ages and recognize a growth of humanity parallel to the growth of the individual and understand how the problems of life change from age to age. A cursory glance over the previous achievements of our faith will reveal that the Church has always been adequate to meet the demands upon it with a full solution. In the first century, for example, the problem for the Church was to settle the question as to God's nature. Polytheism was all but universal. Not only were there national gods, but gods for each city, each ward of each city, and each household of each ward. Only in Palestine was the true God worshipped, and even there partially. The Church adjusted herself to the situation and succeeded in teaching the world that God is one, that He is love, and that all men are His children. Some of their debates in council seem to us ridiculous in their hair-splitting distinctions, as when they contended over Homoousian and Homoiousian, but they had a real meaning to them and assisted in giving the correct answer to the all-important problem of that age.

Then came the question as to what man's nature is. In the first century, and in this century too, among those who have not imbibed the spirit of Christianity, there was no recognition of man as man. There were Romans, Greeks, Jews, Gauls, Teutons, Ethiopians, but no man. "In Jesus Christ all are one—Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bond and free," declared Paul, but it took a long time for humanity to learn that lesson, which now no Christian doubts.

Then followed the question as to how a sinful man can be restored to His Father. The Roman Church said: There is only one door, through the Church; and the price must be paid, in penance here or purgatory hereafter, or a man may compound for it, get absolution—which is not permission to sin, but relief from penances and purgatory. The Reformation, under Luther's leadership, protested against this awful practice. Its answer was that now accepted in all orthodox churches, to this effect: Every man is a son of God and has the privilege of standing directly in the presence of his loving Father, who will freely forgive him without money or price.

These three problems were necessarily antecedent in their solution to the great problem that now confronts the Church—the brotherhood of man in its practical application of life, or what we frequently call Social Service. Nobody to-day doubts that men constitute a common brotherhood, but we have not solved the problem as to how they shall live as brothers in human society; yet we are endeavoring with all our hearts to solve it. One who undertakes to investigate the plans that have been suggested in the endeavor to solve this problem is almost bewildered by their multiplicity, but rewarded gloriously by their sincerity and hopefulness. The literature of the present age is literally saturated with desire to attain social betterment. Workmen with grimy hands, women with the struggle for existence almost crushing them beneath its weight along with women of culture and leisure, great scholars and leaders of thought along with the walking delegate and partisan zealot of a special class, are largely engaged in the quest for the solution of this problem.

Any one who has looked into the various schools of thought now grappling with this question has been able easily to distinguish broadly two opposing attitudes with reference to approaching it. The first of these has regarded social service as a human problem simply, and has not felt the need of taking religion into account in solving it. They have distrusted the Church and preferred that it let them alone. They believe that the creation of wholesome moral and physicial canditions, with opportunity for intellectual and social diversion will uplift the race, and resent it if religion is obtruded. The social settlement workers, whose creed this is, have done a vast deal of good and deserve commendation, but the verdict of history is against them. They are working on the surface, not at the center of the problem, and they will never solve it, but, inasmuch as they do not wage war on the Church, they must be encouraged to do all they can, because they are, so to speak, preparing the way for the real solution.

There are, however, others workers for the solution of this matter who not only wish the Church to let them alone, but who even engage in combat to keep the Church from participating in Social Service. They are the Socialists and expositors of revolutionary principles under many names. These do not hesitate to declare that the Christian religion must be overthrown, if man's brotherhood is ever to be realized. "This revolution," says Bebel, "differs from all its predecessors in this, that it does not seek for new forms of religion, but denies religion altogether." Another says: "It is useless blinking the fact that the Christian doctrine is more revolting to the higher moral sense than the Saturnalia of the cult of Proserpina could have been to the conscience of the early Christians." And a third declares: "Social democracy turns against Christ and the Church because it sees in them only the means of providing a religious foundation for the existing economic order." It is useless to say to these misguided, embittered zealots that no society has ever yet been able to survive the loss of faith in its gods, unless there came with this loss a compensating faith in a higher type of God. You could tell them of the decay and crumble of Greece and Rome and other societies due to loss of faith in their gods and they are deaf. They are the emissaries of Beelzebub, and must be dealt with as such. They offer us no possible source of assistance in the solution of our problem, unless it be to nerve us to be more anxious in our endeavor to solve it.

The second attitude to the problem of Social Service is that it rests for its sanction upon the Christian religion and that it cannot be solved satisfactorily unless that religion shall lead in its solution. Those of us here tonight believe in that proposition. We know that man's brotherhood, the doctrine underlying all Social Service, is distinctly a contribution to society of the religion of our Christ, and we know that the idea can be worked out only when His Spirit leads in human hearts. He who declared that our Father is interested in sparrows and has all our hairs numbered and who made the test of His fellowship that His followers should help their fellow men, surely He is the Captain of man's brotherhood, and the beauty of it is that we can have Him "even unto the end of the earth."

His followers, however, have advocated many methods of dealing with this question, and are today advocating them. Some feel that Christian communism as practiced by the early Jerusalem Church should be the ideal toward which the Church should work, and that *was* a beatifical scene, the spontaneous outburst of the heart in response to a new and vital experience. There is no evidence, however, that the practice ever became general and the principle of private property is recognized in all the epistolary literature and particularly in the injunction so often repeated therein to give to the cause as God has prospered us. The practice of the Jerusalem Church in this regard bankrupted it, and the other churches were constantly taking offerings for its support. Further, if all the Christians were to practice Christian Communism, they would not be solving the problem of Social Service, but running away from it.

Christian philanthropy is a method zealously advocated by other Christians, and surely we need more of it. It will do the Church good—it will do the philanthropic soul good—but it is in itself not a solution of the problem we face. Men have been known to give to a man just to get rid of him and be allowed to go on with their own work, without considering the consequences of the gift. This is not scriptural giving which first requires the giving of self. We have learned from bitter experience that promiscuous giving often breeds beggars and encourages crime.

The institutional church came recently, a perfect bee-hive that of human effort for the elevation of men and the betterment of life and society—a grand idea this—the answer of the Church to the criticism that all it cared for was money for its own perpetuation, an answer that none could doubt. The best thought of the greatest minds has been devoted to working out this idea, when lo! it was soon discovered that certain families were communicants of more than one institutional church and prospering accordingly.

In most recent times the Inter-Church Association for Social Service has come into being and, as in your city, is doing a splendid work of uplfit and betterment. Such an organization not only dispenses charity, but seeks employment for the down-and-out, protects the innocent, sees that the laws bearing on the moral life are enforced, and creates a wholesome public opinion for righteous living. It does not dispense with Christian philanthropy or the institutional church, but makes both more effective and efficient, and achieves results which they could not even contemplate striving for.

But all these methods are secondary to the real work of the Church in respect to Social Service. They are but methods of applying power, the belting of Social Service, as it were, and not the real power. What the world needs is not social therapeutics, but social bacteriology and social hygiene. In these organized efforts we are concerned with effects and not causes. We must treat the "cases," to be

sure, but the surest method of solving our problem is to cure the case before it develops, to prevent its development.

I can illustrate what I have in mind by citing the experience of a great institutional church in the heart of London. It had millions of money and was reputed to be doing a great work. Its spiritual tone was low, however, and its great auditorium room was almost empty. The pastor decided that the church was not to cease its social servcie work, but to do spiritual work also, if it met its full obligations. He and a few of his assistants began to pray and work for the conversion of the worst man in the church's social service list. It was not long before the congregation began to grow. This man himself came and sat on the back bench. Then he drew nearer. One morning he professed faith in Christ and that evening desired to be allowed to give his experience. That was the beginning of a new era in that church. And so it will be in every church. We must not neglect our social service work, but we must recognize that it is a secondary work, a by-product, which will be generously, joyously cared for by the Church, if its spiritual condition is what Christ wished it should be.

The Church and Social Service—a grand theme—but the real business of the Church is spiritual, the generation of spiritual power, that men's hearts may be reached and real solution be given the problem of human brotherhood. We cannot regenerate socity by gifts or by creating wholesome physical and moral and intellectual and social conditions only, but by bringing into individual lives the Light that lighteth every man that cometh into the world and by giving to that lighted life the saving power of Jesus Christ. Let the Church do social work in all manners possible, but let her not forget her spiritual mission, without which all her social machinery will prove inadequate to save a single soul.

THE ELON COLLEGE ALUMNI BUILDING

[The Starkey Seminary, Lakemont, N. Y., Feb., 1914]

Elon College, in North Carolina, which was established in 1888, has made an enviable record in its first quarter century.

At its foundation a site was chosen in the open country far from the madding crowd, and in the midst of an oak forest, where the college could have assurance of perfect liberty in its development, and of controlling its own associations. The campus was laid out, a plan adopted for the growth of a thriving village in the future, and by courtesy of the Southern Railway a station was arranged for, with the title of "Elon College," and the station itself and its appurtenances soon took visible shape and form.

While all this was in progress, the college building was under construction; the brick for the main building was made from clay excavated on the college properties, and was burned on its own grounds by help of firewood chopped from its own trees in the work of clearing the site for the masons and carpenters.

From this humble beginning the growth of the institution has been remarkable, in the number of its students, in the college spirit, which has been engendered, in the high standard of its scholarship, and in its successful training in Christian character. At this time Elon College holds a leading place among the progressive educational forces of the South.

A year ago last June the Trustees of the College were facing the problem of having more students than could well be housed, and they decided that it was imperative to construct more dormitory space for men, and to give them a gymnasium that would stand comparison with the facilities for physical exercise enjoyed by other schols. But at that time there were no available funds in sight which could be used for such a purpose, for the college had just completed its great canvass for increase of its endowment by the amount of $50,000, which had been brilliantly successful, but which left the necessity for a breathing spell before launching out into new enterprises. And yet for all that, there were friends of the college who insisted that this was the time to act, and who were so confident of the future that they were willing to advance the necessary cash and to wait for time to bring about their reimbursement. Under their inspiration the Trustees voted to proceed with the new building, and had it completed before the next Annual Meeting, which occurred last June.

The edifice is commodious and convenient. It is built substantially of brick, has four floors, all of which are occupied, and contains a modern gymnasium, which is elaborately equipped; rooms for laboratories, a spacious vault for the college records and valuables, and twenty-two rooms for students on each of the two topmost floors. The cost of the structure and equipment was $26,000, and it is estimated that if built anywhere else, and under prevailing industrial conditions, it would probably have cost $50,000.

It has been stated that the cash for the erection of the building was borrowed, and that time was relied on as a factor in finally meeting the charges. But last June an unexpected situation developed, and a way has been opened to provide the cost of the building and relieve the college from the burden of the standing indebtedness. This way involves a story that is well worth the telling, and which Pres. Harper unfolds in the Alumni Building Number of the *Elon College Bulletin*. We will condense some of the principal features of the narrative as they are reported at length in that excellent publication.

It appears that the last Graduating Class of Elon College, eleven in number, on May 31st, 1913, their Class Day agreed among themselves to institute a custom, which they hoped would be followed by subsequent classes, of each member subscribing the sum of $100, to be paid in ten equal installments as to principal, and to bear interest at six per cent., so making a total subscription for each member of the class of $133, with the provision that the money so contributed should be paid into a fund to be established as the Alumni Association Fund, and the same to be used for such objects as the Alumni Association and the Trustees of the College, acting together, should from time to time determine. Very naturally when this generous proposition was reported to the Trustees they readily consented to the creation of such a Fund.

But, as large oaks from little acorns grow, it so fell out that the generous impulse of the Class of 1913 was destined to work out results that were not anticipated. As Pres. Harper well states the case, "This devoted band of Alma Mater's youngest children could not foresee the consequences of their generous beginning, nor predict the resultant of spiritual forces evidently at work in the hearts of all the sons and daughters of the college."

At the Commencement in June the Alumni assembled in the Gymnasium of the North Dormitory, where ample seating facilities had been provided. Nearly every class was represented, and in some classes there were several members. A general feeling pervaded the Association that the youngest class could not be permitted to monopolize the generous spirit of the old student body. It was also apparent that if the old students followed the lead of 1913 it would be easy for the Association to assume the obligation for the cost of the new building. Remarks were made along this line by prominent members of the Alumni, and the sentiment was clearly all of one part—to take hold of the matter and do it at once. Accordingly a resolution was presented and "hilariously" adopted to the effect that the Alumni Association commit itself to the privilege of paying for the new building and its equipment, and asking consent of the Trustees for the opportunity, and for the structure to be known as the Alumni Building.

And so the necessary committees were constituted, and arrangements have been made to secure a complete canvass of the graduates of Elon, and of those who have been students, but who for various reasons did not graduate, yet whose loyalty was not to be questioned nor whose willingness doubted. It is now accepted that by Commencement of 1914 a sufficient number of pledges will be obtained to cover the entire $26,000, and so have the new building free and clear of all indebtedness.

Our school extends its hearty congratulations to Pres. Harper and his associates on the faculty, to the Alumni of Elon College, and especially to the Class of 1913, which set the ball rolling, for their splendid enthusiasm, and for the assurance of the early fruition of all their ardent hopes.

It only remains to be said that the *Bulletin* of the College, which tells this story in extended form, is a gem in its literary and artistic form, and will be circulated as a lasting memorial of the eager and enthusiastic loyalty of Elon College Alumni.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

There may be snow in the air and ice on the ground in January and February, but there will be none in the latter part of July and you will want to be enjoying the fine ocean breezes, a dip in the rolling ocean, and a stroll along the beautiful Virginia Beach from July 20 to 26. But these are only a part of the good things that you will be able to enjoy there. It will be fine to meet our brethren there from different states and sections and to spend the week in unhurried fellowship with them. But above all will be the splendid program that you will have the privilege of listening to. From every side come words of approval of the program that we are to have there.

Another "attraction" that will help to draw you there is

President W. A. Harper, LL. D.

Dr. Harper is an attraction, for all you will have to do is to see how many people he has attracted to Elon College, and how many friends he has drawn to that institution. He has accepted a place on the program and will give an address on Teacher Training. He is the Teacher Training Superintendent of the Christian Church and member of our Sunday School Board. He will give two addresses on Christian Endeavor. He has been for years one of the widely known Christian Endeavor workers. He has been State President, chairman of the State Executive Commitee, and is one of the most profitable Christian Endeavor speakers you will wish to hear.

WARREN H. DENISON, President,
S. M. SMITH, General Secretary.

President W. T. Walters writes that Mrs. F. Bullock, Waverly, Va., has been elected by the Executive Committee as Superintendent of the Cradle Roll department to succeed Mrs. J. L. Foster, who resigned recently. Mrs. Bullock's timely talks in THE SUN on this important work leads us to believe that she will fill the place most acceptably.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

There is a widespread notion that the Protestant Church is not making gain and that this country is in danger of going to the bad by a sort of arithmetical progression. But the report of Dr. Carroll for 1913 is re-assuring. There has been an optimistic gain over 1912 of 1409 ministers, 1594 churches, and 618,000 members. Such figures indicate a healthy growth of Protestantism and prophesies a growing future for the church in this country.

The increase in benevolences, in contributions to missions, the Laymen's Missionary Movement, the advanced activities in Sunday school work and Young People's societies, all indicate hopeful prospects for the church.

The Y. M. C. A. counts all who attend the building in all its departments of work and counts them every time they enter the building and thus makes us its table of men reached by the Association. If this method were applied to the church it would show a great increase in attendance over the years to which men point us to show that the church is losing its hold upon the people. They will tell you what large congregations used to attend church and how everybody used to sing and lead in prayer. I can remember forty years myself. Thirty years ago there was no church in Suffolk that had preaching twice every Sunday; now there are six churches that have services twice every Sunday. Then the Sunday schools were small. Our Christian Endeavor Society is as large as our Sunday school twenty five years ago. There is one class now as large as the whole school was twenty years ago. Now we have Sunday school, Christian Endeavor, three Missionary Societies, Willing Workers, besides regular services. Some go to one or two of these meetings; some attend all; but if they all went to the preaching service the congregations would be larger in proportion to population than ever in the past. Some take special interest in one department; others in several departments; yet others in all.

There never was a time when so large a percentage of our American society attended church; there never was a time when the numbers that take active interest in church work was so large; there never was a time when so many give and give liberally as at the present time; and there never was a time when the standard of Christian life was so high.

This is not an attempt to prove that the church is what she ought to be and could be; it is not even claiming that the church is in a position to congratulate herself upon her life and conduct; it simply controverts the notion so wide-spread as to discourage many. There is a steady gain to Christian forces as seen in the temperance progress, political standards, and business methods. People call roads bad that they once called good; they will not wear clothes that they once felt dressed up in; they will not live in houses, or worship in churches, or send their children to schools they once considered fine. The fine hotels of other days are boarding houses now. Ideas have changed. Living has changed. Music has changed. Worship has changed. Business has changed. Streets have changed. But who wants to return to the old ways? Who would go back next Sunday to worship in a church without a stove, without hymn books, without an organ, without a carpet; in a word, without comfort? The whole congregation would sing, "No, not one."

We are growing better, but we are growing too slow; the kingdom moves, but it drags in its motion. The Captain of our salvation leads the redeemed hosts and He never turns back. He will go faster, if we follow. Quicken your step and do not tell us we are going backward.

W. W. Staley.

TWO MASTERFUL DISCOURSES ON FAITH

Elon audiences are accustomed to great preaching. The regular pastor is an ideal College preacher and always uplifts his congregation. So do the visiting brethren who come our way. We never listen to a poor sermon here, and all ministers are sure of a respectful, prayerful hearing by the worshippers at this place. In all these respects the two great discourses of Dr. Martyn Summerbell on Washington's Birthday treating of faith were most fortunate—great discourses, uplifting, heard joyously and with prayerful attention.

The discourse at the 11 o'clock hour treated of the Faith Divinely Simple. No outline can do it justice, but since it is to be a portion of a forthcoming volume on The College Man and His Faith, it is not proper to print it in full, we must do the best we can by this great sermon. The speaker first adjusted himself to the troublesome problems of the early churches, which he showed to be troublesome solely because the early Christians did not understand the faith in its simplicity—a condition which today divides the followers of Christ into hostile factions and warring camps.

Dr. Summerbell made it plain that he was not objecting to the warfare of the Church wtih the world nor pleading for a tranquility brought about by compromise with evil, because we are in the Church militant here and the Church must fight sin without quarter.

He dealt false faiths and man-made religions a powerful blow. We must not be misled because some provision of these false systems satisfies a human want, he declared. Such satisfaction does not warrant their existence, but makes it all the more incumbent upon those who have the real comfort to impart it to others.

Mormonism and Mohammedanism, so closely akin in their degradation of woman, were shown to have elements of truth in them, but so interwoven with error as to render them enemies of human life and progress, and we know that these two faiths are impostures by their errors and inconsistencies. They are miserably complicated, whereas the divine faith is divinely simple. "And so today, whenever a false gospel stands before the true gospel the true gospel will be simple, and the false gospel complicated; the true gospel will show consistency with itself and with the nature of things, while the false gospel will display a congeries of inconsistencies and absurdities; the true gospel will commend itself to rich and poor, to the learned and the unlearned; in other words, to all humanity, while the false gospel will make its appeal to cliques and castes, and to the prejudices of class distinctions."

Roman Catholicism in history and in present day reputed intention was branded as a false man-made faith, without definite mention, when the preacher gave utterance to these poignant phrases: "It is a sinister token when any religious organization, known as such, thrusts itself forward into the arena of public life, and attempts to manipulate the currents of political favor. When any religious body assumes an attitude like that it gives warrant for the conviction that it cares less for the public welfare than for its own sectarian advantage."

He then spoke tenderly of the simplicity of the Christian faith, free from error, from ritual, free from artifice, divinely simple in its tenets, its sacraments, its ordinances, its plan of salvation—simple also in its doctrine concerning the ministry. The true gospel does not represent common men as earthen vessels and ministers as fine porcelain hand-painted by the cherubim, but regards all men as sacred and holy exactly in proportion to their efficiency in Christian service.

The theme of the evening service was the Faith in Sincerity, based on Romans 13:7. The speaker proved that Christianity, if sincere, should render a man a better citizen, because "the state is God's expression of order in spiritual administration."

Sincerity requires a man to be honest and straightforward in his profession. He should not confess to faith in Christ, if he has it not. He should not hesitate in humility to give expression to his lack of faith, if such be his misfortune, for that shows he is in line to know the truth, and manliness demands that. Manliness abhors deception of every kind. Prevarication, subtlety, deceit, all are beneath manhood, and if anywhere in the world a man should seek out the honest sentiments of his soul, it is when he places his hand on the altar of the living God."

We must not expect all Christians to be of the same pattern. God respects our individuality, and there are so many types of Christian surely as there are flowers of the garden, and more. One group of Christians is mystical, another is active, a third is philanthropic—others are intensely emotional, others self-controlled—all are good Christians; earth and heaven have need of them all. These differences are fundamental and natural and—eternal. We must therefore not try to ape that ideal good man we know, but under Christ's leadership sincerely to strive to do His will, for to do otherwise is to be a hypocrite.

There are two types of hypocrite—the man who represents himself to be worse that he is, and the man who pretends to be better than he is. There is hope of the latter, for his ideal at least is keener scented toward the right. What he needs to do is to make his outward standard an inward reality, which he can do only by taking Christ into his heart.

The sincere man must give expression to his faith, else he will be depriving the world of his possible contribution to moral progress. He must put his religious principles into practice just as powerfully as the business man does his business notions, else he will make no progress. There is no place for the secret believers, the nothingarion, who is no better than a pagan. And the beauty of it is that just as soon as a man begins to live up to the faith he has, he begins to grow in faith. Suppose he says he believes in God. Let him live up to it. Soon he will be believing in Christ. Let him live up to that. Then it will not be long before he is believing also in the Holy Spirit. Sincere faith is always simple and then progressive.

"And so I am urging upon all absolute honesty of faith. Fear not to confess and live that you believe. Render to all their dues: to God worship; to your neighbor, your influence, which may help him to higher hope; and to yourself all the joy and promise of the gospel, with its far-reaching perspectives, which open toward the blissful ages of the heavenly life."

Dr. Summerbell is this week lecturing for four successive days on the Protestant Reformation in France.

W. A. Harper.

WINCHESTER LETTER

Charlottesville, Va., Feb. 20, 1914.

Dear Brother Atkinson:

I am here on my way home from the Virginia State Sunday School Convention. It was a great Convention, with the largest delegation that has ever attended one of its sessions.

I shall not write of the Convention, for others will doubtless do that. We had more people present than we have ever had at any previous session, but as I looked over the small delegation from our church, I could not help thinking what an opportunity our church is missing by not entering more largely into movements of this kind.

There are three distinct advantages that will come to our church through this co-operation.

First, the larger vision of our opportunities and responsibilities. When we confine ourselves to our local work, we fail to a great extent to come in contact with men who have had their visions enlarged by doing nation-wide or world-wide work. Attendance at these great interdenominational gatherings will bring us in touch with these leaders who are masters in their various fields and we go back to our tasks filled with a desire to do greater things.

The second advantage is that of learning new methods. We read about this or that method that has been tried in the Sunday school, or some other branch of church work, but it is not like coming face to face with those who have tried them. Much is to be gained from the experience of others in all lines of church work.

The third advantage is that it helps our church to become better known.

My train is due and I must close, but I hope to see our people enter more and more into the interdenominational organizations.

W. T. Walters.

THE CHRISTIANS AND THEIR PRINCIPLES

BY REV. FRANK H. PETERS,
President of the New England Christian Convention, New Bedford, Mass.

The relation of the Christians to their principles should be a matter of vital interest to every loyal member of the Christian Church. From the beginning of our history we have had the heritage of liberty and independence, bequeathed to us by a noble race of hardy pioneers whom no failure could discourage and no foe make afraid. These stalwart men of God cheerfully sacrificed many of the common comforts of life that they and their children might enjoy the inalienable right to life, religious liberty, and the pursuit of truth. Divisive names, iron-clad creeds, authority of bishops, etc., were repudiated by them because they believed them to be detrimental to the free progress of the Kingdom of Jesus Christ. And so our beloved Christian Church was born, not so much in protest against the Church of Rome, or the Church of England, as against the exclusive spirit of the so-called free churches of that time.

Out from the Methodists, Presbyterians and Baptists came the men who gave form and life to the Christian Connection. The Protestantism of their day was narrow and exclusive. They were broad and inclusive; and they were determined, at the cost of everything else if need be, to exercise the right to interpret the Scriptures for themselves and to fellowship every disciple of Jesus Christ without regard to race, creed, or previous condition of theological servitude. The blood of martyrs course their veins, and had occasion required, I doubt not they would have cheerfully gone to dungeons, shipwrecks, and to death.

The five or six principlese, which in time came to be the crystallized expression of the spirit of our movement, have come down to us and require some consideration.

Shall we put them away in our denominational museum as relics of a by-gone age? Shall we take our little place among the sects, and say we are with them "hand and glove," resolved that "sink or swim, live or die, survive or perish," we are determined to be one of them in exactly the same way and for the identical purpose? If this is our decision, what possible excuse can there be for our existence as a separate people? Why have churches on ground already occupied to preach a gospel that in no way differs from that being preached by Baptists, Methodists and Presbyterians? Why maintain schools to teach our children, if there is nothing in the tone and temper of our cause worth bequeathing to coming generations? Why support a publishing house at an annual cost of thousands of dollars simply to issue publications that differ in no essential feature from those issued by other publishing houses? Why print a religious news paper at a financial loss, if its columns are to be no freer and its purposes no different from other denominational papers?

It is my candid conviction that we are suffering today, not from over emphasis of our principles, but from shallow interpretations that have made our endeavors mediocre, when they should have been of that high sort, superlative in character and fit for kings. Our most effective protest against the petty divisions and waste now manifest on every side, will be in our constant interpretation of our freedom, and in our loyalty to the spirit of our plea. Professor Arley Show says, "The biggest problem confronting the church today is the business of eliminating the waste of useless competition." Our fathers saw this a hundred years ago and gave us a simple solution of the problem.

Most certainly, some things that were prominent in the past are now in obscurity. The attitude of the donminations toward one another has changed. The spirit of toleration, of individual search for truth, of fellowship on the basis of character rather than belief, constantly gain ground, and the man or people in any denomination who contend against these things, plead a lost cause. Much more we of the Christian Church plead a lost cause, if by indifference or otherwise, we fail to give earnest heed to the things we have heard and let them slip away.

SERVANT—HONOR AND SERVICE

The place of greatest honor and service is that of a servant. It was the place the Master sought and occupied. He says, "I am among you as he that serveth." (Luke 22:27. "Even as the Son of man came not to be ministered unto, but to minister." (Matt. 20:28.

What a wonderful blessing would come to all government officials, and to our country, if all of them, like the Savior, made being a servant the highest ideal and effort of their lives. If all the world willed and made an effort to be a servant, our world of strife would soon be transformed into a paradise of peace and good will. Why do not all see this and do it? I see the why. Impossible with our faces toward the world, to see or know the servant. He is in the world, but not of it. He said, "I am not of the world." (John 17:14.) He also said, "I am the Way," and he was always in the way and place of greatest honor and service. No man can rise above it, or equal it in any other way. Hear his word to the world: "For I have given you an example, that ye should do as I have done to you." (John 13:15.) Follow his example and bring honor, service, and life to the world, or disregard it and bring strife, dishonor and death. Which? The answer lies with us.

D. I. Putnam.

Richmondville, N. Y.

MEDITATIONS

The gentle snow has gone, and how beautiful it was! Surely God has given us the divine faculty of reason that we may recognize His hand in all the changes of the passing year. What we call the law of Nature is only the will of God. He leads the solemn march of the season in unbroken order from age to age. He makes Summer and Winter. He maintains the constancy of day and night. He speaks to us by the perfect and beneficent order of the natural world, not less than by miracles and special revelation.

It is the uniformity, not the interruption of natural law, which calls for the loudest tributes of gratitude and praise to the great Sire of the season, the Monarch of the climes and all that dwell in them. We should see more of God in the gentle and constant return of Spring than in the earthquake and storm, the pestilence and the famine. It is the cold and skeptical spirit of worldlings that sees no God in common things. It is unbelief that never sees great signs and startling wonders, and overlooks the perpetual witness which God gives of Himself in the orderly coming and going of the year. We praise the man who carries bread to the hungry and kindles the fire on the hearth of the lowly. Shall we not much more praise the great Father who pours the warm sunlight into the homes of the thankless and fills the hearts of the dependent millions with food and gladness! We must wake to spiritual life ourselves, and then we see revelation of God in all the phenomena of Nature.

J. A. Turrentine.

Burlington, N. C.

SPECIAL CONFERENCE MEETINGS IN THE E. N. C. CHRISTIAN CONFERENCE

March 28, 29, 1914.

Notice is hereby given that the Home and Foreign Mission Committees and other interested leaders of the conference are arranging for two special conference meetings to be held, March 28 and 29 (fifth Sunday), for the purpose of undertaking greater and more progressive policies in our conference for the present conference year.

We urge and solicit the hearty co-operation of all churches and pastors working within the bounds of the conference; and request all churches to appoint delegates at their March appointments to attend one of these meetings and urge the pastors to see that these appointments are made.

We want every pastor working within the conference to attend one of these meetings, and in preparation for the greatest good, we request that during the month of March special sermons on missions be preached and special prayers for greater missionary activities be offered.

Delegates.—All churches will appoint at least two delegates; all missionary societies, two delegates; all Woman's Missionary Societies, two or more delegates; and churches that have no Woman's Missionary Societies should appoint two or more ladies to attend these meetings with the purpose of organizing societies when they return home. All ministers taking work in the conference are earnestly requested to attend these meetings.

Program.—A regular program will be prepared soon and full particulars of the meetings will be published in The Christian Sun. Copies of the programs will be sent to the pastors as soon as it is ready for distribution.

Brethren, pray and plan for a great gathering and a great work in these special meetings.

W. G. Clements, Chair. Home
Missionary Com. E. N. C. Conference.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR MARCH 1

Trusting in Riches and Trusting in God.
Luke12:13-34.

The Story

The time, place, and surroundings of today's lesson are practically the same as of last Sunday's. A man comes up while Jesus is talking and says, "Teacher, bid my brother divide the inheritance with me." *The inheritance.* Under the Mosaic law the elder brother was to have two-thirds of the estate and the younger brother one-third. This request of the man did not mar the discourse of the Christ, or cause Him to diverge from His theme. He turned the confusion into a lesson, as all good teachers will do, and rebuked the man for the asking.

"Who Made Me a Divider?"

Was the question asked the man who interrupted Christ. Christ came not to impart to man temporal, but spiritual things. A great many persons ask God to make them prosperous and help them to succeed financially. This may be all right, if you have the right motive; but *think of your motive.* If more prayers had the spirit of *giving* and even the spirit of *receiving,* you would see a change in the Lord's work and the progress of His cause.

The Parable

Note what the man said. He "reasoned with *himself,*" and not with God—a fatal error of the present day with men and women. We strive to satisfy self and thus life a selfish life. When we have filled our barns we are not satisfied. We desire more—build larger barns, make greater plans and say, "when I get *another* thousand dollars in the bank, I will do something for the Master's Cause."

Treasures

Most men have a desire to accumulate something, money, land, stocks, or something to see the increase. The golden text of the lesson is: Where your treasure is, there will your heart be also.—Luke 12:34. So, dear reader, where is your treasure? Where is your heart centered? May it be upon God and the bringing of your fellowmen to see the same good way.

What Will You Leave?

When God calls you from this earthly place of habitation to another of infinite dwelling, will it be a good name or a bad one you will leave; a fortune in dollars and other property alone, or will it be deeds of kindness to win men after you have departed? Will you be willing to let that which you have left follow you? If you would be permitted to look back and see influence you have left, would it satisfy you? This lesson does not condemn riches; it condemns the spirit of it.

Leaving Eternity Out

This was the chief error of the rich man. In all our seeking, seek God first, in all our getting, get wisdom of the heart and be not short sighted. Be a bond-holder in Heaven, as well as one on earth. Don't measure the wealth of the world by the dollar. Practice the Golden Rule and not the rule of gold. Dedicate your life to God. May those teach this great lesson do a great work for the Kingdom.

The teacher that studies hard and goes to God in earnest prayer for his class is going to win souls. Do you do this?

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 1

Twelve Great Verses. III. The Love Verse.—1 John 4:16. (Consecration Meeting.)

Bible References.—Deut. 7:8; John 16:27; Rom. 8:35; John 11:16; 1 Cor. 13:1; Rom. 16:4.

Before the Meeting and In It

In all matters of conduct, testimony is what tells. In advance of this meeting let the prayer meeting committee select three, at least, of the aged members of the society, and ask them to give their own personal experiences in the Christian life. If there are timid members who have never taken a part in the meetings, the committee should provide such with a love verse from the Bible, or give them a short story or poem on love to read. Have a chain of prayers for more mutual and Christ-like love for each other, and more of the love of God in the society.

Points for the Leader

Love is the last word of the much quoted trio—Faith, Hope, and Love,—and the sublimest. It was instituted by the great Giver of love. The love we have for our fellowmen is but a mere shadowing of the love the Master has for us. Every act of kindness is a flash of divine love, divinely given. How much love do we have for each other in proportion to the love given by the Savior? There are so many ways through which we can show our love for humanity, that we either ignore or fail to see without the love of God, the joy we get from giving would be lost. Every act of giving is a token of love.

From Other Pens

It is love that asks, that seeks, that knocks, that finds, and that is faithful to what it finds. —*St. Augustine.*

Love is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours.—*Jeremy Taylor.*

Love reflects the thing beloved.—*Tennyson.*

I have often had occasion to observe that a warm blundering man does more for the world than a frigid wise man.—*Richard Cecil.*

To be like Christ in His love is far more than to be like Him in His knowledge.—*Anon.*

Without love religion degenerates into a chattering about Moses and doctrines and theories; a thing that will neither kill nor make alive, that never gave life to a single soul or blessing to a single heart, and never put strength into any hand in the conflict and strife of daily life.—*Alexander Maclaren.*

ORGANIZATION OF THE C. E. SOCIETY IN HOLY NECK CHURCH

On November 31, 1913, Rev. B. F. Black spoke to the Holy Neck Sunday school on the subject of organizing a Christian Endeavor. After a short address he left it to the people to say if they wished to organize a society or not. Quite a number of those present seemed interested. In a few minutes it was moved and carried that we organize at once. The following officers were elected: Miss Viola E. Frazier, President; Mr. Ether March, Secretary; Miss Erna Milteer, Treasurer; Miss Annie Clark, Organist.

The President ordered pledge cards and a chart, which we now have, and forty-nine pledge cards have been signed. We are sure there are a large number of others who want to join at our next business meeting.

We observed Christian Endeavor Day the first Sunday in February. Rev. B. F. Black delivered an address on "The Origin, Purpose and Progress of the Christian Endeavor. A large congregation was present, who enjoyed the inspiring message. PRESIDENT.

S S NOTES AND NEWS C E

Did you ever go to that neighbor of yours and tell him your business was to get him into the Sunday school? Well, try it one time.

Did you ever try to have a Decision Day in your school or society? If you have not, try it and see how many young persons will take a stand for Christ.

The motto of the General Convention is: A Christian Endeavor Society in each church; Teacher Training and Organized Classes in each Sunday school. Shall we carry out the motto?

Mrs. Robert Williams, Greensboro, N. C., and Mrs. J. J. Lincoln, Wakefield, Va., are working hard to bring some definite results in the Elementary Grades. We bid these two good women God speed in their untiring efforts.

We wish the Secretaries of the C. E. and S. S. Conventions would remember next time to give post offices of officers and department secretaries. Keep this in mind when you prepare your proceedings for the next Hand Book.

The Secretary could accomplish much more in his work if he had some available fund to publish leaflets and general information to be sent out.. We are handicapped because we do not have such a fund. Who has a suggestion to offer?

Rev. J. W. Harrell, D. D., Portsmouth, Va., sends this interesting note of the Baraca Class of his church: "Several months ago the Baraca class of the Portsmouth Sunday school took up its work with renewed purpose. The whole recitation period was consumed in talking and planning for the work that needed to be done. The next week was a telling week for the class. The following Sunday the attendance was almost doubled. From that day to this the class has been a new class. The interest has steadily grown and the class has added many new names from Sunday to Sunday. It has the promise of great things before it. The personal touch is that which has put new life into the class."

WHO IS WHO

Each week for some time we have been giving the names and addresses of the Department Secretaries of the various Sunday school and C. E. Conventions. We give below the final list, that of the Western North Carolina Conference:

President—Rev. J. F. Morgan, Elon College, N. C.
Vice Pres.—Rev. T. E. White, Ramseur, N. C.
Secretary—C. B. Riddle, Elon College, N. C.
Asst. Sec.—Rev. L. I. Cox, Elon College, N. C.
Treas.—Rev. A. B. Kendall, Burlington, N. C.

Department Secretaries

Christian Endeavor—Rev. L. I. Cox, Elon College, N. C.
Organized Classes—Miss Annie Williams, Greensboro, N. C.
Teacher Training—W. T. Lewis, Autryville, N. C.
Home Dept.—L. W. Fogleman, Elon College, N. C.
Cradle Roll—Miss Bessie I. Holt, Burlington, N. C.
Missions—Rev. T. E. White, Ramseur, N. C.
Elementary Grades—Miss Blanche Teague, Elon College, N. C.

Who will be first to send us a report?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

THE RELATION OF THE CHILD TO MISSIONS

If this big, round world of ours could be evangelized in a single generation, or if in nature's economy we were destined, like the Wandering Jew, to live indefinitely, there might be an excuse for our not considering seriously the relation of our children to missions, for then the task would be our own to set about with a greater or less degree of enthusiasm and to follow to a finish. Even then there would be a question as to whether we would have the right to deprive our offspring of the blessed experience of world-wide service and the joy of helping to carry the gospel to every nation. But as there is small chance that the needs of all peoples will be met in our own time, it becomes our duty and privilege to make adequate provision in the golden present for future continuance of the work. The children of today are the men and women of tomorrow—and the tomorrow of grown-upness comes so swiftly and so surely that we need to remember that there is no time to waste.

Ten, fifteen, perhaps twenty years hence missions will depend for success or failure upon the leadership, the contributions, and the administration of the man and women who are children today. From them will come the interest and support which shall cause the gospel to roll out in a mighty tide of blessing to the darkest corners of earth—or from them will come indifference. Upon their training and loyalty depend the superstructure on the foundations laid in the life-blood of our missionary heroes.

Through increased transportation facilities, world-wide commerce, improved educational advantages, and the evolution of governments along modern progressive lines history is being made. The world is coming steadily nearer, and the missionaries of the future will find conditions so interlaced that they will need a broad understanding of contemporaneous and past events, of men and affairs, as well as of the gospel they carry. Shall these embryonic workers advance through the plastic years of childhood and youth toward their responsibilities without systematic preparation therefor, or are they and the work entitled by every law of justice to a definite place in the missionary interests of the Church of which they are a part? Young princes born to the purple and heirs of vast fortunes involving great industrial repsonsibilities are especially educated for their future duties even from babyhood. That is not too early, then, to give the child a place in the great work.

Oh, but they can not understand, some one says. Very true, neither can they comprehend an analysis of milk, yet we give them the milk and they thrive upon it. It has been wisely advocated that the Cradle Roll tots be enrolled in bands of ten and that their mothers be kept supplied with literature explaining the conditions and needs of the world's babies who have not the same advantages of home or Christian country as her own little fledgling. This would give many a stay-at-home mother the point of contact with the missionary field which she needs. It would furnish her with little stories and mission truths which she could bring to her child as it began to understand.

As the children grow older it is scarcely sufficient to depend upon an occasional missionary lesson in the Sunday school for timely information. It is true that almost every lesson is in a measure adapted to an interpretation of love and service, and such adaptation should be so emphasized; but to arouse desires to do for others and then to furnish no definite outlet for those desires is to work the children a serious and life-lasting injury. Every time an impulse for good fails to find self-expression in action, the moral nature becomes a bit seared and increasingly difficult to reach. Either mission bands, junior societies, or Sunday school philanthropy should be regularly and intelligently undertaken. Teach the children true service and we give them the spirit of missions.

A boy of ten was being told of a family of seven children found starving near his own home. He looked up in astonishment and inquired: "Why, mama, why don't they eat bread and butter?" A really kind-hearted woman of abundant means was recently heard to declare that she "didn't believe in missions, because native religions were as a rule much better adapted to the people than the one brought them by Christian missionaries." Both the boy who prescribed bread and butter for his starving neighbors and the woman of society showed gross ignorance. Youth is the time to learn. We can not expect blossoms of heart-sympathy unless we plant seeds of loving, Christlike kindness.

In these days of rush and hurry and organization for everything, something is almost certain to be left out; let it not be the training of the children to willing service for the Master. After all, we ourselves are but children of a larger growth, and too often it happens that before we have learned how, or perchance seen the need of learning how, our children have already poised their wings on the edge of the home nest ready for flight.

No family should be left to make original discoveries and applications for itself; the relation of the child to missions should be a recognized part of church, Sunday-school, and Missionary Society work. In a large measure the Sunday school has failed, as is shown by the fact that when our boys and girls get into the teen-age period we lose from 75 to 85 per cent. of them. The Sunday school must enter the sphere of the home and help the mother to teach the child. The mother and the mother-influence is the real teacher, and when all our Sunday schools have regular Mothers' Departments, then may we hope for the co-operation of the home in missionary training of our youth.

The Church, the home, and the school must work hand in hand. The mother must be given "just-how" help all along the way. Children can not be expected to understand the importance or to take the initiative. They must be led from the known to the unknown. The fact that hundreds of lads living in unknown India have never heard of Jesus will not appeal to Tommy or Susan half as powerfully as that the washerwoman's children are barefooted in winter and hungry because the father drinks and that they know no better than to lie and steal.

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

From the poor and needy about us it is easy to reach out to the mountaineers of the middle South, the Indians, the Cubans, the Mexicans, the people of Labrador, the child laborers in our factories and canneries, and the thousands of immigrants who come to our shores. When we follow the latter class back to their homes, we have reached "hands across the sea" to foreign mission work.

Children are restlessly anxious to do things. "What can I do, mama?" is the familiar cry of the child. Teach it worth-while service and you have given it the golden key to happiness.

Adult missionary societies may encourage junior missionary work by showing a constant interest in the work and study of the young people. One society made a feature of several prizes for the semiannual exhibit of junior missionary work,—hand-made booklets containing illustrated missionary hymns, garments, scrapbooks, and other things for winter boxes, etc. Every fourth Sunday a committee from the Missionary Society arranges for a ten-minute talk on mission work either by a speaker from outside or by a representative of the different classes in turn. On this Sunday the superintendent's desk is surmounted by the Stars and Stripes, the conquest flag, and the motto "The World for Christ In This Generation." The collection is a missionary one and is posted conspicuously beside the last three collections so that all may see how their giving for others compares with their giving for themselves.

It has been estimated that the boy with a common-school education has forty working years before him at an average of one dollar and a half a day, or an earning capacity of $18,000. The one with a high-school education has the same working span with an average yearly cash capacity of $1,000 or $40,000 in all. That means that the four years in high school are worth $22,000. What is the regular training of hundreds of thousands of boys and girls worth to the Church at large? Children should be taught that the work needs them and they it; that little by little much may be accomplished.

The water-supply in a certain town is very poor, and wee Geraldine's mother caught a big wash-tub of soft rain-water to have on hand for special uses. The tub stood directly in the way. She asked her big doctor-husband to move it and empty it into another container, but he could not budge it a single inch. A little later tiny five-year-old Geraldine came running, her blue eyes alight and her yellow curls bobbing excitedly. "Come, mama," she called. "I've moved the water every bit. I carried it all in my little tin pail." And that dear mother said delightedly: "Why, that's just the way, dearie, all the pennies you give for Jesus pile up one by one and do more work than a big strong man could do." Small efforts may be blessed ones. Even a cup of cold water may prove a never-to-be-forgotten service.

The child's mental attitude to missions is greatly affected by the influence of the parents themselves to the subject. Bishop McDowell says he doubts if there is a greater obstacle to Christian missions today than Christian parents. This is a serious arraignment; but as we look thoughtfully about, we are compelled to admit there is a great deal of justice in it.

Isabelle Mackay asks with truth:

"What of the children, my sisters?
What of the coming band?
Who will take up the work of the Master
As it falls from your trembling hand?
Are they trained to the cause, O mothers?
Are they strong and brave and true?
Are they ready to lift the burden
When the Master calls for you?"

Continuity of effort, efficiency of service, conservation of effort, bearing of gospel tidings, together with the reflex influence upon self of duty nobly performed—these constitute the relation of the child to missions.—*By Mrs. Emma Gary Wallace, Auburn, N. Y.*

AGRICULTURAL SCHOLARSHIP

Washington, D. C., February 15, —As a fitting memorial to the late President Finley and in recognition of his interest in agricultural education in the South, President Fairfax Harrison, of the Southern Railway, has addressed a letter to the heads of each of the nine state agricultural colleges in the South suggesting that the agricultural scholarships which President Finley inaugurated in the early part of 1912 be designated: "Southern Railway Scholarship: William Wilson Finley Foundation."

These scholarships, which offer complete courses in agriculture to deserving farmer boys who live in counties traversed by Southern Railway and affiliated lines and who would be unable to secure the advantages of such an education without this aid, are maintained in the following institutions: Kentucky State University, Lexington, Ky., State College of Agriculture and Mechanic Arts, Raleigh, N. C., University of Tennessee, Knoxville, Tenn., University of Florida, Gainesville, Fla., Georgia State College of Agriculture and Mechanic Arts, Athens, Ga., Mississippi Agricultural and Mechanical College, Agricultural College, Miss., Alabama Polytechnic Institute, Auburn, Ala., Clemson Agricultural College, Clemson College, S. C., and Virginia Polytechnic Institute, Blacksburg, Va.

In inaugurating these scholarships, the late President Finley was following his policy of lending every practical aid in the agricultural development of the territory served by the Southern Railway and affiliated companies. Each young man accepting a scholarship must agree to engage in agricultural work, to teach agriculture, or to work on an experiment farm for at least three years in territory touched by one of the lines making the offer. The details as to the conditions under which the scholarships are awarded are in the hands of the college heads.

WAKEFIELD NOTES

It was a pleasure to have Rev. D. P. Barrett in this part of the field the second and third Sundays in February. The second Sunday he spoke three times; 11 a. m. at Wakefield, 3 p. m. at Burton's Grove, and 7:30 p. m. at Dendron. Third Sunday he spoke at Union (Surry) at 11 a. m. and New Lebanon at 3 p. m. The congregations were good at all these services and seemed interested in hearing of the work in Porto Rico.

The field there is indeed rich in opportunities. We have our part in meeting these. We feel that Bro. Barrett's presentation of the opportunities and needs of the field should awaken a new interest in this great work. Much has already been accomplished, but the work is only begun. It needs not only to be sustained but enlarged if we would meet the needs as they exist. God is opening up great fields of usefulness before us as a church, and these require the greater gifts by his people. The gift of self in fuller consecration, and make greater effort to know Him more fully, to know His will and the needs as they exist. To know God through personal experience is eternal life, ever increasing life and continual effort to know and do His will. The work in and around Wakefield seems to be moving on quite surely. Congregations are good and attentive, and we trust seeds are being sown continually that shall bring forth an abundant harvest to the glory of God.

There are some as loyal members in all my churches as I ever met anywhere. It is a pleasure to serve such people, and we trust that pastor and people may be used for the upbuilding of our Father's kingdom. R. H. PEEL.

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Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
7:30 p. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

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H. S. LEARD, Gen. Pass. Agt., Norfolk, Virginia.

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Here we show the cotton on the farm of Mr. D. P. Ellis, near Oakland, Ga. The photograph was taken about July 1st. The field was fertilized with 500 lbs. of 10-2-2 Virginia-Carolina Fertilizer, and afterwards given a second application of 100 pounds per acre of Virginia-Carolina Top Dresser 6-5-5. Mr. Ellis states that this is the prettiest field of cotton he has ever seen on his place and promises the largest yield.

Mr. J. B. Banks, of Columbus, Ga., writes: "I fertilized a 500 acre field of cotton this year with Virginia-Carolina fertilizers, using their high-grade guano for the first application, then applying Virginia-Carolina Top Dresser. I now expect to get 14 bales—three bales to an acre. This is the finest field of cotton that I have ever seen."

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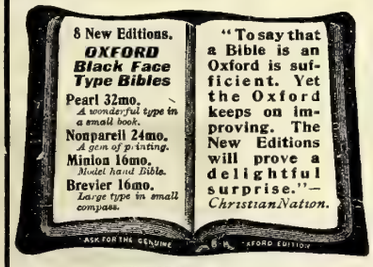
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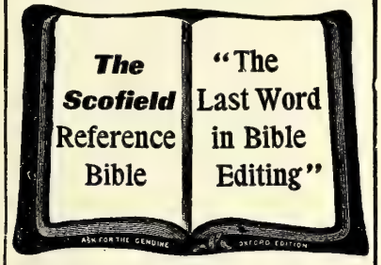

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Sometimes it is ignorance. At other times it is thoughtlessness or carelessness. The result in fatality is the same.—*N. C. Insurance Department Bulletin.*

FAKE INSURANCE COMPANY

The Insurance Commissioner desires to warn the citizens of the State against The International Liberty Union, formerly of Ohio, now of Kentucky. It is pronounced a rank fraud and unworthy of the patronage of the citizens of North Carolina. They persist in trying to do business in this State. Send to the Insurance Department for leaflet about them. *N. C. Insurance Department Bulletin.*

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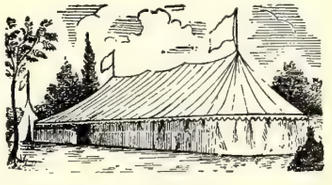

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Brougt forward		$1,991.85
Children's Dues		
Baird Moffitt	1.00	
Catharine Moffitt	1.00	
Gordie Taylor	.25	
Catharine Hight	.20	
William Hunt	.50	
Elizabeth Hunt	.50	
Elizabeth Hunt	.50	
Marjorie Christine Cox	.10	
Virginia Pearl Ayscue	.25	
Lottie Lucas	.10	
Wilbert Lucas	.10	4.00
Monthly S. S. Offering		
New Lebanon	.42	
New Lebanon Baraca Class	1.00	
Burlington, two months	11.43	
Franklin, Va.	5.26	
Rock Springs, Ala.	1.10	
Sanford, six months	6.00	
Lebanon	1.00	
Mt. Zion, Ala.	1.61	
Youngsville Ch. & S. S.	5.57	
Wentworth	2.36	
Berea, Nansemond Co. Va.	8.57	
Bible Class, Palm St., Greensboro	2.50	
Johnson Grove, Va.	1.85	
Suffolk, Va.	25.00	
Bethlehem, Nansemond Ca., Virginia	2.00	75.67
Thanksgiving		
Pleasant Grove, Va.	8.60	
Johnson Grove, Va.	1.70	
Mrs. E. B. Holt	.25	
L. B. Holt	.25	10.60
Special		
P. S. Dixon	1.00	
Mrs. W. W. Staley	2.00	
Mrs. Rebecca Pearce	2.00	
Tyler Bowling, work	3.00	8.00
Total this week		$ 98.27
Grand Total		$2,090.12
Brought forward		$2,098.12
Children's Dues		
Mary Nell Holland	.20	
Jessie Howard Holland	.20	
Eunice M. Byrd	.20	
William J. Byrd	.20	
Lois Brinkley	.10	
Alphisa Lee	.10	
Bessie Flinn	.10	1.10
Sunday School Offering		
Elon College	3.76	
East End, Newpor News	3.42	
Haw River	1.50	
Rose Hill, Columbus, Ga.	1.90	
Antioch, Eastern Va. Con.	3.21	
Oak Grove, Gates Co., N. C.	.50	14.34
Special		
J. H. Lanham, Support of children	12.00	
Shiloh Church, Christmas offering	2.25	
T. H. Crocker	7.00	
M. R. Griffin, Memorial on Grandma Griffin	3.50	
Tyler Bowling, work	3.00	27.75
Total this week		$ 42.91
Grand Total		$2,140.31

My Dear Children and Friends:

We are running a double header this week. Trains often meet with accidents and get behind in cold, snowy weather, and have to put on two engines in order to make up lost time. Well, we are not exactly railroading at the Orphanage, but we do sometimes have accidents and get behind with our scheduled work. Last week when we should have been preparing our report for THE SUN, we were contending with frozen water pipes. I learn that our genial editor had a similar experience, and should be able to sympathize with us. By the time we got our water pipes thawed out and our reports prepared they had our page filled up with advertisements and other things, and told us that we would have to wait until next time. We did not have the time nor the heart (?) to quarrel with our good natured editor whose patience had been exhausted over us and the frozen water pipes. So we gracefully submitted, with a determination to be on time in the future. If our editor will just give us the right of way we will put his advs. off our page this time, and we will have a clean first class Corner one week. And then let all the people pass judgment as to which is the better. I am sure all of the Cousins will say that ours is the better and will write oftener in order to hold up this high standard.

We are very grateful for the eleven new Cousins that join this week. At this rate we will soon reach our hundred, and then if we just can persuade each one to write every month we will have a bright sunny Corner all the time. Will not that be fine? With much live and interest for the work and each of the Cousins, I am,

Fondly,
UNCLE JIM.

Asheboro, N. C., Feb. 11, 1914.
Dear Uncle Jim:

It has been such a long time since we wrote; but we are so busy these days in school that it seems hard to get anything done except our school work.

Inclosed find check for $2.00 in payment of our dues. We are trying to put pennies in our mite boxes, and hope by the time you call for them we will have them full. I hope you and all the Cousins are enjoying this beautiful weather. We have had a nice winter, but we are hoping to have some snow, even yet. It's so nice to coast and snow ball.

We will have to stop now and work on our valentines. We are planning a big time at school on Friday when ge give out our valentines. Best wishes,

Your little friends,
BAIRD AND CATHARINE MOFFITT.

Uncle Jim and many of the cousins have been wondering what had become of you. We miss you so much. We are grateful for this nice letter that tells us about the busy, yet delightful time you are having in school. I know you had a good time giving out valentines. Well, the snow has come all right, even before your letter reached the printer. It has been fine for coasting and snow balls.

Henderson, N. C., Feb. 8, 1914.
Dear Uncle Jim:

Mama takes THE CHRISTIAN SUN and I like to read the letters from the children. I have been thinking I would join your Band of Cousins. I am a little boy nine years old, and in the fourth grade in school. I like to go very much. I have a little sister six years old, who is in the first grade. I also have a little brother four years old.

I will try to write as often as I can. Papa gave me twenty-five cents and I am sending it to you for the Orphans. Wishing you and all a happy time this year, I am, Your little nephew,

GORDIE TAYLOR.

Thank you Gordie. We are so glad to have you join our ranks, and I am sure you will make us a very faithful Cousin. For the boy who will send the money his father gives him to Orphans rather than spend it for himself is a good boy and will make a noble, useful man. We are delighted to have such helpers in our work. Can't you get your sister and little brother to join also? We would give them the warmest welcome they ever had.

Henderson, N. C., Feb. 10, 1914.
Dear Uncle Jim:

I have been reading "The Corner" for a long time, and enjoy it very much. I want to join. I am nine years old, and am in the third grade in school. I will inclose 10 cents for this month and 10 cents for January. Much love to you and all the Cousins.

CATHERINE HIGHT.

Thank you, Catherine. We are glad to learn you have been reading and enjoying our "Corner", and I know you will enjoy it even more now, because you have a part in it.

Franklinton, N. C., Feb. 9, 1914.
Dear Uncle Jim:

We intend to help brighten the Corner by writing more often this year. We have been negligent, but we will try not to let that be again. Hope you and the Orphanage family are well. We send fifty cents, each, with our love and best wishes.

WILLIAM AND ELIZABETH HUNT.

This bright cheerful letter makes Uncle Jim feel good even on "Blue Monday," and I know all the other Cousins will be glad to know that we are to have a letter like this each month. Thank you.

Greensboro, N. C., Feb. 10, 1914.
Dear Uncle Jim:

Here I come to join the Band of Cousins. I am *only* a little girl about four years old, but I like to hear mother read all the cousins' little letters, and will enclose ten cents to help the little orphan boys and girls. With love to all,

MAJORIE CHRISTINE COX.

Thank you Majorie, we are glad to have little girls, the little girls of today will be the grown women of tomorrow. I love little boys and girls because they are all we have to make men and women out of. Some of the most active and useful leaders of the church now were writing their letters to the Corner only a few years ago.

Henderson, N. C., Feb. 9, 1914.
Dear Uncle Jim:

I am not having as nice a time this week as I had last week, it is so cold I have to stay in the house. While it was warm I could go to ride and go to feed my chickens, and I enjoyed it just fine . I missed Sunday school last Sunday, the first time I have missed this year. Rev. J. C. Steward is our pastor, and every body likes him fine. He took dinner with us last preaching day. He gave me his watch to play with and I thought it was a nice plaything.

I enclose twenty-five cents that Mr. Elis Tucker gave me to send this month. With love and best wishes, I am,

Your loving neice,
VIRGINIA PEARL AYSCUE.

This cold weather is hard on little girls and little chickens too; but I trust neither you nor your chickens will get cold enough to make you sick. Am glad to learn that you and all the rest are so fond of Brother Steward. Do not let him eat all of your chickens.

Benson, N. C., Feb 6. 1914.
Dear Uncle Jim:

I am a little girl eight years old. I go to school, am in the third grade. I love to see Friday night come so I can get THE SUN and read the nice little letters. I want to join the Band of Cousins and write each month. Please find enclosed my dime.

Your little neice,
LOTTIE LUCAS.

We are delighted to have you Lottie; glad to know you have been reading our letters and enjoying them. I know you will enjoy The Corner more this week than ever, because you have a part in it. We always love the cause we help. Thank you for your dime.

Benson, N. C., Feb. 6, 1914.
Dear Uncle Jim:

I am a little boy ten years old, and am going to school and in the fifth grade. I enjoy hearing mamma read the nice letters from the Cousins. I want to join The Band of Cousins. Enclosed please find my first dime.

WILBERT LUCAS.

Thank you Wilbert, we are glad to have you and your help. Our Band is growing nicely now. Five new members this week. We are going to have a delightful year to-

gether. Uncle Jim will be disappointed if he does not hear from each of the Cousins every month. I know you are not going to disappoint him, are you?

Suffolk, Va., Feb. 11, 1914.

Dear Uncle Jim:

Enclosed you will find a check for two dollars from Bethlehem Christian Sunday school, Nansemond County, Virginia. We hope to have more to send next time. I wish for you and all the Cousins a prosperous year. Love to all,

JANIE HARRIS.

We are very grateful for your letter and offering. Please express our grateful appreciations to your Sunday school. We thank you for your good wish in our behalf.

Holland, Va., Feb. 14, 1914.

Dear Uncle Jim:

We want to join the Band of Cousins. We intended to write the first month of the year, but failed to do so. We are sending our January dimes along with our February dues. Mother is going to give me all the Sunday eggs, and father is going to give little brother as much money as my eggs amount to. We will carry it in for the Orphanage when Conference meets next fall. Hope this letter is not too long, and will not find its way to the waste basket. With much love to Uncle Jim, and each of the Cousins, we are

Yours sincerely,
MARY NELL HOLLAND,
JESSIE HOWARD HOLLAND.

We are so glad to have this little girl and boy to join our ranks. We know they are going to make us very faithful and useful members. They already have their plans: Mother is to give Mary all the Sunday eggs, and father is to give Jessie as much money as sister gets for her eggs. Well, Uncle Jim wants to be at Conference next fall to greet these two Cousins. Be sure to feed the hens good.

Driver, Va., February 14, 1914.

Dear Uncle Jim:

I guess it is time for me to write my letter for this month as it is rapidly passing. We have had a beautiful snow since I wrote my last letter. I hope the Orphans enjoyed it as much as I did. I was so glad to read in THE SUN this week of the three new Cousins to write to the Corner.

Enclosed you will find a dime. With much love for you and all the Cousins.

LOIS BRINKLEY.

We too have had snow, and it is snowing again today. The children enjoyed their snow cream, but we would not let them play out in the snow as much as they wished too. We are trying to be careful to avoid sickness.

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No. 29 ..... Ar. 10:05 a. m.
No. 41 .....4:10 p. m.
No. 43 .....6:00 p. m.

FOR THE NORTH

No. 84 .....12:48 a. m.
No. 38 .....11:35 a. m.
No. 66 .....12:05 p. m.

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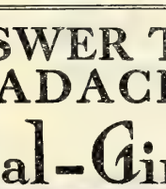

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CHURCH NEWS

Hank's Chapel

My work seems to be going well. We have good Sunday schools at most of my churches, also prayer meetings. I find that Sunday schools and prayer meetings are the life of the church.

Our Sunday school at Hank's Chapel is doing good work for the Master. Bro. F. M. Farrell is the Superintendent, and he makes a good one. This is a good church to serve. The people seem to know the needs of their pastor, and they stand ready to assist him at any time. I have enjoyed serving this church from the beginning.

Zion

This is my first year with this church. We held our first quarterly meeting on last First Saturday and Sunday. We have a good Sunday school here. Bro. Arch Kelly is the Superintendent. I hope to arrange to have a mid-week prayer meeting started at this place. We have good singing led by Bro. David Mann.

New Hill

This is a working little band. We have changed our appointment from 4th Sundays to 2nd Sundays. Congregations are larger now than when we preached on 4th Sundays. We hope to paint the church this year. If there is any one that would like to help us, can send the money to the writer, and it will be gladly received, and will be used for the painting of the church.

Pleasant Ridge

Here we have a working church, and good Sunday school and prayer meeting. Any church that has Sunday school and prayer meeting is a live church. This is a splendid people to serve. They seem to know the needs of their pastor and are willing to aid in carrying on the good work of the church, both spiritually and temporally. At my last appointment I was met at the station in Greensboro by our good Bro. W. J. Stafford and carried to a clothing store and there he fitted a nice hat on my head and said it was mine. So I said, "Thank you, and may the good Lord bless you and those who aided in getting the hat." It makes a preacher feel good to have his church think of him in this way.

We want to do some repair work this year on this church. Pray for us and the work.

J. S. CARDEN.

906 Shepherd St.
Durham, N. C.

HAW RIVER

Last Sunday was communion day at Haw River, and despite the snow and cold wind, a splendid congregation greeted us, both at the morning and the evning services. I have filled three appointments here, and am enjoying this new field very much. At our services on the 3rd Sunday there was one profession and three joined the church, two of whom were ladies, and one young man. We were glad to receive these into our midst, and we pray God's richest blessing upon them. They were all baptized at the evening service by their pastor.

The Sunday school is more interesting than it has been. Bro. J. W. Johnston our Superintendent is an untiring worker, and in co-operation with his teachers we feel sure the Sunday school at Haw River is going to do a great work.

These are a splendid people to work with, and they seem to take great pleasure in making the work of their pastor pleasant and easy. We are expecting a good year with the Haw River church.

J. F. MORGAN, Pastor

WITH THE CHURCHES

Dear Bro. Editor:

I have filled the appointment at the five churches I am serving, for the month of February. Although there was much snow and ice, we held our services all the same. I feel the work is going fine in my field. The work has been started for the improvement of two of our churches, we are going to start soon to improve another, and I trust and feel we are spiritually improving in all of them.

We have secured the number of subscribers required by conference in our field, and trust all of the pastors will get the number required of them by Conference in their respective fields. We just can't afford not to keep THE SUN at its present size.

We are planning to begin revival services at Poplar Branch the fifth Sunday in March. Pray for us that God may give us an abundance of his spirit.

B. J. EARP.

SWEETEST PIANO OF ALL

It is the concensus of opinion of the members of the Christian Sun Piano Club that the tone of the Ludden & Bates Pianos and Player-pianos surpasses all others in sweetness, brilliancy and carrying power. Their tone possesses none of that harshness and metallic quality which is so often found even in instruments of highest price. The makers of the Ludden & Bates pianos have taken as their standard "the Singing Quality of the Human Voice" and have approached that standard with wonderful accuracy. The result is a sympathetic tone of equisite sweetness and purity which is particularly appreciated by singers and by those who enjoy vocal music. As an accompaniment for the voice, the Ludden & Bates Pianos and Player-pianos are supreme.

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Poythress

Whereas it pleased our heavenly Father to remove from our midst on January 7th, 1914, our brother and faithful worker, Robert Lee Poythress, therefore, be it resolved,

First, that while we mourn his departure, we bow submissively to the will of him in whose hands are the destinies of all men.

Second, that while Damascus church loses a devoted member and faithful worker we feel that our loss is his gain.

Third, that we pledge ourselves to nobler efforts in behalf of our church and the cause of Christ, feeling that by so doing we best keep alive the efforts of our departed brother.

Fourth, that a copy of these resolutions be spread upon our church record, one sent to the breaved family, and one sent to The Christian Sun for publication.

I. W. PRITCHARD,
A. M. McCAULEY,
MISS LULA CRABTREE, Com.

Savage

Mrs. Martha Ann Savage was born April 5, 1829, and died November 11, 1913, in her 85th year. She was married to Jesse R. Savage, who was the father of Thomas Savage, now of Suffolk. She was a charter member of Liberty Spring church. Her son, T. W. Savage, and his wife, are the only surviving charter members of that church. Mrs. Savage left one child, T. W.; five grand children; eleven great grand children; and one great, great grand child. There had been thirty descendants in all. It is a rare thing for a mother to leave five generations; but Mrs. Savage was a remarkable woman for physical strength, domestic fidelity, and religious force. She was buried from Liberty Spring church on November 9, her pastor Rev. I. W. Johnson, D. D., being absent. W. W. STALEY.

Croak

Mrs. W. J. Croak, daughter of Mr. and Mrs. John Wilkins, was born Apr. 3, 1876. She was married to Mr. Croak June 30, 1907. She was the mother of one son, John Honig, by a former marriage. She died November 11, 1913, in her 38th year. Her second husband and one son survive her.

She was a member of the Suffolk Christian Church, and one of the most faithful.

She had been a great sufferer for a long time and received every attention that a husband and mother could give. Patient under long affliction, and perfectly resigned to the Father's will, she passed from a body of suffering to the home of rest and peace. Blessed are the dead that die in the Lord.

W. W. STALEY.

IN MEMORY OF DEAR MARY

Just as sweetly as fades the light
After the beautiful sun is gone;
Just as softly as through the night
The ever steady stars shine on;
Just as gently as Spring leaves come
Or snow-flakes whiten the sod;
Passed our darling from her earthly home
Into the home of our God;

Where all the faded flowers shall freshen
Never, never more to fade;
Where the faded sky shall brighten,
Never, never more to shade;
Where the morn shall wake in gladness,
The moon the joy prolong;
Where the day light dies in fragrance
Mid the burst of holy song.

Her heavenly Father has called her home.
In Him was all her trust.
She prayed to Him to take her home,
If part from us she must;
So when the angels summoned her to come,
She smiled and said, Papa, it's all right,
For I'll soon be in my heavenly home
Where everything is so bright.

She appreciated all done for her while here,
And loved us all so kind,
For the only thing that caused her fear
Was to leave us all behind.
But now she has gone to lead us on
To a life that's not vain,
So that when our work on earth is done
We in heaven shall meet again.

"Oh happy day, when Jesus washed my sins away,"
She sang to us so sweet;
Those dear words from us never will stray
Until we again shall meet;
While the angels lingered, all dressed in white,
We watched as if alone;
When she exclaimed, Look at that beautiful light,
They bore her safely home.

The voice of dear Mary how we miss,
Now we are left so lone,
Far happier is she in her heavenly bliss
Than we in our earthly home;
And ever, ever near us, though unseen,
Her dear, immortal spirit treads,
Although she in heaven as an angel is seen,
She sleeps, there is no dead.

Not even the rays of moon or sun
Fell on her face that day,
And naught but a heavenly artist's hand
Could have left that light on clay
We know that angels' hands had wrought
Each day at the soul within,
With loving touches of prayer and thought,
Bidding her to enter in.

Sweeping the sad and heavy shade of pain
With a sweet smile from her face,
And leaving the gleam of a Father's love
The light of a Cross in its place;
And so it was—their sweet work done,
When the Father bade them cease,
All that was left for us to look upon
Was a beautiful picture of peace.

MINNIE RIEDEL.

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No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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ONE OF THE MANY MOTHER'S JOY HAS SAVED

Burlington, N. C., Nov. 19, 1913.
Goose Greese Company,
Greensboro, N. C.
Gentlemen:

I am writing this letter because I think it is due you and for the sake of Humanity. I am not a man that wants my name paraded in newspapers. Coming from Baltimore on a sleeper my little girl took a severe cold and cough. For three weeks the doctors came to see her three times a day. Instead of getting better she grew worse. On the night of which I am speaking the doctors left me some emergency medicine and told me if the cough did not stop give her this. We gave it to her but with no benefit whatever that we could see. We had used other croup salves and they did not seem to do much good. My wife advised me to get a jar of Mother's Joy. I did so, using a half jar on my child's throat and chest and in fifteen minutes she stopped coughing and did not cough another time during the night. Now I am not a believer in Patent Medicines, but I think that you have the best Croup and Pneumonia salve made.

Yours very truly,
COL. J. H. HOLT,
Adv. Burlington, N. C.

Have you renewed your subscription for 1914?

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only **child of Consumption. His child is now** in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two **2-cent stamps to pay expenses. This herb also** cures Night Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address **CRADDOCK & CO.**, Philadelphia, Pa., naming this paper. Ad.

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., MARCH 4, 1914 NO. 9

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

What He Left

A millionaire had just died, "How much did he leave?" enquired a curious neighbor. "How much did he leave?" Yes that is what I am asking." "Why," replied the knowing one, "he left every cent he had in the world," of course, and that was enough. I Tim. 6:7, "For we brought nothing into this world, and it is certain we can carry nothing out.

Missions and Men of Means

The New York *Sun* carries the information that the Methodist Episcopal (Northern) Board of Missions received as a gift from one man recently the princely sum of $175,000 for foreign missions, this being the largest single donation received since its founding. The same Board recently received a gift of $40,000. This looks as if men of means were beginning to learn that there is no better investment of their savings than that in missions. The missionary theme grows larger with the passing years and is destined to engage the best thought and the largest investment of the men and women of the future.

They Prefer Dogs

Paris has completed its dog census. Parisians, and all Frenchmen, love dogs. Thirty years ago there were 70,000 dogs in Paris; now there are 175,000—an increase of about 250 per cent. In all France there are 3,725,973 dogs that pay tax—an increase of nearly a million and a half since 1872. There is no animal that has nobler traits than the dog. He has been a source of comfort, protection, profit, and untold pleasure to man. Frenchmen are not to be abused for liking their dogs; but that the dog population is on the increase, and the human population is on the decrease, in France is a sad and reprehensive comment. Frenchment prefer dogs to children, and revel alike in the increase of their dogs, and the decrease of the population of human beings.

In Humble Hope

In the will of the late lamented United States Senator Bacon, of Georgia, a man who had through a long life served well his country, his kindred and his God, these words appear: "I commit my soul so God, in the humble hope that in spite of my weaknesses, imperfections, faults, and misdeeds, I shall be united in a happy immortality with my kindred and friends." When the scenes of this fretful existence are over, and they are over with us all by and by, we contemplate with unfeigned joy, both high and low degree do, that there shall be rest and a happy reunion beyond the stars, and no more separation shall come. In this "humble hope" all who will do so in time may have a share. "Now abideth faith, hope, charity, these three."

Life Is Sacred

A veteran eighty years of age slew his wife, who was sixty-five, in Philadelphia the other day. He, as eye witness testified, heeded her importunity in performing the deed. She had suffered three years from cancer of the foot, had ballen down stairs, was in great anguish, and implored her devoted companion, in the name of the love wherein he had wed and cared for her, to end her hopeless and painful life. He yielded to her tears and entreaties, and on the witness stand testified that he killed her because he loved and cared for her. The court was brought to tears, but the man had to be sent up for murder. Human life may be short, painful and unpromising, but it is sacred. The God who gave it made it so; and no man dare take it. For the soul of man is "bound in the bundle of life with the Lord thy God." I Samuel 25:29.

The Sting of Conscience

By the gift of conscience, God was seeking to correct man, and bring him to safety. There is nothing known to the human mind that is as unrelenting as remorseless, as an outraged conscience. No device of man has ever yet been able to inflict a penalty one half as severe as the pain and anguish lashed upon one by an outraged conscience. The historian Gibbon picturing the condition of a Roman emperor who had recently murdered his own brother uses these words. "The crime was not unpublished. Neither business, nor pleasure, nor flattery, could defend Caracala, from the stings of a guilty conscience; and he confessed, in the anguish of a tortured mind, that his disordered fancy often beheld the angry forms of his father and his brother rising into life, to threaten and upbraid him." Every sting of conscience proves the presence and power of sin. David felt this. Psa. 51:3. "My sin is ever before me."

Paying the Price

That which is worth while has to be paid for. You may not pay the price, but some one does. Our civil liberty is sweet. Our forefathers paid for it in blood and treasure. Our religious liberty is a blessing. A million martyrs bought it with their blood. Railroads are beneficent, and great liberty has been taken, through them, with time and space. But thousands lose their lives every year as a purchase price of this progress. Automobiles are wonders, and bring untold pleasure and privilege to a large part of the human family, but in 1913 in the three great cities of London, New York, and Chicago six hundred people were killed outright, by them, and thousands were injured. (In Massachussettes alone 2,933 people were injured in 1913 by automobiles). The way up hill to achievement, privilege and power, is a difficult, and somebody pays the price. But the price of our redemption, of our salvation from the consequences of our sin and folly, was more than man could pay. Hence, I Corinthians 6:20, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's".

Gone Down

"The newspapers," writes an exchange "refer to him as a human derelict." That is all, abandoned, forsaken, alone—just gone down to the bottom. Let the waves of forgetfulness beat over him, and the world will forget—and the ships that pass by day or by night will not bother to point out just where he went down. He has gone down! Ah! that might do if he only had gone down, and thousands more were not going head on in the same direction. Here is his story: He had a university degree, his wife possessed a massive fortune, he squandered his and all he could get in rioutous excess, drifted into the borders of a great city, was pulled out by a worker in a rescue mission, cared for for months, sent to a hospital out West to be treated for a fatal malady, died there a few days ago, unattended, unhonored, unwept in death by kith or kin. Buried—oh! well it matters not. He has gone down beneath the waves. "The wages of sin is death." Rom. 6:23.

Joseph Fels

This man, though a Jew, went about in the world doing good. Born in Halifax County, Va. in 1854, of humble parentage, educated in a private school at Yanceyville, N. C., and Richmond, Va., and leaving school at 17 years of age to travel for a soap firm in Baltimore, later becoming a soap manufacturer himself, he amassed a fortune of many millions, and was counted among the world's greatest men and benefactors. When he died Sunday, February 22nd, the world was poorer and millions lamented the untimely going of so useful and good a man. He gave away $250,000 a year, not for charity, but for educating the people along the lines of what he conceived to be proper and just lines of taxation. "I want to spend my fortune to make such fortunes as mine impossible" was a favorite maxim. The single tax (that preached so eloquently and powerfully a few years ago by Henry George) was that by which he hoped to benefit all mankind, and give every one a chance to rise and be useful in the world. By the power of his magnetic personality, and wonderful genius, he got the ear of the most influential legislators of the English speaking world, and helped in a marked manner in shaping legislation, that made for liberty and Christian democracy. His millions were well spent, and his great life was well spent, and his great life was given for the good of his fellowmen. When one contemplates such an unselfish and helpful life one is unminded of John 10:16 "And other sheep I have, which are not of this fold: them also I must bring, and they shall bear my voice; and there shall be one fold, and one shepherd.

EDITORIAL

FEELING ETERNITY

We feel so much of time and sense and things that there is danger lest we come to think these are permanent and a part of us. In Jesus we find the weight and the worth and the word of eternity. Some how He is larger than time; greater than politics and passion and prejudice and daily pursuits. He belongs to no age, to no language, to no era. He is universal. You feel that no language nor limitations can claim Him. He rises above time, fills its horizon, and lifts to eternity. It was Emerson who wrote, "Jesus took men out of time and made them feel eternity." To feel eternity, to realize that one belongs to the Beyond, to that which is greater than earth and time and sense —that is worth somewhat.

THE SOUTHERN RAILWAY

This is good news, to the South in particular, that comes from President Fairfax Harrison of the Southern Railway under date of February 20, to the effect that this great system, "believing in the continued prosperity and growth of the territory it serves, and recognizing the necessity of enlarging its facilities to keep pace with that growth, has sold ten million dollars of five per cent. three year notes" for the purpose of realizing ready cash with which to improve terminals, stations, roadbed and rolling stock.

This is good news, we say, and for two reasons. There has been a feeling of depression in business with large corporations, and the above will signify that money is available and work will go forward.

And secondly, we have come to learn that the prosperity of any community depends, in no small measure, upon the prosperity and development of its railroads. For railroads to fight the people, and for the people to fight the railroads, is folly in the extreme. The people are as dependent upon the railroads as the railroads are upon the people; their welfare and interests are not antagonistic, but mutual. We may have learned this lesson at dear cost and only after long experience, but it is fact, and we have learned it finally. Railroads are not the blood of the body politic, but they are the veins and the arteries along which the blood ebbs and flows.

Railroads and people are coming more and more to understand this fact, and it is well. The railroads have come to be as integral a part of the body politic as the arm is a part of the human body. And well did the divinely inspired writer say, "If one member suffer all the members suffer with it." The railroads are an integral part of our social order, and no part of that order can suffer without entailing more or less suffering on all. The people and the realroads must come, and they are coming, to see that their interests are not antagonistic, but identical.

THE NEW RELIGION

And so we, of this Christian country, must needs have a new religion. The one we have had was not human enough; was too inflexible; was too other-worldly; too cold and barren and fruitless; was too dogmatic; was not progressive; did not do things; left the churches half-empty on Sabbaths; did not grapple with present-day propositions, nor suit the demands of a materialistic time and a scientific age. Of such, beloved, is the criticism and nauseam.

Ex-President Eliot of Harvard says so—sets forth in long and learned terms what this new religion must be, what it will be to meet the demands of a progressive age and a rapidly developing democracy of thought and conduct. We have come upon a new time in civic, industrial and political pursuits, and so we must have a new religion to cope with and meet the needs of this new time. Our religion might have been good for its day, served a good purpose in an age of thought different from our own, but its day has past and its age is done, and so a new religion must take the place of the old.

Professor Harnack (of Germany) thinks so. When men were content not to go to the bottom of things, in science, in history, in philosophy, our religious scheme would do; but we of this time have a mind to ask questions, to investigate our way through, to be inquisitive and skeptical as to results, and to take nothing for granted; therefore, we need a new religion constructed upon a new and more thorough basis.

And then there are lesser lights, a hundred of them, a thousand, if you will, who are saying, and writing, all sorts of things about the breaking down of our old religion and the obsolute necessity for a new religion.

In all of which parlance and purview one thought recurs again and again to us, and it is to this effect: Have these men who are clamoring for a new religion tried sufficiently the old religion? Have they, by precept, practice or pursuit, tested the old religion, the religion which we have, the religion of Jesus the Christ, to its uttermost? Has Christianity failed, has the religion of Jesus proved inadequate, to any, or to all, those who have, in their daily lives, tested it by actual experience? Has the Man of Galilee, when sounded to the bottom, failed to meet the desires and needs and demands even of a scientic time? Have the teachings of Jesus broken down when put into the crucible, even of a philosophic age, or a progressive spirit?

These, and such, are the questions that we think would prove fruitful for the investigations of progressive thinkers and democratic spirits.

That there has grown up about the church, about our sweet and holy religion, a coldness, a numbness, a deplorable indifference as to practical issues and human problems we have no disposition to deny. There be some in the church who are stiff, stubborn, inhuman if you will, hard-hearted, unrelenting in their quest of selfish ends and pursuits, but these are not *the church*, neither do they represent in themselves the real spirit of the church. They have come in spite of the church; they are in the church, but not of the church. They have grown up in and about the church, but they do not bear either in their bodies, their minds, or their souls, the marks of our Lord Jesus Christ.

Let critics, and those who demand a new religion, and all the rest, bear in mind that the church is not inhuman, nor inflexible, nor cold, nor indifferent; that the life, and the teaching, of our Lord Jesus, are not barren, nor inadequate, nor thoughtless, but the very opposite of all these.

Who are the most human, the most considerate, the most careful, the most thorough, the most active, and the most adequate people *you* know? Consider, if you do not find them to be those who have tasted, touched and tested the Christ life—put to the test in their actual experience the claims and promises of our blessed Lord and his Christ.

The people today who are heaving the world upward, bearing the world's burdens, caring for the world's needs, and marching forward in all the lines of human progress, are not those who demand some new and untried religion, but those who have faith in the stability, power and adequacy of the old religion, and with Paul can say, "Not as though I had already attained, either were already perfect," but "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.)

It will be time enough for the world to try a new religion when the old one has been tried and found wanting. And it will be early enough to abandon the church, and find a substitute for it, only when it has failed in creating for us the very best spirits of our time, and the noblest men and women of any type. And it will be in plenty of time to declare Christ inadequate when He shall have turned from Him a single heart that sought Him in faith, in hope, in love, and was turned away because it would get no help and no light and no strength.

NOTES AND PERSONALS

—Last week's *Herald of Gospel Liberty* was a Foreign Mission number and was a very creditable and readable one indeed.

—Announcements are received that Mr. John Richard Adams, son of our former townsman, Mr. Samuel L. Adams, was married to Miss Eva Chambers Orgain, Kenbridge, Va., February 24, 1914. Our congratulations are extended.

—Rev. P. S. Sailer has left Lynn, Mass., to become pastor of a Federated church at Stratham, N. H. The work was going well at Lynn and the brethren there give up Bro. Sailer with great regret. By the way, what is a Federated church?

—Rev. John Blood, Rieglesville, N. J., is so unwell that he has come South to recuperate and is spending the time at Franklinton, N. C. He has worked with unfagging zeal and energy for the upbuilding of Franklinton Christian College, and we trust that the hopeful condition of the work there will cheer him back into health and happiness. He deserves it.

—Rev. W. G. Sargent, Secretary of Education, Providence, R. I., writes *The Herald of Gospel Liberty* commending in high terms the December number of Elon College *Bulletin* and expresses the purpose of printing in The *Herald* some pages from the *Bulletin*, and concludes with this good word worthily spoken, "The *Bulletin* is a very creditable production, as all the *Bulletins* issued by Elon College are."

—Dr. W. H. Denison, Memorial Temple, Norfolk, is certainly a man on his job, and everlastingly keeps the church work before his people. "Temple Echoes," a monthly publication, tells the purposes and indicates the plans of a month, and shows that there is something doing. We are not surprised that this church is growing constantly in numbers and in influence.

—We have the versatile editor of The Charlotte *Observer* good and fast and tight this time, sure, and there is no easing out of it—a case of plain and unpardonable ignorance. Look at this in its issue of February 25: "Bro. Hight C. Moore, editor of *The Biblical Recorder*—he is not a Reverend, but a plain blockader like Archibald Johnson." Now we have known Brother Hight ever since four years before 1890 when we graduated in the same class with him, and he was a preacher then, and we know not how long before then, and has been ever since. Blockader nothing! He is the genuine article, beloved, and shall not be slandered simply because he has turned editor. Some people can be editors, and yet be reverend and respectable.

—We extend sincerest sympathy to our good Brother John W. West and family, Waverly, Va., who have just been called upon to mourn the death of Miss Elsie West, an amiable daughter and a most lovable woman. Death came to her at Asheville, N. C., Monday, February 23, whither she had gone in search of health. The interment was at Waverly, Thursday p. m., February 26.

—Here is a note in *The Herald of Gospel Liberty* as pleasing as it is appropriate and deserving: Suffolk, Va., Feb. 15, 1914. Rev. J. F. Burnett, D. D., Dayton, Ohio. My Dear Doctor:—I herewith enclose my check for $20 which Mrs. I. W. Johnson (wife of Rev. Dr. I. W. Johnson) handed me this morning, with request for me to send to you for the building at Pompano. Rev. D. P. Barrett tells her that they have no building there yet; and she sent a like sum for that purpose a year ago. So, you see, that will make $40.00 for Mrs. Johnson at that point. I do not remember to have written but one letter, *before this*, on Sunday; but I thought this was religious enough for Sunday service; in fact, I would like to write a score of such letters today. Mrs. Johnson is a fine Christian character; is recovering from a long siege of what appeared to be a hopeless sickness; and is a fine church worker of the genuine spiritual type. W. W. Staley.

NEWS AND VIEWS

—Woman suffrage was killed by a vote of 60 to 34 in the Maryland Legislature, February 18th.

—It is estimated that it will cost $3,500,000 a year to operate the Panama Canal after it is completed and equipped.

—February 10th Andrew Carnegie named twenty-five representatives of various religious denominations who are to act as a board of trustees of a Church Peace Union to administer the income from $2,000,000 to promote the cause of universal peace.

—On the night of February 20 four bandits held up and looted a train on the Queen & Crescent Railroad near Birmingham, Alabama. They escaped with about $100,000 extracted from the mail and express cars. A reward of $1,000 for each of the four has been offered.

—There is to be introduced immediately, in the New York Legislature an "Optioned Local Prohibition" bill, the most sweeping and rigid measure of the sort ever proposed. It is the last step short of absolute prohibition. There is a possibility of the bill's becoming a law in New York.

—Recently the federation of 95 churches of St. Louis inserted a half-page advertisement in the local papers, saying, "Go to Church. You may not like the preacher; perhaps it is not his fault. Don't stay away on that account. Try another church." The result was increased attendance at all the churches. It pays to advertise (legitimately.)

—Clarence H. Mackay, American millioaire, and President of the Postal Telegraph and Cable Co., has been granted, by a French court, mutual divorce from his wife, Mrs. Catherine Duer Mackay, who was a social favorite in New York. Money is not infrequently used to legalize vice and give it a show of decency and respectability.

—Two former convicts have announced their candidacy for the governorship of Oklahoma. One was a bandit, and after a rough career and imprisonment, reformed. The other was convicted and imprisoned under charges of embezzlement. Each claims that, if elected, he will run the rascals out—knowing from habit and experience who the rascals are.

—They are sterilizing cow's milk in England now with electricity, 1,000 babies in London being supplied daily with this sterilized milk, which is said to taste exactly as it did when first milked. All the microbes in the milk are said to be killed by the electric shock.

DR. SUMMERBELL ON THE PROTESTANT REFORMATION IN FRANCE

Four Learned Discourses.

For four successive years now Dr. Martyn Summerbell, Lakemont, N. Y., who is non-resident professor of Church History in Elon College, has delivered lectures treating of the protestant Reformation in various countries of Europe. All of these lectures have been scholarly, characterized by wide research and penetrating grasp of the issues involved, couched in elegant and poignant phrases, and wonderfully interesting to serious-minded persons. The course this year treated of the Protestant Reformation in France, and was easily the most successful of any group yet given.

This was not due to any defect in the art of the lecturer in the previous courses, but to a happy train of circumstances. The students of the history classes of the College many of them had just been engaged in investigating this very epoch in French history. Interest in the Reformation as a world movement had been awakened by the previous courses. The subject itself came close home to many of the auditors, who were themselves descendants of the French Huguenots who settled in North Carolina along the banks of the Cape Fear river. All these considerations coupled with the rare gifts of the lecturer as a stylist and public speaker gave the lectures a rich success, so much so that the correspondents to the large dailies felt constrained to make daily report of them and in that way they reached and influenced much larger audiences than heard them here.

The lectures were four in number and were delivered from eight till nine a. m. each day beginning with Monday, February 23. The subjects were: France and Her Early Huguenots; Reform Under Henry II and Francis II; Charles, Catherine, and the Great Massacre; The Huguenots in Their Closing Struggle.

Every lecture portrayed the author's complete familiarity with the facts and with the motives of the person involved and was a gem of composition and insight. All the intrigue and chicanery of the Catholics were mercilessly laid bare, and the heroism of the Huguenots who dared brave death for their freedom of religious worship was beautifully depicted for the audience. No one could listen at these masterly discourses and not get two ideas indelibly impressed upon his mind: first, that we should appreciate our religious liberty more than we do, seeing that it has been purchased at such a frightful price of bloodshed and carnage; and secondly, that the papal power must never be allowed to become supreme again in the world, certainly not in this country, for, if it should, a repetition of the dreadful trocities of France on the Huguenots, among whom were many of her best citizens, will be repeated in this land of the free and the home of the brave. The Huguenots were brave and they longed to be free—they got it, but it was the freedom of death in France or of exile in other lands.

The closing paragraph of the final lecture was very impressive. In it the speaker spoke with fine discrimination and insight of the difference between the English and French treatment of the Protestant Faith. England at first resisted, but saw that it was of God and granted toleration. France was less keen witted and was blinded by Rome to exterminate the Huguenots. Louis XIV banished all the Protestant nobles and forbade the common people of that faith to leave the country under penalty of death. They left anyway, going to England and other more tolerant lands, to America which was just then opening up its vast and abundant haven to the oppressed of earth. The Huguenots were the finest artisans of France. They carried the secrets of many industrial arts to England and to other lands, to the eternal economic impoverishment of France, from which fact the speaker concluded that God not only rules in the hearts of individuals, but controls the destinies of nations as well, taking from the unprofitable nations and giving to those showing more of the spirit of humanity and of Christ.

W. A. Harper.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many Sun readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. J. O. Atkinson	10
Rev. H. H. Butler	7
Rev. R. F. Brown	3
Rev. A. T. Banks	2
Rev. L. I. Cox	29
Rev. W. G. Clements	2
Rev. J. S. Carden	13
Rev. J. D. Dollar	5
Rev. B. J. Earp	21
A Friend	2
A Friend	3
A Friend	1
A Friend	1
A Friend	3
A Friend	2
A Friend	1
A Friend	1
Rev. Jas. L. Foster	3
Rev. Stanley C. Harrell	6
Rev. J. W. Harrell	2
Rev. W. D. Harward	1
Rev. J. W. Holt	5
Rev. I. W. Johnson	13
Rev. L. I. Johnson	1
Rev. J. Lee Johnson	60
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. W. S. Long	3
Rev. A. N. McAbee	1
Rev. J. F. Morgan	2
Rev. N. G. Newman	1
Rev. C. E. Newman	3
Rev. J. U. Newman	4
Rev. J. W. Patton	6
Rev. C. C. Peel	7
Rev. H. E. Rountree	8
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
H. S. Smith	1
Rev. W. W. Staley	3
Rev. T. W. Stroud	1
Rev. G. R. Underwood	3
Rev. W. L. Wells	5
Rev. T. E. White	1
Rev. J. D. Wicker	2
Rev. W. C. Wicker	19
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	305

The WHY Of the Christian Church

A Sermon by Rev. A. B. Kendall, D. D., Pastor of the Christian Church, Burlington, N. C.

THERE should be a "why" to the Christian church, or it should not be. A being, or an institution, without a mission to the world, has no right to exist in the world. If the Christian church has not a distinctive service to render the human family, a work that is not being done by any other organization, then I say let us nail up our doors and get in harness with some other organization and save all of this waste of energy and property. But, brethren, if there be a "why," then let us find out what that "why" is, and, making it our goal, push steadily toward that end.

I believe that we have a "why," and that it is big enough to engage all of our powers, and divine enough that it should commend our loyalty. Let us see if this is not true.

As I study the Christian church and that for which it stands, I find underneath its splendid principles a basal principle. Our principles are the outgrowth of this Divine principle. These are the golden fruit that is the parent tree. What is that principle? Let me take you back to that hour, one of the most solemn in the life of Jesus, when he has gathered his little band of disciples together, for that last heart to heart talk with them, and his last prayer for them. In a few moments underneath the shadows of the gnarled old olive trees, he is to pass through the terrible soul agony as he accepts at the Father's hand the bitter cup. Then the betrayal and after that the shameful trial with its mockings and scourgings, and then the nails and the spear and the cursed cross. He saw it all that night. But that was not all that he saw. He was looking beyond that cross and thinking of his followers and what was to happen to his church in the years to be after his death and resurrection; and up through the darkness of that solemn hour he prays that wonderful prayer that we find in the seventeenth chapter of the gospel according to John. Surely in a time such as that, in that solemn hour, we would expect only the most important things to fill his mind. We would expect that the petitions of this prayer would embody and convey his deepest soul-desires concerning the things most vitally connected with the growth and development of his church in the earth. Now, as we study this wonderful prayer with that thought in mind, what do we discern to be the most prominent thought in his mind? The first eight verses have to do with his glory. The next petition, which has to do with his disciples, we find in the last sentence of the eleventh verse. When his mind reverts to the church, the first petition that rises to his lips is this one: "Holy Father, keep through thine own name those whom thou hast given me, *that they may be one*, as we are." When he thought of his disciples who were present with him, his first thought and petition was for their unity. Then with the eye of faith he looks adown the centuries and he sees his church growing in numbers and power. He also sees the deadly foes that would arise to try to destroy her and first and foremost among them he sees the same danger which threatened his little band; and the first petition for his followers of all ages, times and climes we find in the twenty-first, twenty-second and twenty-third verses of this same chapter. What is it? "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all *may be one;* as thou, Father, art in me, and I in thee, that they also *may be one* in us: *that the world may believe* that thou hast sent me. And the glory which thou gavest me I have given them; that *they may be one,* even as we are one: I in them, and thou in me, that *they may be made perfect in one;* and *that the world may know* that thou hast sent me, and hast loved them, as thou hast loved me."

There are only nine distinct petitions in this portion of his prayer which has to do directly with his followers and his church. What are they? "Keep them from the evil of the world." "Sanctify them through thy truth." "That they may be with me where I am." "That they may behold my glory." What are the other five? *"That they may be one."* Is there any question as to what lay heaviest on the heart of Jesus on that night of nights? I am sure to any honest, candid reader there can be none.

I most firmly believe that the Christian church was raised up by God for the distinctive purpose of answering that five-fold petition in this prayer of the great head of the church.

I do not know how clearly the founders of the Christian church saw this great purpose, or how keenly they realized this great, basal principle underneath the organization: but this I do know, that every principle of the Christian church is a perfect strand in the golden cord of this great purpose.

God was guiding, whether they saw clearly, dimly, or not at all, for the ultimate answering of his Son's great prayer.

In the beginning, the church in the earth was united. They were "all with one accord in one place." Acts. 2:1 l. c. It was not long, however, before divisions began to arise, and we hear Paul saying to the church at Corinth: "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. 1:13. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" 1 Cor. 3:3-4. "I hear that there be divisions among you." 1 Cor. 11:18. Later, in writing to the church at Rome, he says: "Now I beseech you brethren, mark them which cause divisions, and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ." Rom. 16:17-18 f. c.

So we see that very early in the history of the church sectism sprang up and attempted to throttle the life of the infant church.

There may have been a time when denominationalism, and sectarianism, if not right, were at least excusable. When after many years the church had grown and become rich and powerful it headed up in a mass of corruption, the Roman Catholic church. Then from this corrupt mass there began a breaking away, a breaking toward the light. That German monk toiling on his knees up Pilate's staircase at Rome saw the marvellous light and heard a wonderful message in his soul and broke away from the darkness and corruption, following the golden gleam of divine truth "justification by faith," and out of this breaking toward the light came the Lutheran denomination. Calvin caught a gleam and he broke away along the line of the sovereignty of God, and the Presbyterian denomination was the result. John Wesley saw the light and he broke away along the line of "free moral agency" and "free grace," and we have the Methodist denomination. *But these were all breaking toward the light.*

Today we have twenty different kinds of Lutherans, seventeen brands of Methodists and twelve varieties of Presbyterians; to say nothing of the one hundred and one other "ringed, streaked and speckled" varieties of sectarian bodies. I ask you in all candor, Is this the great ideal Christ had in mind when he founded his church? Is this the great brotherhood? Is this what he prayed for on that night of sorrows? No, *no, NO.* A thousand times, No!

What is the church of Christ? His body. Eph. 1:22-23. Paul with this truth concerning the church as the body of Christ, asks this searching question of the sectarian factionists at Corinth, "Was Christ divided?" Not, not a bone of his body was broken and his most bitter enemies who crucified him did not presume to divide his garments. It remained for his professed followers in later years to proceed to cut not his garments only, but his real body, his church, into sectarian pieces.

"And one shall say unto him, What are these wounds in thine hands?" Then he shall answer, "Those with which I was wounded in the house of my friends." Zech. 13:6. War in the body; arm against foot; hand against limbs. If this were taking place in the physical body of a man we would cry out insanity, suicide. And, sire, this is the insanely suicidal policy the church has been following for two thousand years. Is it any wonder that we have made so little progress and have made so little impression on the world of darkness about us?

If there ever was an excuse for denominationalism and sectarianism with the slightest semblance of validity and ligitimacy, it certainly dose not exist now.

The great denominations have proven the truths for which they stood years and years ago, and the thing for these different denominations to do is to get together and with these great truths fused in the white heat of love into an unbroken weapon of offense and defence move in one solid, undivided army against the hosts of sin and darkness. I take my Bible and I turn to Phil. 2:12 and read these words, "Work out your own salvation with fear and trembling," and I have the very essence of Armenianism. Wesley himself would unqualifiedly put his seal of approval on that. And then I read on through the thirteenth verse of this same chapter, "For it is God which worketh in you, both to will and to do of his good pleasure." And here we have the quintessence of Calvinism of the pure Calvinistic brand. But they are both in the Bible,—the obverse sides of the shield. God hath joined them together, let us not longer be guilty of keeping them asunder.

Some good brother may say, "You are fighting a man of straw, the days of denominational hatred and sectarian strife are over." I wish that were true, but it isn't. And while it may be true that we have done away with the handsaw and the meat-ax as instruments of division and have substituted the most modern, razor-edged and sterilized instruments, the sectarian cutting and slashing still takes place.

I know that we have gotten away from the crude, unrefined manifestation of that sectar-

ian spirit as it used to reveal itself, but it is still alive.

We could hardly imagine the incident which I am about to relate taking place today. This incident occurred in the days of my mother's girlhood, and I have heard her repeat it more than once. A minister of a certain denomination was forced to be away from his pulpit over Sunday, and in his absence a minister of a sister denomination was asked to take his place and preach to his people. When the good brother returned and learned the awful fact that this heretic had occupied the sacred desk from which he was wont to proclaim the message of divine love and grace, he refused to preach from that pulpit until it was torn down, placed in the opposite end of the church, and the pewing torn loose and made to conform therewith. I say we could not imagine this taking place in the glorious dawn-light of the twentieth century, but refined, covered, the same sectarian spirit is still here.

The Christian church was organized for the purpose of doing away, not only with this spirit, but with the sects and denominations which gave birth to and perpetuates this spirit. The Christian church was never intended to be a sect or denomination. If it is one it is because it has been forced to be one.

I am sure that the *aim* of the Christian church is right. Christ's prayer and the great apostle's exhortations and warnings are proof positive that our aim is right.

Sad to say, there are two different ideas with regard to what is meant by this aim. Some contend that what is needed is organic union, that having this, all will be well. But this is not the great essential. We may have union without the faintest shadow of unity. I have known a man and a woman to enter into the union as husband and wife, but there was everything but unity as a result. I know more than one local church whose members have entered into an organic union, but the spirit of unity is as "far from them as the east is from the west." Union without unity, and that unity beside which the unity of the Spirit would prove a curse, the curse of sectarianism and denominationalism would fade away into uter insignificance.

There are many misguided spirits abroad in the land today who are so anxious for union at any cost that they would be willing to throw away Christ, God, the Holy Spirit, the Bible, heaven, everything dear to the devout Christian heart, if only we have union. That might be union, but it never, never can be Christian union. It never can be that union for which Christ agonized.

If we are to get rid of the friction in the machinery of the church it must never be done by filing off the cogs. The moment you do that you have robbed the church of its power. What ever else we do we must hold the truth; but adjust the cogs in love. "Holding the truth," never forsaking that, but holding it "in love."

Then there is the other class of people who say all that Christ or Paul ever meant was unity of the spirit and not organic union. I cannot accept this unless they are willing to grant that unity of the Spirit will of necessity do one of two things,—either bring about at once the organic union of all the believers in Christ, which seems to me reasonable, or do away with all church organization thus eliminating the visible church as an organized body.

Now let us consider briefly some of the things which separate the church of Christ today. They are: Human Leaders, Human Creeds, Human Names, Human Tests for Membership.

Let us now take these one by one and see how the Christian church through the very genius of its organization eliminates these separating walls and at the same time provides solid foundation for the union of all true believers in Christ.

I. Our Leader. "One is your Master, even Christ." Matt. 23:8, 10. Not Paul, nor Apollos; not Cephas, nor Calvin, nor Campbell, nor Luther, nor Wesley, nor O'Kelley, nor Stone, nor Jones, nor any other human being; but Christ. The church in the beginning had no popes nor pontiffs; the perfect Christ was their peerless leader. He alone knows the pathway perfectly, for he alone has trodden all the dark way and then left a guidebook by which we are to follow. He alone knows our needs on the journey of life and has made provision for each of us. He alone is the infallible leader. He never has made, he never can make a mistake. He alone is the "good Shepherd" who gave his life for the sheep. Others may have given their lives *with* the sheep: he alone *for* them. He alone can go with us through the valley of the shadow of death and bring us in safety to the other side. Christ our only leader. Don't you like that? I do. Let us give these noble, godly men their rightful place, but do not let them take the place of Christ, not in the least degree in the direction of our spiritual lives, or of his church.

II. The Bible Our Only Creed. As a body we have no other, we ask no one to subscribe to any other. As an individual one may formulate a creed from the Bible. We must do this if we are to be of any force in Christ's work. I would not give much for the creedless man or woman in any walk of life. We need men and women who believe something and believe it with all their might; positive beliefs, not negative. As a church we just give you the Bible and ask you to believe in and obey that. Human creeds have bred hatred, strife, murder. Human creeds burned a Latimer, a Huss, a Ridley. Creed was the inventor, the manufacturer and the operator of the instruments of torture of the Inquisition. Creeds are among the most potent causes of division in the body of Christ.

We know our creed is Biblical, for it is the Bible itself; the word of God and not any man's interpretation of it. This creed is the only absolutely true one. I think all will agree that the nearer the Bible a creed is the nearer true it is. Our creed is the Bible, nothing more, nothing less; therefore it is absolutely true. What more does the church need? What less dare she adopt? God knew what his church needed for a creed and he formulated a perfect one. How dare we substitute another? By taking this Bible as our creed we avoid the Charybdis of adding to, and the Scylla of taking away from, this Word.

We have all the truth of all the denominations. Is there any truth in the Calvinistic creed? We have it all? Is there any truth in Arminianism? Then it belongs to us. For every truth in all creeds came from the Bible. Have they any errors? We do not have them, for the Bible is the word of God and there is no error in his word. Surely this creed ought to be broad enough to make a platform on which we can all stand. If we cannot unite on this platform, I know not where we shall find one on which we shall be able to unite.

III. Our Name. "Christian." This name was never taken in any denominational sense. Neither was it taken in any exclusive sense, but on the contrary it was taken because it was an inclusive name. It is a name common to all the followers of Christ. I go to a Baptist brother and I say, "Are you a Methodist?" "No, sir, I am a Baptist." "Are you a Christian?" "Yes, sir." I approach a Methodist and I say, "Are you a Presbyterian?" "No, sir." "Are you a Christian?" "Yes, sir." And so I go to a member of any of the denominations that claim Christ as their Lord and they will not own the divisive name claimed by any other denomination; but they will own the one name, all of them, and that name is Christian. Therefore the name was chosen because it was the name for union. But that was not the only reason. There are may other reasons which mark this as the name for all the true followers of Christ.

The church is the body of Christ and he is the head. What right has the body to take any other name than that of the head? Supposing we should do that in the affairs of this life, and a man whose head bore the name of Jones should decide to call his body by the name of Brown or White, what confusion worse confounded would result? And the world has been full of confusion, and sinners have been confused and lost, because "the body of Christ has borne another name than that of the head."

The church is the bride of Christ. What business has the bride with any other name than that of the bridegroom? I am sure no man who cared aught for his wife would feel at all pleased, or complimented, if some day his wife should say, "I am tired of your name. It is not high sounding enough for me. Smith is altogether too common. I like the name of Vanderbilt, so from this time on I am going to take the name of Vanderbilt and drop the name Smith." How would the husband receive such a proposition? Not very kindly, I am sure. He would feel, and he would have a right to feel, that she was dishonoring her head, her bridegroom. So by taking any other name than that of the bridegroom of the church, we dishonor Christ, the heavenly Bridegroom. Then again such procedure would cause confusion in the family relation and such a procedure on the part of the church has caused, and is causing, confusion in the religious world and division in the family of God, thus hindering the answer to Christ's prayer, "That they all may be one, that the world may believe."

But there are many who persist that there is nothing in a name, anyhow, and they paraphrase the words of the immortal Shakespeare and say, "A church by any other name is just as sweet." Let us see if this is true.

Names are very important things in this world. I knew of a man a few days ago who signed another man's name to a check and now he is languishing in durance vile. There surely was something in a name that time. I knew a man who strove for many years to obtain possession of a valuable estate in Texas and the one thing which stood in his way, was that the name of one of his ancestors did not tally right. The name was exceedingly important in that case and kept him out of a fortune.

If a name is of such import in the affairs of earthly government, I am sure it must be of equal importance in the affairs of the heavenly kingdom.

Then it is a God-given name. I turn over to Isaiah 62:2 and I read, "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name."

When was that new name to be given? When the Gentiles should see the light. When was that new name given? "And the disciples were called Christians first at Antioch." Acts 11:26. Why at this time and place? Because here first the Gentiles were received into the church. Isaiah's prophecy must be fulfilled in the coming of the Gentiles before that new name could be given and as soon as that occur-

[Continued to page seven]

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

This letter is in the interest of the Southern Christian Convention which will meet in its twentieth regular session on April 28th.

Formal Notice of this meeting was given in THE CHRISTIAN SUN January 28th with request for invitations from churches that desired the Convention to meet with them. So far only one church has sent in a bona fide invitation. If other churches intend to invite the Convention their invitation should be sent in promptly as the place of meeting must be chosen very soon.

That formal notice also requested Chairmen of Boards and all persons have charge of department interests who will make reports to the Convention to send in a plan of what they propose to submit; that is to make up a little program of topics, speakers, etc., and submit to the Committee on Program, of which I am chairman, and mail to me for us in making the Convention Program. So far only *one* communication has been received. It is very important for this request to be heeded and for two reasons: first, in order to have a good program; second, in order to have the program prepared on time. If heads of Boards will attend to this very promptly, it will save me the work of writing each one separately.

I will here give the name of each chairman and the subject he has in charge so as to direct special attention to the work in his care: W. A. Harper, Schools and Colleges; J. E. West, Home Missions; N. G. Newman, Foreign Missions; J. O. Atkinson, Publication; H. E. Rountree, Sunday Schools; C. H. Rowland, Christian Endeavor; Mrs. C. H. Rowland, Woman's Mission Board; J. O. Atkinson, Christian Orphanage; W. T. Walters, Young People's Convention; W. W. Staley, Executive Commitee.

The selection of the *place* of meeting and the *preparation* of the program were imposed upon the Executive Committee which is composed of W. W. Staley, N. G. Newman, and E. E. Holland.

Each Board or Committee should arrange a program for itself and send that to me and out of all these single programs we can make up the full program. In that way the Program Committee does not *create* the program, but simply gives it *form*. In that way variety enters into the composition of the Program and each Department has adequate expression from its own standpoint. Now, if Boards will lay their plans clearly and promptly the program will be in shape on time and ready for use when the Convention meets.

All the Departments have grown into real importance, and every chairman should feel that his best service will be required to give adequate expression to the work of the last two years and to lay plans for the larger work which must be done in the two years to come. All communities look to their chairman to lead in the work.

It seems that every report should be attended by at least one well prepared address, either by the chairman or some other chosen for that purpose. A subject should be named and the speaker named. Important discussion may be profitable, but something more than that should be contained in the prepared address. And, surely, every subject for report is worthy of some one's best study and prayerfull preparation.

If I do not hear from parties named above by March 10th, I will write personal letters; but I am too busy to do anything that I am not forced to do. Therefore, please attend to this important matter and help our Committee all you can; and, more, help to make the program the best the Convention has ever had. It needs the best we can do and is worthy of it.

Send all communications to the undersigned, Suffolk, Virginia. W. W. STALEY.

WINCHESTER LETTER

Last Sunday was observed as "Church-Going Sunday" in Winchester. A snow on the ground and cold weather made it unfavorable for getting out large congregations, but on the whole the results were very gratifying. The aggregate attendance at the morning and evening services was about 70 per cent. of the white population. The most discouraging feature about it was that but few of the non-church members were reached, the increase being due largely every church getting its own members to attend.

I failed to fill my last appointment at Timber Ridge on account of an epidemic of supposed smallpox in a nearby community. The trustees thought best to close the church and not run any risk.

It was my pleasure last week to meet with Revs. A. W. Andes and R. L. Williamson, both of whom have encouraging reports to give of their work. These two young men are doing good work for the Christian Church in this conference. They have the confidence and love of the people whom they serve.

The Mount Olivet church in Greene county, that has been without a pastor for some time, is putting forth an earnest effort to secure some one to take charge of this church. They are planning to build a parsonage.

We are having our Winter here now. We had a heavy snow Monday and the temperature has been below zero several mornings during the week. W. T. WALTERS.

DEFIANCE, OHIO

The students and faculty of Defiance Christian College and the Christian Biblical Institute enjoyed a rare privilege on the 15th and 16th insts. in the annual lecture course of Dr. M. T. Morrill, our Foreign Mission Secretary. On Sunday morning he occupied the College pulpit and spoke on the "Importance of Worshipping the Right God," showing that it makes all the difference what kind of a god men worship, since by a psychological law men become like the object they worship. This was aptly illustrated from the Greeks, Romans, and Teutons, with special emphasis on Japan and her ineffective gods.

In the evening he gave an illustrated lecture on Porto Rico, showing the condition of the country in 1898 and the improvements made by our government, thus opening the door of opportunity to the Christian missionary and expediting his work by increased transit, schools, sanitation etc. Our own mission work was especially illustrated by views of our churches, chapels, missionary native workers etc. We were impressed with the great work done by our mission and with the old truth ever being made new, that the Gospel of Christ is "The power of God unto salvation to everyone that believeth."

On Monday at the chapel hour Dr. Morrill gave a lecture on the life and work of the pioneer Scotch missionary, Alexander Machey, who laid down his life in Central Africa, paving the way for the present Christian civilization of Uganda. This lecture dealt with much of the heroic and tragic, and both delighted and inspired the audience.

At 3:00 p. m. he spoke to the "Christian Association" (ministerial students etc.) on the "Joys of the Christian Service," relating some of his own experiences as a Christian pastor, which had been a permanent joy in his life. This lecture was especially helpful and appreciated by our young people preparing for service.

The series closed Monday evening with an illustrated lecture on Japan. After a few illustrations of the natural beauty and customs of the people we were taken on a tour through our own mission stations, showing us the progress of the work and introducing us to our missionary families, servants, homes and churches; also to the Japanese ministers, Christian workers, congregations, Sunday-schools etc. Special individuals, both men and women, were shown us as marked examples of Christian piety, efficiency, renewing again the old testimony that the "Gospel of Christ is the power of God unto salvation." The writer voices the sentiment of the student body and faculty in expressing his high appreciation of all these lectures. They brought us a real blessing.

Dr. Morrill is informed on missions, has "the vision" and the spirit of the man gives force to the message. N. G. NEWMAN.

WENTWORTH S. S. AND C. E.

Dear Dr. Atkinson:

The Sunday school of Wentworth Christian church completed its re-organization recently (January 15). Our new superintendent is Bro. John L. Sorrell, who after a rest of one year from the labors of superintendent has taken up the work with the life and inspiration that means success. Bro. L. D. Stephenson will continue to serve the school as secretary and treasurer. Our Bible Class is fortunate in securing the services of Bro. Nat Stephenson as teacher. The Baracas will be taught by our young brother, Henry Brown, and we feel sure than Henry will prove to be the right man in the right place.

Mrs. Harriet McCullers, who has taught the Philathea Class since its organization, will continue at that post of duty. This class has recently bought and paid for a nice library table, one dozen Bibles, besides doing some good work along the lines of charity, and still owns a small bank account.—They do things.

Bro. R. Y. Smith, of the Presbyterian church, is president of the C. E. Society; N. R. Stephenson, vice president; Miss Vivian Atkinson, corresponding secretary; Mrs. Geo. M. McCullers, recording secretary and treasurer; with the following committees: Prayer Meeting, Lookout, Social, Music, and Missionary. We are planning for more work and better work this year than we have ever done before, in both Sunday school and C. E. Society. We hope to have with us as often as possible workers from the different departments of the Sunday school and C. E. work.

GEO. M. MCCULLERS.

(N. B. The above should have appeared three weeks ago, but was overlooked after being put in type. We crave forgiveness of Bro. McC.—J. O. A., Editor.)

MY PIPE

In 1849 I boarded with some boys who were smokers. I thought it would be big and nice for me to have a pipe. I got one and smoked three weeks. One day, as I walked alone on the academy road I stopped, took my pipe from my pocket, and threw it as far as I could into the woods, saying: "I have played the fool for three weeks." Since that day thousands and thousands of boys have shortened their lives—killed themselves with tobacco. Some teachers and preachers are killing themselves.—*A. D. Betts, Greensboro, N. C.*

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS, VIRGINIA BEACH

At the State Sunday School Convention at Lynchburg, Va. Dr. McElfresh, the Teacher Training Superintendent of the International Association urged strongly the value of the Summer Schools of Methods for a few days and referred to our plan and showed the value of having the people from the Sunday schools get in touch with the latest and best methods. We are to have a strong program at Virginia Beach July 20-26. We hope that large numbers of our people will attend. If the first year is largely attended it will help us to make it a permanent affair. We urge our people from all sections to come.

Rev. W. C. Wicker, A. M., Litt. D.

has accepted an invitation to be on the program. Dr. Wicker is the Sunday School Secretary of the American Christian Convention and the head of our denominational Sunday school work, being chairman of the Sunday School Board. He attended the World's Sunday School Convention last summer at Zurich, Switzerland. He writes the lesson comments each week in the *Herald of Gospel Liberty*. He is professor in Elon College and has a wide reputation. He will conduct two sessions on the Organized Adult Bible Class.

WARREN H. DENISON, Preident.

THE CLIO ENTERTAINMENT

Many feared that the change from five-day to six-day recitation schedule would demoralize the work of the excellent, time-honored literary societies of the College. The public entertainments so far given this year have abundantly satisfied all possible honest doubt on this point. The Philologian Entertainment in November was the best of a long list of good ones, and the Clio Entertainment, which occurred February 21, enjoys a like distinction. The College has every reason to be proud of these two voluntary organizations of its young men for their development and uplift in public speaking and other allied subjects and arts, and rejoices that the "six days shalt thou labor" rule, a biblical rule by the way, has helped rather than hindered their previous high standard of attainment.

Mr. John Lovelace Farmer, News Ferry, Va., son of Trustee D. S. Farmer, presided and welcomed the audience in fitting terms. Mr. James Lee Norfleet, Holland, Va., a student from old Holy Neck Church that has been so loyal during the quarter century of Elon's life, kept the records and saw that things moved in stately manner. Messrs. W. J. Cotten, Dendron, Va., L. W. Vaughan, Franklin, Va., and Franklin Morrette, Steelton, Penna., took care that each guest was comfortably seated and that wholesome physical conditions added to the occasion their guarantee of good success. The College Band delighted the ear with sweet strains while the friends were arriving. It was good to be there.

Two well-worded and perfectly delivered orations were the first numbers on the roster. They were well received and thoroughly enjoyed. The first was offered by Mr. Foster D. Finch, Spring Hope, N. C., and treated of America's Opportunity. The audience felt that Mr. Finch's country was a good one to live in and congratulated themselves on the privilege of sharing it with him. Mr. Grover B. Harris, Embro, N. C., discussed The Importance of Literary Study—the theme of a learned essay rather than of the passionate oration of the usual College type, but he was heard gladly and the change was refreshing.

Mr. Ralph S. Rainey, Gasburg, Va., was then heard in a dialectical humorous number of which he was the author. Round after round of appreciative applause punctured the air as he delineated the dialect of the sophisticated negro, who is a cross between the days of slavery and the College graduate. It was well conceived and delightsome.

But as is usual on all such occasions, chiefest interest centered in the debate. The query was a vital one—the application of the recall to State and Federal officers. The speakers were young men of promise. They had evidently given much serious thought to the question, and a high plane of argument was maintained throughout. The writer is not able to produce each speaker's argument, nor even the general thread, with accuracy. Suffice it therefore to record that the four gentlemen engaged in this battle of words—Messrs. R. P. Merritt, Chapel Hill, N. C., and Warren McCulloch, Greensboro, N. C., for the affirmative, and Messrs. H. E. Jorgenson, Pontiac, Mich., and Roger M. White, Waverly, Va., were gentlemen of fine sportsmanlike qualities in the forensic realm and that they reflected honor on their College, their Society, and themselves in the manner and thoroughness of the presentation of this engaging theme.

The judges who sat in the judgment of the debate and on the awarding the orator's medal were Dr. Martyn Summerbell, Lakemont, N. Y., Dr. H. M. Stacy, Dean of the University of North Carolina, and Dr. Newman, of the College Faculty. They decided that the negative had adduced the stronger argument, and that, while all the speakers were embryonic Ciceros, Mr. Roger M. White had advanced slightly further than the others from the embryonic state and shall receive the gold medal, which they hoped he would wear with equal honor to himself and his Society. Dr. Summerbell rendered the decision and presented the medal in the felicitous manner so characteristic of Elon's good friend from the frozen regions of the North.

W. A. HARPER.

SENTENCED TO READ THE BIBLE

Social service workers and reformers are interested in a plan being tested in one of the police courts of Baltimore by Justice Henry Ulrich of that city. He has taken to sentencing habitual violators of the law to read the Bible. The first of such sentences was imposed on a young woman of respectable parentage, who had been arrested more than one hundred times.

The case appealed to the sympathies of Justice Ulrich. He was not ready to believe that she was a hopeless defective, and he racked his brain for some new avenue of attack. Then was born the Bible sentence idea. He did not have to wait long before testing its practicability. A few days later, the young woman lolled against the brass railing that rims his desk and pleaded, "Guilty and proud of it. Do you get that?" to the charge of being drunk and disorderly on the street.

After a lecture Justice Ulrich said:

"Now, Victoria, I'm going to give you another chance to make good. Can you read?"

She answered, "Yes, sir!"

"Then I sentence you to come to this station house every Sunday morning and spend an hour with the matron, reading the Bible. Either that, or the 'cut.'"

Victoria chose the Bible. When she appeared the next Sunday morning, she had evidently made a brave effort to appear respectable. She has been going to the station house every Sunday for weeks now, and she thinks she will never fall by the wayside again.

That was the first case. Justice Ulrich was led to apply it again, and it is working well. He is positive that he has found a plan that works.—*C. E. O.*

The WHY Of the Christian Church

[Continued from page five]

red the new name promised so long before was bestowed.

Furthermore, the Greek word *chrematizo*, translated "called," means literally "to be declared by an oracle," and is invariably used in the New Testament in connection with an act performed by God himself.

Luther wished to have his followers take the name Christian, but they did not do so. John Wesley wished his followers to be called Christians, but they were not so called. It will be the only name in heaven.

It is related that once John Wesley, in the visions of the night, found himself, as he thought, at the gates of hell. He knocked and asked who were within. "Are there any Roman Catholics here" he asked. "Yes," was the answer, "a great many." "Any Church of England men?" "Yes, a great many." "Any Independents?" "Yes, a great many." "Any Presbyterians?" "Yes, a great many." "Any Baptists?" "Yes, a great many." "Any Wesleyans?" "Yes, a great many." Disappointed and dismayed, especially at the last reply, he turned his steps upward, and found himself at the gates of Paradise, and there he repeated the same questions. "Any Wesleyans here?" "No." "Any Presbyterians?" "No." "Any Church of England men?" "No." "Any Roman Catholics?" "No." "Whom have you here, then?" he asked in astonishment. "We know nothing here," was the reply, "of any of those names you have mentioned. The only name of which we know anything here is 'Christian.' We are all Christians here, and of these we have a great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues."

No Christians in hell; nothing but Christians in heaven. That suits me. Does it not suit you? I do not of course wish to be understood here as using the name Christian in any denominational sense, but just to emphasize the fact that the name "Christian" is the only one that will get in through the pearly gates.

Is there any name so precious to any child of God? I do not believe there is.

When Ptolemy built Pharos, he would have his name upon it; but Sostratus, the architect, did not think that the king, who only paid the money, should get all the credit, while he had none; so he put the king's name on the front, in plaster; but underneath, in the eternal granite, he cut, deeply enough, "Sostratus." The sea dashed against the plaster, and chipped off but by bit. I dare say it lasted out the time of Ptolemy; but by and by the plaster was all chipped off, and there stood the name "Sostratus." So the waves of time will chip from the church the human, party names, and bright in the light of the eternal glory will shine the name, "Christian."

[*To be concluded next week.*]

NOTICE

Mrs. J. L. Foster, finding that she did not have time to take up the work of Cradle Roll Superintendent for the Sunday School and Christian Endeavor General Convention, sent in her resignation, which has been accepted and Mrs. F. Bullock, has been elected to the position and has accepted.

Sister Bullock needs no introduction to the readers of THE SUN. I trust that she may have the hearty co-operation of our people and that we will make the Cradle Roll an important factor in our work.

W. T. WALTERS, Chm. Ex. Com.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR MARCH 8

Watchfulness.—Luke 12:35-48 (Temperance Lesson).
Time.—A. D. 29.
Place.—Perea.

Golden Text.—Blessed are those servants, whom the Lord when he cometh shall find watching.—Luke 12:37.

This Lesson and Last

Last Sunday we studied about worldliness and were warned against it. Today's lesson is a continuation of the same discourse which started in the Pharisee's house, and was completed some where on the road or in the streets. The diligent student and anxious teacher will do well to read here the discourses of the Savior recorded by Matthew and Mark, which were delivered during His later Perean ministry.

For Consideration

The dress in eastern lands consisted of long robes which were tucked up when the wearer wished to move quickly or do some piece of hard work. *Let your loins be girded about you.* Be ready, is the literal meaning. Read the parable of the ten virgins. Have your lamps ready and burning, said the Christ. "Be ye also ready for the Son of Man cometh at an hour when ye think not."

The Parable

Christ taught here that He was going away and return at an hour or a time when we would not be expecting Him. He makes a plea for us to live like men looking for this master to come. Not idly gazing at the heavens or with folded hands and secluded hearts; but making preparation by keeping after and shaping our own lines. We know some reader has had the experience of telling a friend or neighbor to get ready for some event of minor import. Did you ever talk this matter of Christ's coming over to anyone?

Watching

In spite of all the pleadings of preachers and prophets, men will put off that one important thing—getting ready to meet death. Men measure their lives by the average, and in many cases by the exception beyond the average. Life is uncertain and death is sure, says the proverb. The Titanic was a huge vessel and had wonderful accommodations. It is said that its picture appeared in a New York paper with a list of its noted passengers soon to reach an harbor the very day it sank. Too many of us live out our lives before we try to make the preparation for the greater life. What we need to do is to make the readiness first and the life we live here will be sweeter and better fitted for the life to come.

Temperance

This lesson is set aside for the temperance lesson of the year. We are a well informed nation as to what the whiskey business is doing to degrade men and business. Yet we do not heed the calls of the temperance movements as we should. Happy are we though to see the grog shop pushed to the rear and better and greater industries established in their stead. The whiskey question challenges every S. S. worker and patriot, especially if he prays the Lord's prayer and means it. We have different views as to solution of the liquor problem, but we cannot fail to be a unit as to it degradation of society and a woe to civic righteousness.

CHRISTIAN ENDEAVOR TOPIC: MARCH 8

How to Prevent Poverty.—Ps. 72:1-19.

Bible References.—Matt. 26:11; Job. 36:6; Luke 16:22; Ps. 82:3; Exodus 23:11; Prov. 10:4; Acts 18:3.

Poverty

There are two kinds of poverty, the one material, the other spiritual; and neither is looked upon as desirable. Nor indeed are they, but far from it, and to the thinking, zealous person neither need come. Material poverty is the least to be considered, yet withal not unimportant. It is a day of fair play and honest recompense for honest work, and if one obeys the ordinary common sense rules of living, there is no reason why poverty should loom large upon the horizon.

Living Within One's Means

How often do we hear this as a remedy for all financial embarrassments, large and small, real or fancied. And yet how hard it is for some of us to shun is often shown. There is a vast deal of difference between wanting and needing, and the trouble here is that of poor judgment, mistaking the false for the true, and paying our hard earned dollars for that which to us is worse than useless.

Consistency in Spending

There is a consistency in spending which is beautiful, and, when reduced to thoughtfulness. Here lies a grave fault which may too truly be said to the charge of us as a nation. How many thousand dollars are spent yearly in our national game of baseball, and other amusements, as compared with benevolent institutions, and urgent needs that call for help. It is a spendthrift nation, spending her wealth lavishly and foolishly, and too many of us follow her example. Let us be consistent, take things at their proper values, and consider our own individual problems and circumstances.

Spiritual Poverty

There is a poverty more dire and far reaching in its effects and consequences than that computed in dollars and cents; the poverty of the Spirit, and here is a trouble not so easily provided for by abstract rules. When a man is materially poor he knows it very well, but when he is spiritually lacking he seldom realizes the extent of his misfortune, nor seldom cares to remedy it. Fortunately for many, the springs within "fed by infinite sources which lie beyond the reach of our souls" are deeply seated and not easily cut off by neglect. It is born in man to worship the Divine, to render infinite respect to the unseen forces of good about him.

A reverted attitude toward all things sacred, constant, companionship with the Great and Good. Thoughtful reading of the Scriptures and an humble seeking heart will make the poor rich in spirit and ward off eternal disaster and insure the richness of the Father's home.

MRS. J. F. WHITLEY COMMENTS ON THE S. S. LESSON FOR MARCH 8

"Let your loins be girded, and your lights burning."

Christ well knew the wicked devices of Satan. He knew the need of the Christian light in this world so darkened by sin. He therefore counseled His disciples to let their loins be girded, and their lights burning. Christ Himself is the true Light. He came to give this Light to the world when it was in spiritual darkness.

This Light which Christ gave must shine by all His redeemed ones. He tells them that they are the light of the world. He also says to them: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Christians, are we heeding this loving commandment of our Lord? Have we the love of Christ burning within our hearts? And are we letting the light of this love so shine in our lives and characters, that others may see the reflection of it, and glorify our Father in heaven? Are we wearing the breastplate of righteousness? And are we Christ's light-bearers to those in heathen darkness?

Let us strive to be among the faithful ones whom our Lord will find watching when He comes. May God forbid that any of us shall ever be of those who partake of the sins of the world, and say in their hearts: "My Lord delayeth His coming; there is time enough yet for me to serve Him." For if we are of them, our Lord will come at an hour when we are not aware, and will appoint our portion with the unbelievers.

May each one of us put on the whole armor of the Lord and keep in constant readiness for His service. Let us watch and fight and pray, and be ready to meet our Lord whenever He calls for us. Let us be faithful unto the end, and by and by we will receive our reward.

Franklin, Va., Feb. 26, 1914.

S S NOTES AND NEWS C E

Read Mrs. Whitley's article on the ideal S. S. and compare it with yours.

Don't forget the Convention in July; a good while off, but a good time to get ready for it.

Did you read Bro. Walter's letter in the issue of February 18? Will your school help now?

Did you ever try the plan of writing personal letters to your absent scholars? This works fine.

Brother pastor, look after the Sunday schools in your charge, for they mean the life of the church.

How about that C. E. Society you were thinking about organizing? The Secretary will be glad to give assistance.

THE MISSIONARY POLICY OF THE EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

At the last session of the Eastern Virginia Sunday School Convention the following missionary policy was adopted:

1. A Mission Secretary in every school, who shall keep the subject of missions before the school from Sunday to Sunday.
2. A Missionary Program—"Five Missionary Minutes," by Trull, suggested for this item. This book makes the work easy. It takes only five minutes to give the incident.
3. A Weekly Missionary Offering. This is the easiest thing to do at all, provided some one can be found that will simply give the opportunity. All that has to be done is to pass the mission envelope and the rest will follow. Try the plan, it will surprise you.
4. $1200 the Convention Aim for the present year. This is double the amount the schools have been sending up.

There are a number of the schools that are working the above policy and they are more than gratified with the results. It will be a great blessing to any school that works it. They will be surprised at the ease with which it goes. J. W. Harrell, Mission Secretary.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
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THE LAST FORTY

"No, I don't believe in foreign missions. I'm a home mission man. I think it's foolishness to go spending money on other people when America is not all right. Let us convert America. Let us make our own country pure before turning to others." This from Farmer Hopkins. And he spoke with vehemence, too, for he had often made this same speech, and with each succeeding recital had been more and more convinced of its correctness.

His neighbor Carter was a full minute in giving his answer to this outburst of reason, but finally plied the following question:

"Thomas, how many acres have you on your farm; I mean your home farm?"

"One hundred and thirty," answered Brother Hopkins. "I guess you're a little anxious to change the subject, aren't you, Henry?" he added with a chuckle.

"Just wait a minute, Thomas. One hundred and thirty acres. Now, if I remember aright, you have two forties, two twenties, and the ten acres around the house."

"That's right," added Brother Hopkins.

"Now, Thomas," he continued, "allow me a suggestion as to how you should farm your land. I think you have been entirely wrong in your method. The other day I noticed you plodding home with your horses, hauling back the plows from that farthest forty behind the wood. Now, Thomas, you do foolishly in that."

"But! Carter——"

"Now wait, Thomas. I heard you planning to put a new fence around the next forty, and that you intended draining the low-lying tract in the northeast corner. Now, my criticism is this: You should not spend time and labor, and, above all else, money, on these outlying fields. You must remember you have the ten-acre tract 'round your home that has your house and outbuildings, your cistern, spring, garden, flower-beds and all things necessary for pleasure and comfort. You must admit your house is not all you desire. Your outbuildings need enlarging and repairing. The highest point of productiveness has not been attained in your garden; your springs need walling up; your lawn needs re-sowing and your drive fresh gravel. Thomas, it is wrong to go down to that last forty until you have made the home ten acres spic and span and perfect. Now, Thomas, do you think all this is right in the face of the policy you have just declared?"

"I see what you are driving at," answered Farmer Hopkins, and added, "I never thought of it in just that way."

"Of course, you see," hastily pursued his neighbor, not heeding the partial admission, "You seem to forget that the Lord has seen fit to fence this world off into different fields. Now, there is the European field, the Asiatic field, the African field, the South American field, the Australian field, and then—here is the home place. God is a wise overseer, and expects his servants to be wise husbandmen. He believes in farming his entire farm, and so decreed that His disciples should go to the other side of the farthest field—the utmost port—there to prepare the soil, sow the seed and reap the harvest. It would be just as foolish for Him to keep His laborers at home, to the neglect of his other needy fields, as it would for you, Thomas, to pursue the same policy on your ten-acre home plot. And, Thomas, no one knows that better than yourself."

"I see," said Hopkins, "I see; and I guess you're right. I can't go myself; I've got to take care of my farm here. But I'm willing to send a hand out to do a little plowing up in the corner of the Lord's last forty."—*Elbert Robb Zaring, in Men and Missions.*

FOREIGN MISSION SUNDAY IN EASTERN VIRGINIA CONFERENCE

The following action was taken by the Eastern Virginia Christian Conference at its recent session. It had been carefully considered by the Foreign Mission Committee, and after further consideration by the Conference was heartily and unanimously adopted as follows:

"That the second Sunday in March, or a Sunday more convenient near that date, be Foreign Mission Sunday throughout this conference and that each pastor and church be asked to make the day throughout a strong missionary day with sermon, songs, appeals, facts. Inasmuch as the conference only apportions $645 for foreign missions to all the churches, a membership of some 6,500, we feel that an opportunity at least should be given on that day for special gifts for that cause in addition to the apportionment, as the apportionment of the conference is the minimum amout expected and not the maximum amount. Our foreign missionary cannot be supported on the minimum apportionment. We must plan not merely to maintain the present work but we must enlarge our work, for at least one million souls must be evangelized in this generation by the Christian Church in addition to what we are now doing."

The time is soon here and we believe that a ready response will be given by all our churches and pastors. The following free literature may be had from our Mission Rooms, at Dayton, Ohio, for distribution among the families of your congregation:

"Our Work in Japan."
"Our Work in Porto Rico."
"We Dare Not—And We Dare."
"Facts about Our Missions."
"Ine Kari—Ine Age" (Cutting of the Rice).
"Multiplying Power."
"Him Hath God Exalted."
"Prayer Cycle."
"A Little Argument With Myself."
"Offering Envelopes."
"Chui Kee" (quantity limited).
"Soldiers of the Southern Cross" (quantity limited).

And especially for church officers:

"Essentials in an Adequate Plan of Missionary Finance."
"What Can the Missionary Committee Do?"

The Foreign Missions Committee,
WARREN H. DENISON, Sec.
Norfolk, Va., February 14, 1914.

PROCEEDINGS OF THE WOMAN'S BOARD OF THE VA. VALLEY CENTRAL CONFERENCE

The Woman's Mission Board of the Virginia Valley Central Christian Conference met at 10:30 with the President, Mrs. W. T. Walters in the chair, only two members being absent.

The treasurer, Miss Ivie Andes, read her report, which showed a total amount of $17.72 raised since Conference. In order to raise our $100 pledge it was decided that each member of the board try to raise $15.00 by April 15.

Mrs. A. W. Andes was elected Elementary Supt., Mrs. J. E. Lincoln Cradle Roll Supt., Miss H. O. C. Martz, Literature and Mite Box Supt., and Mrs. J. K. Ruebush, Vice president of the board.

It was moved and carried that we ask for Friday afternoon session of Conference to be given to our work. The program for that date was left in the hands of the president and secretary.

It was decided that we shall renew our pledge of $100 for next year.

It was moved and carried that our president present our work at the S. S. and C. E. Convention at Leaksville in June.

MRS. W. T. WALTERS, President,
MRS. J. K. RUEBUSH, Sec. pro tem.
Harrisonburg, Va., February 21, 1914.

CARD FROM MRS. FRY

The following from Mrs. Fry will be of special interest to the society at Burlington, which for a long time has been contributing to the support of a girl in the school, and of general interest to all that the work in her hands is propsering, and that God is blessing our missionaries at this place with health and strength.

MRS. C. H. R.

Utsunomiya, Japan, Jan. 26, 1914.

Dear Sister: I judge from the December *Christian Missionary* that part of the money that came from Dr. Bishop this month was from the Southern Christian Convention. Thank you earnestly for the gift. Will use it for Miss Sakuma, a girl who completes her first year of our school this March. She is the daughter of a primary school principal who has a small salary and a large family. She is an excellent student and a Christian. Miss S. pays half of her own expenses.

More pupils have applied for next year than we can house. All well and busy.

Gratefully,
SUSIE V. FRY.

THE CORONATION PIN

This pin has been approved by the Council of Women for Home Missions and the General Advisory Commission of Women for Foreign Missions for adoption as "the emblem of universal Christian womanhood." The significance of the coronation pin is expressed in the "Purpose Card" which accompanies each pin as follows:

Make Jesus King

I will crown Him in my life.
I will seek to crown Him in lives that come within my influence.
I will do my part to

Crown Him Lord of All

By faith, by love, by obedience,
Through prayer, through service, through sacrifice.

This One Thing I Do

We wear the Coronation Pin to keep us mindful of this, our purpose.

These pins can be secured from Mrs. O. W. Powers, of Dayton, Ohio, and the wearing of it designates you as a missionary woman. The price is 35 cents.

MARRIAGES

Johnson-Coles

January 28, 1914, at the residence of Mr. C. H. Coles, Portsmouth, Va., his daughter, Miss Annie Mae Coles, and Mr. Harrison Johnson, were united in marriage at 7 o'clock p. m.

The home was tastefully decorated with palm ferns and blooming narcissus.

The bride wore a brown tailored suit, with hat and gloves to match. She carried a shower bouquet of white carnations.

Miss Nore Coles, sister of the bride, rendered the wedding music, using Lohengrin's Wedding March as a processional, and during the ceremony, "Believe Me if All Those Endearing Young Charms." The ring ceremony was used by the writer.

They will reside in this city. May their lives together be very happy and prosperous. J. W. HARRELL.

WARNING AGAINST CENTURY LIFE INSURANCE COMPANY

All citizens of the State are warned against The Century Life and Accident Insurance Company. This company is trying to do business in the State through the mails and agents. It is no good. An examination by the Pennsylvania Department shows: Total receipts, $7,517.24, of which $2,133.15 was borrowed money. Total disbursements, $9,477.39, of which only $1,321.80 was paid to policyholders. Total admitted assets, $54.28; total liabilities, $15,767.25, of which $15,767.25 was borrowed money.

It is a Delaware corporation, operating from Pennsylvania, and now is allowed by its charter to do only health and accident business. —*N. C. Insurance Dept. Bulletin.*

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Shivar Spring,
Box 9E, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

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Shipping Point .....
(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

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Electric-Lighted Sleeping Cars between Raleigh and Norfolk

In effect February 1, 1914.

N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh

9:30 p. m. Daily—"Night Express." Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.

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SEE ANNOUNCEMENT ON PAGE 16.

75 to 90 bushels of corn per acre by using Virginia-Carolina high-grade fertilizers.

Here is an actual photograph of the corn of Mr. W. S. Piper. near Colliersville, Tenn. It was planted May 10th to 13th, and photographed August 7th. Mr. Piper used Virginia-Carolina fertilizers at the rate of 700 pounds per acre. Mr. Stansell, the Agricultural Department Experiment Station Expert, estimates he will make 75 to 90 bushels per acre.

From Ringgold, La., Mr. W. J. Trott writes: "We have all the evidence in hand to make us believe that your goods are the best we ever used. Without doubt, I'll make a bale of cotton and forty bushels of corn to the acre where I am using 400 pounds to the acre. This is only average land for my section and the yield is double what it usually is. I have known your brands for a number of years and they have always been high grade. Your brands for truck and vegetables I find excellent."

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By the use of Virginia-Carolina Fertilizers poor lands have been made fertile, worn-out fields restored, prizes for heavy yields have been won, mortgages lifted, and thousands of discontented and discouraged farmers made happy.

It is our constant effort to supply the best fertilizer for both crop and soil. We use the best materials—combine them in the best proportions and manufacture them in such variety of composition as will suit the need of every farmer, no matter what the needs of his crop or soil may be.

From all available sources the best combinations of Phosphoric Acid, Nitrogen and Potash are found out and combined in the proportions best for the crops.

Chemical analysis shows the composition of all crops. With a knowledge of the composition of soils and the needs of the crops, Virginia-Carolina Fertilizers are manufactured without guess work. They are compelled to "Increase Your Yields Per Acre."

We have men who know farming—men who want to help you increase your yields. These men will help you decide on your fertilizer, what analysis to use, and give free any information in regard to cultivating the crop. If you haven't received our Year Book, write for your copy today.

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V-C Fertilizers Virginia-Carolina Chemical Co.

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PNEUMONIA

How to Get It and How to Miss It.

February is the worst month for the worst disease, Pneumonia. Pneumonia kills more people every year than any other human malady, not even excepting consumption. Pneumonia is a germ disease, and is caused by a small organism similar in some respects to those causing other diseases with which we are familiar.

The germs of pneumonia get into the lungs through the mouth, but not every one who has the germs in his mouth will have pneumonia. If he did, practically all of us would have the disease before the winter is over. It is only when the system is "run down" that the germs do their dread work.

We here give three good ways to encourage pneumonia: first, drink lots of alcoholic liquors, the poorer the quality the better; second, expose yourself without sufficient clothing, particularly in extreme weather; third and best of all, live and sleep with your windows closed.

If you don't want pneumonia, heed the following ways of avoiding it, first let all alcoholic drinks alone; second, dress according to the weather instead of according to the fashion; third, if exposed to rough weather or if you get wet and numb undress in a warm room, rub the skin with a coarse towel and go to bed; fourth, avoid constipation by eating more fruit and less meats and pastry and drinking more water and taking more exercise; fifth, keep your feet warm and your head cool; and last of all, *live and sleep in the fresh air all the time.—N. C. State Board of Health.*

The Chinese government has called Miss Abby Mahew, of the University of Wisconsin, to organize a system of physical training for the women of China.

SHE WAS SMOTHERING

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prosptration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally ,I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn-out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui. ad.

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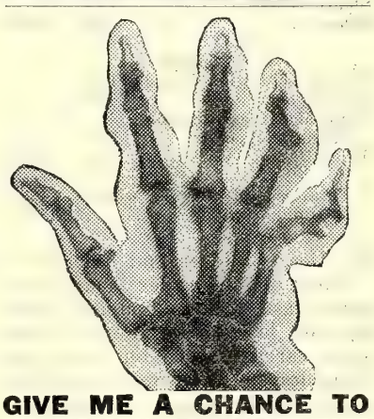

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper, Ad.

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.
J. O. Cox, Supt., Elon College, N. C.
J. O. Atkinson Chairman Board of Trustees, Elon College, N. C.
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Brought forward		$2,140.31
Children's Dues		
R. P. Crumpler, Jr.	$ .10	.10
S. S. Offering		
Union Memorial, Pa. ...	$ .54	
Morrisville (2 months)..	3.18	
Linville, Va.	1.20	
Oak Level	1.50	
Henderson	2.00	
Mt. Auburn church	4.10	
Shady Grove	1.25	
Ether	.56	14.33
Special		
Woman's Mission Board.	$ 1.00	
Sale of beef	20.00	
Philathea Class, Suffolk Sunday school	5.00	
Tyler Bolling, work	3.00	29.00
Total receipts for the week.	$	43.43
Grand total		$2,183.74

My Dear Children and Friends:—

Our "double-header" made good speed last week and almost made up for lost time. Four letters were carried over, but we give them first place this week, which we trust will be entirely satisfactory.

We are delighted with our report this week. It looks encouraging to see the Corner filled with nice, cheerful letters, and then have fifteen Sunday schools send in monthly offerings all in one week. We are very grateful for the improvement; but there is room for still greater achievement. I shall not be satisfied until we have enrolled 100 faithful Cousins who will write each month, and then get all of our Sunday schools to make monthly offerings. The Orphanage cannot do the great work that God has for it to do until this is accomplished.

I am sure every one in the Christian church loves the Orphanage, and would not knowingly do anything to hinder it in its great mission of mercy and love; but we sometimes hinder a cause by our failure to help, even more than by openly opposing it. The cause of Missions is not hindered by those who disbelieve in Missions, or openly oppose Missions, half so much as by those who believe in Missions and at the same time do but little or nothing for the spread of the gospel. We are not expecting any one to openly attack the work the Orphanage is trying to do in furnishing a home and religious training for the orphan children of the church, but we would like to greatly decrease the number who hinder by doing nothing. The Southern Christian Convention has authorized the Monthly Offering from each of our schols, and this has been repeatedly endorsed by every Conference and Sunday School Convention within the bounds of the General Convention, yet not a fourth of our schools contribute a monthly offering for the maintenance of the institution. The orphan must be fed and clothed and properly trained—we all believe in this. A few are bravely and faithfully laboring and sacrificing to this good; many are hindering and opposing by doing nothing.

We are laboring away the very best we can, endeavoring to make it an institution worthy of the support of every Sunday school in the bounds of the Convention. We would greatly appreciate the cooperation of our pastors and Sunday school superintendents in enlisting the great number of schools that are not now contributing the monthly offering. The institution needs the money, and the school needs this avenue of Christian service. The schools that are contributing the monthly offering find it very helpful and profitable; would you not like for the benefits and blessings of this unselfish service come to your school? We need and would greatly appreciate the offering. By the time the Convention meets the first of May we want to have at least 100 Sunday schools making liberal offering each month and the Corner filled with 100 bright cheerful letters from the happy boys and girls in the Southern church, happy because they had a part in this good deed. Who will help us accomplish this delightful task? We shall be very grateful for all who will help us, and pray for those who *hinder*—hinder by doing nothing—that they may be converted.

J. O. Cox, Supt.

Suffolk, Va., Feb. 14, 1914.

Dear Uncle Jim:

I have been reading the letters from other little girls and boys. I enjoy them so much that brother and I wish to join the Band of Cousins so we can help too. I am a little girl ten years old and brother six years old. We go to school every day. I am in the sixth grade; we also go to Sunday school every Sunday. Oh, how I do enjoy going. I was taught from infancy to love my Sunday school. Sorry to hear of the death of the little boy at the Orphanage.

Enclosed you will find twenty cents to pay our dues. This is our first letter, I hope to be able to write more next time. With much love for you and the Cousins, we beg to remain,

Your little friends,
WILLIAM J. BYRD.
EUNICE M. BYRD,

Here comes two little Byrds, I know all of the Cousins will give them a hearty welcome. We are having snow at the Orphanage, so I suppose they must be snow birds. We are glad to have you, and I trust you may find our work together pleasant and helpful.

Newport News, Va., Feb. 14, 1914.

Dear Uncle Jim:

We were sorry to hear about the death of our litle friend at the Orphanage. Hope you and all the children are well and able to enjoy the snow which is falling now.

Enclosed you will find three dollars and forty-two cents from the East End Christian Sunday school. Best wishes to all,

RUBY JOHNSON.

Thank you Ruby, we are all very well at this time. Our little ones enjoy the snow cream, but we are endeavoring to do the hard thing—keep them in out of the snow. We have been carrying them to school in the wagons, they enjoyed that very much, but they would enjoy skating and an occasional snow ball more.

Girard, Ala., Feb. 16, 1914.

Dear Uncle Jim:

I am going to school, and am in the 5th grade. I am twelve years old, and enjoy writing to the Corner. Enclosed please find ten cents for the orphanage.

ALPHAI LEE.

We are very glad that you enjoy our Band of Cousins, trust your love and interest may continue to grow as you work with us.

Pheonix, Ala., Feb. 17, 1914.

Dear Uncle Jim:

I would like to join your Band of Cousins, I am a little girl just six years old. I go to school every day, and to Sunday school on Sunday. I will close for this time. Will write again if this escapes the waste basket. Inclosed find ten cents for the Band.

Your neice,
BESSIE FLINN.

Thank you, Bessie, we are indeed glad to have you become one of our number. We never send any of our Cousins letters to the waste basket.

Stem, N. C., Feb. 25, 1914.

Dear Uncle Jim:

Since I sent my last letter to you, I have been a mighty sick boy. I had erysipilas on my head. The doctors were afraid I would take meningetis. They had very little hopes for me, because I had convulsions. I am glad to say that I am as well as ever now. Hope all is well with you and the Cousins. Here is my dime for February.

Your little nephew,
R. P. Crumpler, Jr.

We are very sorry that you have been so sick, but glad you are well again. Did the doctors give you much bad medicine? Our little boys and girls here do not like to take medicine.

Suffolk, Va., Feb. 24, 1914.

Rev. J. O. Cox,
Elon College, N. C.

Dear Sir: Enclosed please find check for $5.00 as a special offering

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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Traveling Passenger Agent,

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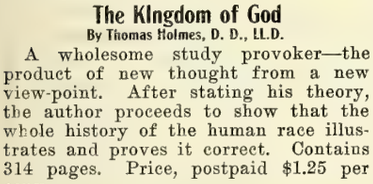

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Easy adjustment.

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Long, heavy bar. Makes it run as easily as a turn plow.

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The fertilizer is ground out evenly, and is properly scattered when it strikes the half round or oval shoe, which extends out about five inches, and does not run out in a narrow drill.

It puts out the same amount going up or down hill as it does on level land right at the ground, where it is not blown away.

It is a strong, labor-saving distributor. It has a positive force feed that can be easily regulated to sow from 100 to 1,500 to the acre.

ONLY $8.50

Greatest Capacity.

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DILLON PLOW & NOVELTY WORKS, DILLON, S. C.

for the Orphanage from the Philathea Class of the Suffolk Christian Church. We contribute monthly through the Sunday school, and are glad to make this special offering at this time. We missed the weekly report from the Orphanage in last week's CHRISTIAN SUN, and from fear you had nothing to report, hasten to send our mite.

With best wishes for the Orphanage family, I am,

Very snicerely,

Miss Victoria V. Ellis, Tr.

The above was not intended for publication, but since it manifested such sweet spirit and interest in our Orphanage work, I have taken the liberty to publish it for the benefit of those schools that are not contributing the monthly offering to the support of the Orphanage.

DONATIONS

We are very grateful to the following parties who have remembered us with valuable and useful gifts:

Mrs. J. R. McNally, Elon College, N. C., 54 lbs. rice and 80 lbs. evaporated peaches.

Little Miss Alma Barnes Durham, of Burlington, sends a nice box of clothing consisting of six little girls' dresses and three skirts. Many thanks, Alma. Come and see the litle girls that you made happy by your gifts.

Mrs. J. P. Montgomery's Sunday school class of our Burlington church, which some time ago selected one of our girls to clothe, sends one pair of shoes, four new dresses and three skirts. They were all so fine that the little girls have been all smiles ever since. We wish to thank Mrs. Montgomery and each member of her class.

Under this head I wish to correct an error made some weeks ago. We gave our good Brother Bullock too much credit and placed him in the wrong pew. I am informed that he is a member of our Spring Hill church, instead of Waverly. He gave one bushel of the onion sets. Rev. J. L. Foster gave the other bushel, and sent along two bushels of peanuts, and then paid the freight on the shipment. We are glad to make the correction.

Last Sunday we had the pleasure of visiting and worshiping with our Apple Chapel church. They received us kindly, treated us royally, and told us to come back on next Thursday with a wagon.

The treatment of this trip we will report next week.

In the Sunday schools of the Methodist Episcopal church there are nearly 9,000 organized adult Bible classes with more than 225,000 members.

Of the total population of 61,720.529 in Germany, 38,374,648 are adherents of the Evangelical church, 22,540,485 are Roman Catholics, and 566,999 Jews.

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Seventy-five years' experience with Ayer's Cherry Pectoral gives us great confidence in it. Ask your doctor what he thinks of it for colds, coughs, bronchitis, weak lungs. He knows.

J. C. Ayer Co., Lowell, Mass.

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W. R. Kings, Wrens, Ga., writes:—"I used a box of Tetterine on a case of itching piles of 5 years' standing. I spent $50 for different kinds of remedies and the skill of doctors, all for no good until I got Tetterine. I am now well." Tetterine is an enemy to all diseases of the skin, such as Tetter, Eczema, Ringworm, etc., going right to the root of the trouble and by elimiaating the cause, removes the effect. Get a 50c box from your druggist or by mail from Shuptrine Co., Savannah, Ga. Ad.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

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There never has been invented anything as comfortable as a *real* feather bed. If there is one thing that can add to this comfort it is a *real* feather pillow, resillient and firm. Hundreds of substitute materials have tried to supplant these without success.

Our feather beds are made to weigh 36-lbs., all new sanitary feathers with best ticking, equipped with *sanitary ventilators.* We guarantee safe delivery and also guarantee to refund full purchase price if you do not like the bed and pillows after trying them 10 days. Send us $10 and we will send you the feather bed and the pair of 6-lb. pillows.

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Dentist

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Elder's Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their names and address at once.

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CHURCH NEWS

RICHLAND, GEORGIA, LETTER

The past month has been a very busy season with me in my work.

Oak Grove

On the third Sunday in January and Saturday before, I preached at this church. Our congregations were good and the services inspiring. I have been preaching here seventeen years. When I began there we didn't have a member; now we have 300. We are raising money to build a new church and expect to begin in a few days on the work. This work has always been pleasant, and the relations of pastor and members have become stronger as the years go by. I sometimes feel that I want to serve them as long as I live. I will tell more of this work as the church building advances.

LaNett

I preach here on the 2nd Sunday nights and the 5th Sundays. We have here a good work. Many faithful men and women. We have a good Sunday school and have recently organized a Woman's Missionary Society. I organized this work about 18 years ago. I have served them about one-half the time since. I have always enjoyed this work. We hope to make this year a year of material growth. They need more time than I can give them, but I am doing my best for them.

Richland

This is my home church and the work lies near my heart. It is only a question of time when we will have to rebuild here. The ladies of the church held a meeting last week and organized a Ladies' Aid Society. Their object is to raise money for a new church. We have a good Sunday school, and also a Christian Endeavor Society.

Randalls

I preach here on Saturday before the 4th Sunday, and on Sunday afternoon. Our membership here is badly scattered and it makes the work hard. The Sunday school has taken on new life and we hope to have some good work done during the year.

Enigma

I preach here on first Sundays. My congregation was fine here last meeting. We have been put to it here to secure a Superintendent for our Sunday school. The Methodists are using our church here and this school and ours have united. The first Sunday they elected Bro. W. N. Hand to the superintendency, and he accepted the place. He lives three miles away, but I think he will fill the bill. We have a splendid Missionary Society there. The Baptists and Methodists have come in with us and we have formed a union society. We have now about 50 members. They meet at the Christian Church on our meeting day. The last meeting they rendered a splendid program and the services were highly enjoyed. Every officer was present and nearly every member was present with their dues. I preach on Friday night before the first Sunday at Vanceville, seven miles from Enigma. We are thinking of preaching there in the afternoon on first Sundays. The prospects are real good here for the organization of a new church. More about it later.

Kite

I preach here on the second Sundays. I am now on train from there. The work is encouraging. We have a splendid Sunday school here, with one of the best superintendents to be found, Bro. J. S. Stephenson. Our congregations are good and it is a pleasure to preach to them. In connection with this work I preach at a station two miles away in the afternoon. I stop over at Cordele on Friday nights and preach at a private residence. We need a church here and hope to have one at no distant day. Cordele is a nice town of almost nine thousand inhabitants, in a fine section of country. Can some one tell us anything about the school for Georgia and Alabama Conference.

H. W. ELDER.

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While sin takes from a man his healthy taste for what is good and his power to loathe evil, it deludes him with the fancy that he still enjoys them. Temptation, when we yield, is succeeded by self-delusion.—*George Adam Smith.*

The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

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OUR DEAD

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English

Mrs. Joseph E. English, wife of Deacon English of Mount Carmel Christian Church, was born September 7, 1854, married January 19, 1873, and died December 12, 1913. She was the mother of eleven children and fourteen grand children; nine children, thirteen grand children, and her husband survive her. She was a member of Mount Carmel and one of the salt of the earth. She was sick only a few days, but was ready to depart in peace.

The home and church loses an invaluable member, but the heavenly home gains a precious soul. The whole community feels deeply for Deacon English in his great loss. Pastor H. H. Butler could not attend the funeral services.

W. W. STALEY.

Fred H. Taylor, Jr., was born Sept. 27, 1905, and died February 10, 1914, in his ninth year. He was the only son of Mr. and Mrs. Fred H. Taylor of Suffolk. They have three daughters who survive their brother. Fred was a fine little boy. He was a fine student in the public school, a favorite among the boys, a member of Class No. 1 in our Sunday school, and the pride and joy of the home. He was a faithful little fellow in all the relations named above, and his death was a sad blow to parental hearts. His sicknses was only a few days, but his happiness in heaven will be eternal.

W. W. STALEY.

Thomas

Mrs. J. C. Thomas was the daughter of Josiah P. Gay, of Isle of Wight Co. She was born December 25, 1839, and died at her residence in Isle of Wight Co. February 15, 1914, her age being 74 years, one month and 20 days. She was married to J. C. Thomas May 23, 1860. One son and three daughters, with nine grand children, survive her. One sister, Mrs. T. J. Clements, of Suffolk, survives her. Her father was Sheriff of his county for many years before the Civil War. He was also a charter member of Antioch Christian Church; and Mrs. Thomas was a charter member of Isle of Wight Court House Christian Church; and she was among its most active members, having been the foremost one in its foundation.

Her life was spent in trying to make others happy and useful. Her children rise up and call her blessed; and the whole community joins them heartily. She has passed over the river, but her works do follow her.

The 16th of February was a cold day when Rev. Stanley C. Harrell and I laid this "Mother in Israel" to rest; but many warm hearts joined the family in praising her life-work and her good name.

W. W. STALEY.

Rawls

Hugh Kelly Rawls was born February 24, 1848, and departed this life February 15, 1914. The funeral service was conducted at Holy Neck Christian church by the pastor, assisted by Rev. W. W. Staley, D. D., February 17. The body was interred in the family burying ground at the home, near Holy Neck.

He leaves to mourn their loss his loving and devoted wife, Sarah Cornelia Rawls, and six step children, Mrs. Mamie Holland, of Norfolk, Va.; Mrs. B. J. Beal, Mrs. Novella Holland, and Mrs. Charles Daughtry, of Holland, Va.; Linwood and John Norfleet, of Deep Creek, Va.

The floral tributes were beautiful and represented in beauty and fragrance the high esteem in which he was held, not only by his family, but by his lifelong comrades and acquaintances.

Brother Kelly was known and loved by all in this section. He was a good neighbor, loyal to his church, and devoted to every interest of his fellowman. We know his reward, for he died in the Lord.

His family have the sympathy of a host of friends in their bereavement.

B. F. BLACK.

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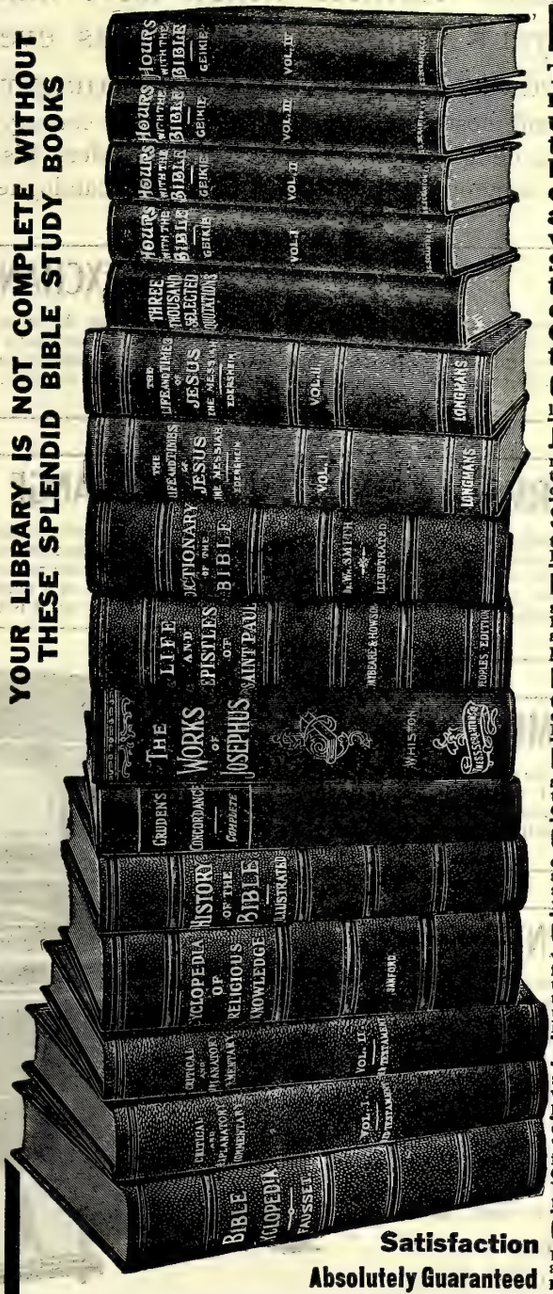

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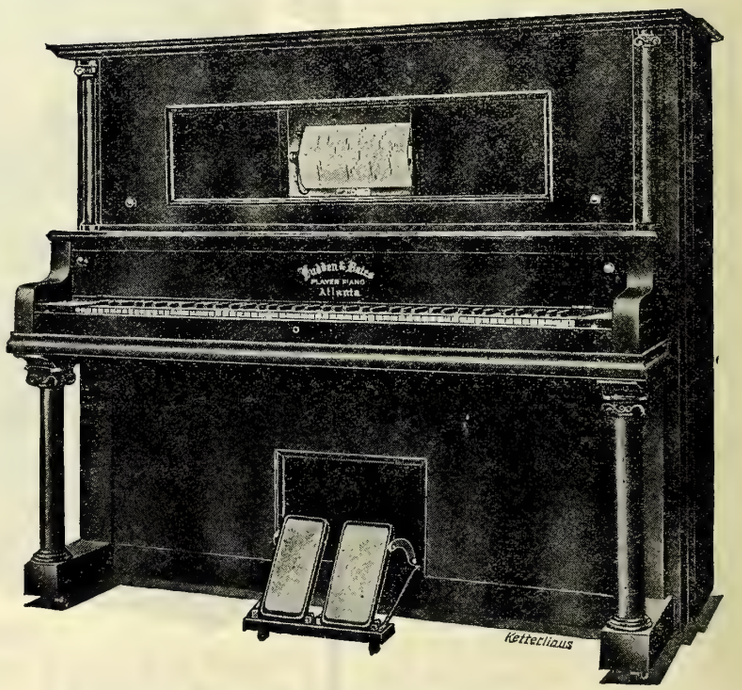

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., MARCH 11, 1914 NO. 10

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Patient in Well Doing

Those whose deeds fill the front pages of the daily papers, and whose names are on every lip, are not the ones who do the world's real work, nor receive heaven's greatest blessings. We imagine the contrast between the front page of a metropolitan daily, and any page in the Lamb's Book of Life is about as great as one's fancy can contrive. The patient toilers, the kind and generous hearts about us, those whose lives are wrought out in faithful service and efficient endeavor, are after all the real heroes, the conquerors in this world and for that to come. Paul's insight into human and divine achievement led him to testify that God would render "To them who by patient continuance in well doing seek for immortality, eternal life." Rom. 2:7.

The Folly of the Wise

It is the declaration of history that the decline of the Roman empire was first observed, not by her emperors, her senators or her scholars, but by the barbarians out on her frontiers whose ambition led them to hope for gain by pillage and plunder. So the most stupid foe often discovers the vulnerable point of the wisest when that weakness affords privilege of personal favor or fortune. One's most ignorant foe may give one points in virtue and in wisdom which one, though exceedingly wise in many particulars, would have never discovered. Because the human race was wise as to its material and temporal affairs, but vulnerable in its spiritual armor, Paul wrote "God hath chosen the foolish . . . to confound the wise." 1 Cor. 1:27.

Consider Also

David Garrick had won a fortune, be it considered honestly. But he thought much of it, was proud of his gain and his achievement. Dr. Samuel Johnson went to see him. Garrick showed Johnson his fine house, gardens, statutes, pictures, luxuries, displays of great possession. "What do you think of all this, Friend Johnson?" Garrick eagerly inquired. "Ah, David, David, these are the things which make a death bed terrible," said Dr. Johnson. The *Sunday School Chronicle* recalls this from histories, and though a shock, doubtless, to Garrick, was Dr. Johnson not right? In this world of work and wrong just bear in mind as you pass along that the death bed is to be considered, and that is no trifle. Hag. 1:7 "Thus saith the Lord of hosts: consider your ways."

The Nation's Home

Mr. Frank L. Brown relates that when Henry W. Grady saw for the first time the White House at Washington, he exclaimed, "That is the home of my nation." When later, however, he saw a planter down South gather about him his family at night and reverently take down the Book and conduct family prayer in his humble home, the great journalist said, "I was mistaken when I said that glistening pile of marble at Washington was the home of my nation. The home of my nation is the home where the Bible is read, where Jesus Christ is respected, where God is honored, and the children are taught to pray." Grady's revised opinion was the better and the true one for the nation's strength, power, stability, real greatness, do not reside in the White House, (for that is only one) but in those innumerable humble homes where God abides and righteousness reigns. "Happy is that people whose God is the Lord." Psa. 144:15.

Looking Beyond

There is a little ditty which runs:

"Don't look for the flaws as you go through life,
And even if you find them,
'Tis wise and kind to be somewhat blind,
And look for the virtues behind them."

The psychology of which is that one's mind develops that which it dwells upon and seeks after. The bad are always looking for the bad in others, and usually find it, which helps them not to become better, but worse. If we look for and find the good in others we ourselves will appropriate somewhat of that good, and so will become better. The reason why David was a man after God's own heart was not in what David was, but in what he was looking for, and in his heart was desiring. "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Psa. 27:4.

Seeing the Invisible

Astronomers tell us that 8,000 stars are visible to the naked eye. By the use of the telescope 100,000,000 are brought within the range of vision. By employing photography, dry plates and chemicals, the number recorded is multiplied up to a total of 1,000,000,000,000 stars. It is possible that other discoveries in the photographic art may carry this number still higher, and that then there wil be other hundreds of millions of stars beyond the reach of human vision or mortal computation. That which is true of the stars above us is true also of an infinite number of other objects round about us to this end, that the number and variety are limited only by the narrowness of our vision, and the blindness of our eyes. There are millions of beautiful objects round about us, but our eyes do not see them. The servant of Elisha could not see, though the surrounding hills were filled with horses and chariots. 2 Kings 6:18: "And Elisha prayed, and said, Lord, I pray thee open his eyes, that he may see." The man who cannot see that the universe is full of the greatness and glory of God is worse than blind.

Restoring the Garden of Eden

Sir William Willcocks, of England, is carrying on an immense irrigation project to restore to its pristine powers of fertility and value the Great Plain of Mesopotamia, once the granary of the world, and containing that which has been identified, by many claims, as the Garden of Eden. The work was begun last year and will require several years in completion, the sum to be expended being $75,000,000. This is a vast amount of money, but not one hundredth part that has been expended, and must be expended again in restoring man to the state of innocency and joy which he possessed before being driven from the Garden. The most costly thing in this world is not high living, nor gems, nor jewels, nor luxuries, but sin. The purchase price of our ancient, and of our daily transgression, is beyond human computation.

Imitating the Immoral

It is a rather singular paradox of human nature that the wise will, to their own hurt, imitate the foolish, the strong will imitate the weak, and the moral will imitate the immoral. A person otherwise good and virtuous will sometimes yield to the seductive influence of the habits of the bad and the vicious. The strongest evidence and the most singular example of this is in cultured, refined Christian women imitating habits and conduct, especially as to personal embellishment, of the fallen and the immoral. In these strong words the *New York Christian Advocate* lays emphasis on this fact: "That foolish and ignorant girls among the lower classes, without home culture of the best sort, should indulge in the pitiful vanities of the courtesan is perhaps not surprising, but that maids and matrons from Christian homes and supposedly enjoying the benefits of the highest culture should emulate the example of women without character is one of the most astonishing phenomena of our day. If there is not a sufficient deterrent in the fact that the skin thus daubed will ultimately become leathery and coarse, and so defeat the very purpose for which cosmetics are used, then at least a recognition of the inherent vulgarity and immorality of the thing ought to have some weight with those who profess the meekness and simplicity of Christian discipleship. There is a disposition to regard the apostle Paul as unduly severe on women, but there was never a more appropriate hour than this for reaffirming his advice, "that women adorn themselves in modest apparel, with shamefacedness and sobriety." 1 Tim. 2:9.

—Congress has voted to build a railroad in Alaska at a cost of $35,000,000. This whole region, when purchased by our Government, was considered almost worthless; but the immense coal deposits, and rich gold findings, have made the possession a valuable one indeed.

—The British navy has abandoned all maneuvers at sea for 1914, claiming that all was learned in 1913 that is to be learned from naval maneuvers. Incidentally the department will save $2,500,000 during the year—which such maneuvers would have cost.

EDITORIAL

PROGRESSIVES

There is no word now more often in print, and in common speech, than "Progressives." A great political party has taken that for its name. In Congress there are men who claim to represent the Progressives. There are publications whose chief claim to glory and renown is that they are "progressive."

The States are calling together conventions and assemblies of "progressives." Books are written, addresses delivered, campaigns are waged, in the name of "progressives."

Whatever else all this may mean, it clearly indicates a social and political ferment, dissatisfaction, unrest. Conditions and institutions and traditions as they have been do not suffice. Nothing stands on what it has been; everything now depends upon what it is, what it is doing, what it brings to pass.

Let the churches, let ministers, let Sunday schools not think that they escape, or will escape, this unrest and dissatisfied condition of the popular mind. Let those who have the good of the church at heart come to it seriously that past blessings, and past achievements will not suffice—even for the church. If the church is to maintain its own it must do things. There must be not dead dogmas, not traditions, not platitudes, not theories about beliefs and nonbeliefs, but there must be a vital religion, a religion that moves people, a religion that helps men and women grapple with the stern and stubborn realities of life.

The Christianity of our time needs to be vitalized with a power that makes sin seem hideous, and wrong doing disgraceful and shameful. There are too many people in the world who are considered decent and respectable, whose daily life and practice, if known to the courts, would send them to prison and to the punishment they deserve. Sin and shame and crime have all come to be too decent, respectable, and "first class, you know."

We may not know what a "Progressive" in politics stands for, but we can very easily know what a Progressive in religion signifies. He means one who is moving to make the church a vital force in the community, and Christianity a power for righteousness in the home and heart and daily life of the people.

Let us get it fixed in our mind that even the church cannot stand on its past record or *stand* on anything else—the church must go forward in good and great works, in spreading righteousness, in preaching the gospel to the rich and the poor, in helping the helpless, in comforting the disconsolate, in giving the one who is down another chance. Christ Himself was progressive, and the church must be, or it is none of His.

FAMILY DEVOTIONS

There was never a period when family devotions were more necessary than now. The father has many business cares, the mother has many domestic and social obligations, the children find many matters, sensational and other sorts, to engage their time. So it happens that the family is busy about many things, and very often neglects the most important thing—that of religious worship.

With this need of our time in mind, Rev. J. W. Wellons, D. D., Elon College, N. C., has been busy for some time past in preparing and having printed a booklet of twenty pages and cover, into which he has put his ideas of how a family should conduct itself daily as touching prayer and devotions in the home. After more than sixty years in the ministry, a man now in his 89th year, "Uncle Wellons," deems nothing of more importance than family worship for combating the evils of the day and for driving out skepticism, atheism, and other isms that infest the minds of our present age.

In this booklet, plainly printed and beautifully bound, the author gives these Forms of Family Devotions: Consecration; Morning Services, including Bible reading and two forms of prayers; Evening Services, with two forms of prayers, and appends several "blessings" to be used at the table. There is then a chapter on Training of Children, Early Impressions, Good Children, Parents' Consecration of Children, Obedience of Children, and the pages conclude with A Plea that every family have a family altar and daily conduct family devotions.

The booklet should have ready sale and a wide usage. Brother Wellons will send any one a copy post paid for 10 cents, or a dozen for $1.00. This devoted man of God hopes in this way not only to induce parents to have family worship, but to furnish them forms and prayers which may be used to advantage. It is a worthy and timely publication, and should do a vast amount of good in the years to come. Send him a dime—stamps will do—get his little book for your home, read it, and use its contents daily, and you will certainly be none the poorer for it.

BEARING HIS LIKENESS

A militant suffragette attacked with a dog whip, and with repeated blows felled to the ground, one of England's honorable Barons at a railway station in London the other day, mistaking the innocent man for Premier Asquith, who is in ill-favor with the suffragettes just now. The Baron, sixty-five years old, was badly used up, but not seriously crippled, and one of the leaders of the Woman's Political Union declared the performance "magnificent," for while the mistake was unfortunate, she declared that everybody who resembled the Premier must "take the chance of being assaulted." So those who bear in their hearts and souls the image of our Lord Jesus Christ take the sure chance of being assailed by sin and temptation and Satan. This is what our Savior meant in the words: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

NOTES AND PERSONALS

—Where will the next session of the Southern Christian Convention be held?" is a question many are asking. The time is short now, and that Convention should mean more to our work in the future than any session ever held.

—The editor spent last week with his good friend and relative, Willis J. Lee, Bennett Creek, Va., who has been in poor health nearly a month now and recovers very slowly. A host of friends and loved ones are praying for his speedy recovery.

—"I include myself when I say that I am confident the ministers are not putting forth the effort that they might put forth in the interest of The Sun. Enclosed you will find check to pay for four new subscriptions, which leaves one more to secure for the number allotted to my church, but I shall not stop at that number." Thank you, Brother Harward. Your Newport News brethren are doing a nice part by The Sun and it is appreciated.

Bro. C. H. Stephenson, Superintendent of our Hillsboro Street Christian Church, Raleigh, writes: "More preaching in Raleigh now, and I think better results than I have ever known. We are holding all our services now in our new Sunday school auditorium which seems mighty good to me." Bro. Stephenson has wrought with all his heart for an improved Sunday school room and a beautified and enlarged church, and we rejoice with him in the achievement so far attained.

—From a Wilmington, Del., paper we gather that: "In the presence of a large number of people the new People's Christian Church of Wilmington, Del., for Mission Rescue Work, at No. 613 West Front street, was dedicated to the cause by the Rev. A. W. Lightbourne last evening. Among those present, all of whom enjoyed Dr. Lightbourne's address, were a number of his own church people from Dover. "The Underdog," of which Dr. Lightbourne is the publisher, and the first edition of which was published and distributed last night, is being published by the Society for the Promotion of Moral Reform and Social Justice, which society will be identified with the upbuilding of the church."

—Our energetic and great-hearted brother, Rev. A. W. Lightbourne, D. D., Dover, Del., is getting out a paper which we very much like, except the name of it. It seems to us burdened with the title, "The Underdog." It is an eight-page publication filled with wit, wisdom and wealth, published in the interest of Moral Reform and the Unfortunate; it is published by the Society for the Promotion of Moral Reform and Social Justice, and is calculated to prove a power for uplift and inspiration to those who are down and need another chance. The subscription price is $1.00 the year. We trust the genial editor will change the name of his splendid publication and enjoy the success that its great merit deseerves.

—Brother Hight Moore, of *The Recorder,* graciously let Col. Wade Harris of *The Charlotte Observer,* down lightly because, even if the Colonel did make him out a plain blockader, he did not fall into the unpardonable blunder of saying "Rev. Moore." We don't blame him. Of all the evil corruptions that have recently crept into our speech and writing we deem "Reverend" placed next the family name the most abominable. We would a thousand times rather hear a man say Brother Jones or Mr. Jones, or any sort of Jones, than "Reverend Jones." If you really do not know the minister's given name and want to be respectable about it and give him his title, say "Rev. Mr. Jones." If you can't do that just leave off the "Rev." and be decent about it at any rate.

—We have this note from Bro. J. H. Blanchard, Norfolk: "This (March 1) was a great day in the history of Third Church. Through rain, wind, and storm, the people came out and filled the house at four services, and at the fifth one, a prayer service, a goodly number were present. About forty-five souls born into the kingdom, about seventy during the series of meetings, which has been on for two weeks, though stormy weather has prevailed most of the time. Last Sunday the pastor observed the call made through The Sun to lay upon the hearts of the young people the claims of the ministry and the mission field, speaking on the subject, "The Call of the Highest." In response to this appeal eight young ladies and one young man responded, and dedicated their lives to special service if God should call them. It might be interesting also to note that since this time the young man has fully decided to enter the gospel ministry."

—The queen bee is now the only living creature that can be sent legally by parcels post, the Department having barred the sending of babies and other live animals.

NEWS AND VIEWS

—Italy has voted $400,000 with which to provide an exhibit at our Panama Exposition.

—If March lives up to its lion and lamb reputation we are due some gentle weather toward its close. The first day did the howling all right.

—Marconi, the inventor, has succeeded in lighting, by use of wireless telegraphy, an electric bulb at a distance of six miles. The wonders of wireless increase constantly.

—Of the 158,000 women who registered in Chicago, only 47,000 voted in the recent primaries. Sometimes, you know, the sisters just want to know that they *can*, and then it does not make so much difference as to whether they *do* or not.

—On February 8, Aviator Ingold broke the world's record in an endurance flight, remaining in the air sixteen hours and flying 1,050 miles without lighting. By this he won a prize of $10,575 and a subsidy of $5,000 a month till his record is broken.

—February 12, Lincoln's birthday, ground was broken for the Lincoln Memorial at Washington. The cost of the structure is to be $2,000,000. As time passes the name of Lincoln grows greater, as is the case with all truly good and great men. Virtue is immortal: vice alone is mortal.

—The Hobson Club of Montgomery, Ala., has offered to give the Anti-Tuberculosis League $500.00 if Congressman Oscar Underwood will come to Montgomery or Birmingham, and meet Congressman Hobson in joint debate on the issues of the present senatorial campaign in Alabama. But Mr. Underwood announces that he will not return to Alabama until the campaign is over.

—A large land-holder in Austria left, in his will, his entire fortune of $60,000 with which to build a home for decrepit horses, adding the statement that "one horse is worth more than ten men." His estimate of a man's value may be easily compared to that of a wealthy woman of New York, who died recently, leaving $50,000 with which to endow a "Home for Cats and Dogs." The nearer one is to the light and life of the Man of Galilee, the higher does one estimate the value of a man; and the further one is away from that Light and Life the lower estimate does one place on a man's value. Even human suffering counts for little in the blindness and darkness of sin.

—Press dispatches from Rome announce that the Vatican is "incensed" over an immigration bill now before the Congress of the United States, which bill provides a literacy test for all immigrants to this country. About 55 per cent. of Italians coming to this country are illiterate, and this bill, if enacted, would exclude them, and also exclude many others coming from countries cursed by Roman Catholicism—a system of politics in religion which has fought through the centuries to keep men in ignorance, and is so "incensed" because its ignoramuses are not to be admitted to a great and free country on equal terms with those who have improved their mental condition.

THAT HAND BOOK

Read This

While I was sick, about the first of the year, there came for me by express a package containing about four hundred Sunday School and Christian Endeavor Hand Books; but no letter, no explanation. I supposed they were for our Sunday schools, and as soon as I could, began to mail them out to individual schools. If I had kept this up, the postage would have been about eight or nine dollars; but our postmaster looked into the situation, and found that I could mail four pounds and up at parcel post rates. So I have mailed to our pastors having more than one church Hand Books for the Sunday schools under their charge, and asked them to please deliver them and make a few minutes' Sunday school speech. I find that some superintendents two years ago are not superintendents now, and possibly moved away. If your school has not received Hand Books, won't you please call by, send by and get them, or write me. Otherwise, I'll carry them to the Convention.

Personal.—This means you. Was your Sunday school or Endeavor Society represented at the last Convention? If not, why not? We have forty-two Sunday schools in our Convention, have statistics from thirteen. See Hand Book. Are you satisfied with this report? Are we content to let this go out to the world as "the best we can do"? I, for one, am not. And I want the co-operation of every minister and Sunday school worker in the bounds of our Convention, from now until we have forty-two out of forty-two represented.

Let's all get busy now, begin to talk, plan, and *work* for the biggest and best Convention of all at Sanford, Tuesday after the third Sunday in July. Remember this: "We can if we will." May I count on you?

C. H. Stephenson.

WHY I LIKE "THE CHRISTIAN SUN"

I like The Sun because it is the organ of the church of my choice.

I like it because of its high tone and literary make-up.

I like it because it hits at sin straight from the shoulder.

I believe that if a church member does not take his church paper, he denies himself of that which God intended he should have.

The Christian Sun ought to have ten thousand subscribers. It deserves them. No time is wasted in reading it.

I take my church paper to help me to live right, and my farm paper to help me farm better. I have never known a church member to take his church paper who was not loyal to his church.

D. E. Michael.

McCleansville, N. C.

THE SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS—VIRGINIA BEACH

The Christians accept the Bible as a sufficient rule of faith and practice. It is the purpose of the program committee to give much emphasis to the scriptures at this School of Methods, July 20-26. There will be, in addition to the chapel exercises each day, an address on the Bible by some of the strongest men among us to present that work.

Rev. J. U. Newman, Ph. D., Lit. D., D. D.

Will be one of the speakers on this part of the program. He is the Professor of Biblical Literature at Elon College, N. C., and a man widely known among the brethren. He will speak on two vital themes:

1. The Bible in the Home.
2. The Bible and Giving.

Dr. Newman is regarded very highly as a teacher, and we count ourselves fortunate to have him as one of the speakers at the coming Chautauqua.

The fellowship that will be enjoyed at our Chautauqua will be invaluable. Here will be a gathering of many of our representative church workers from various sections of our brotherhood. To have the unhurried privilege of such Christian fellowship, and the opportunity of counseling with others privately and in groups concerning mutual problems, will be invaluable. Plan to attend.

Warren H. Denison, President.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many Sun readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

A. W. Andes	1
Rev. J. O. Atkinson	10
Rev. H. H. Butler	10
Rev. R. F. Brown	3
Rev. A. T. Banks	2
Rev. L. I. Cox	29
Rev. W. G. Clements	4
Rev. J. S. Carden	13
Rev. J. D. Dollar	5
Rev. B. J. Earp	21
A Friend	1
A Friend	1
A Friend	1
A Friend	1
A Friend	1
A Friend	1
A Friend	2
A Friend	2
A Friend	3
A Friend	1
A Friend	1
A Friend	3
A Friend	2
A Friend	1
A Friend	1
Rev. Jas. L. Foster	3
Rev. Stanley C. Harrell	6
Rev. J. W. Harrell	2
Rev. W. D. Harward	4
Rev. J. W. Holt	5
Rev. I. W. Johnson	13
Rev. L. I. Johnson	1
Rev. J. Lee Johnson	60
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	6
Rev. N. G. Newman	1
Rev. C. E. Newman	3
Rev. J. U. Newman	4
Rev. J. W. Patton	6
Rev. C. C. Peel	7
Rev. H. E. Rountree	9
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
H. S. Smith	1
Rev. W. W. Staley	3
Rev. T. W. Stroud	1
Rev. G. R. Underwood	3
Rev. W. L. Wells	8
Rev. T. E. White	1
Rev. J. D. Wicker	2
Rev. W. C. Wicker	19
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	334

The WHY of the Christian Church

A Sermon by Rev. A. B. Kendall, D. D., Pastor of the Christian Church, Burlington, N. C.

[CONTINUED FROM LAST WEEK]

IV. CHRISTIAN CHARACTER THE ONLY TEST OF FELLOWSHIP. The one requisite for admission into the eternal glory and a place in the church triumphant will not be the mode of your baptism, your attitude toward the Heidelberg Confession, the Westminster Confession, the Methodist Discipline, or any other ordinance or creed; but have you so taken Christ into your life by faith that you "have been made partaker of the Divine nature" and your life been revealing the fact of that life as the spring of your very being? This will be the "shibboleth" when we come to cross the Jordan.

And so we believe to gain access into the church visible and militant that we should have exactly the same test, nothing more and nothing less.

It should be *Christian* character. That means character according to God's and not human standards. "Except a man be born again, (born from above, born of the Spirit) he can not enter, he cannot see, the kingdom of God." This is Christ's ultimatum on this subject. And the man or woman who has not given evidence, in the life, of the new birth revealing itself in character, ought not to be admitted into the fellowship of the church. Putting a goat in with the sheep never made a sheep out of the goat. And if the requisite for admission into the invisible kingdom be by a new birth then admission into the visible church should be the same. The church should be the church of the re-born and fellowship all who have been born again. Any broader doorway into the church is too broad for the sanction of God; and any narrower way is uncharitable, bigoted, sectarian. There is an inconsistency in the test of fellowship as applied in some of our churches today that to the unprejudiced must be ludicrous in the extreme.

Let us, for example, take a church which makes a particular mode of baptism a test of fellowship. Here is a member of another denomination who may, or may not, have been baptized by that particular mode. Every member of the aforesaid church with its baptismal test may believe most sincerely in the piety and Christian character of this man, but he seeks membership in this church and is told that he must be re-baptized by a minister of that church before he can enjoy its fellowship. They do not doubt but that he has met the divine requirements sufficiently, that God has received him and given him the seal of his Spirit and enrolled him as a member of the church above, but they are just a little more particular on earth than they are in heaven. They will even invite ministers of the other denominations into their pulpits to preach to them and pray for them, so sure are they that they have been accepted of God, but when it comes to uniting with their church there is something minus. Surely this is inconsistent.

"Ah, we may make God's love too narrow by
false limits of our own;
And we magnify his strictness with a zeal he
will not own."

If a man has sufficiently complied with God's requirements that God has accepted him and made him one of his children, there ought not to be a company of his children anywhere on earth that would withhold fellowship from such a one. "One is your Master, even Christ, and all ye are brethren." No sects in heaven. The only test of fellowship there, "Have you been born of the Spirit"; is "Christ in you the hope of glory"? There should be no other test. We believe in *Christian* character as the only test of fellowship.

How about these principles for Christian union? No human name. The only name a divinely-given one and one universally claimed by the followers of Christ. No man-made creed with its imperfections and limitations to follow; just God's word. Not "cribbed, coffined, cabined and confined" by human doctrines. No human leader to follow; just Christ. What less can we have and have Christian union? What more is required as a platform for such a union? Is there anything better? Produce it and I will take my stand upon it any time. I believe with all my heart that no better basis for Christian union can be found. There may be other bases for union, many of them, but they will not be *Christian* union. Here, I believe, is the great danger; that the churches will unite upon a basis God will not own.

THE OUTLOOK FOR UNION. It is coming, I most assuredly believe. The great words today are co-operation, unity, amalgamation, get together, efficiency and conservation. We see the movement in our city electric light plants, gas plants and reservoirs, instead of each family having to provide one of its own. Our great department stores, the doing away with the district country school and building, instead of a number of these in a township, one fine, big, township high school manned by the best corps of teachers procurable, and equipped with the latest and best school equipment. Impracticable, do you say? The bud of a right ideal of today bursts into the full blossom of glorious realities tomorrow. But, some one objects, men are of different temperaments; therefore we must have different denominations to suit these different temperaments. There are men of feeling and men of doing; men of emotion and men of intellect, and you must have different denominations. But it has been wisely said by a writer on this subject that "Men can unite on the great religious universalities. The ten commandments, the Sermon on the Mount, are no more denominational than the alphabet or the multiplication table. The principles of duty to God and our fellowman are not Presbyterian, nor Methodist, nor Baptist. The simplicities and the universalities appeal to all men. The essentials are the things of God and Christ, the non-essentials the things of Wesley and Calvin and Luther. Temperamentals belong to the family and the parent; universals to the church and Christ."

The demand for conservation of the money of our King is going to be a mighty factor in bringing about the union of the followers of Christ. Think of the awful waste in supporting four churches in a town of one thousand population. Four church buildings to be erected. Four pastors to be paid. The running expenses of four plants to keep up, when one plant and one minister could take care of the work splendidly. Four congregations scrimping, scheming, burdened to raise the amount necessary to keep their pastors on a starvation salary, when the town could splendidly care for one church and give their pastor a princely salary. Or, better yet, loose three of their ministers for the foreign field and support them in their work. Then take the money put into denominational schools, occupying often the same territory. How much better the money could be expended, and how much better the work could be done, if there were but one church directing the Christian educational work. Or think of the saving that might be done through the publishing houses of the denominations if there were but one church.

Dr. McCosh tells of a town of six thousand inhabitants which united in one church and every man, woman and child in that town is cared for religiously and there are not twelve in that town who do not attend church. I would like to have some one find me a town of equal population where the place is divided into sects with a record that could come anywhere near that.

Thoughtful, Christian business men who are constantly studying how to make their own business more efficient and at the same time run it more economically are going to demand union in the interest of efficiency and conservation.

I believe one reason why many of our big business men are staying outside the church is because they are disgusted with the awful waste caused by our little sectarian prejudice, narrowness, selfishness.

This notable article by the Rev. Edward Talmadge Root, taken from the *Christian Endeavor World* and copied by them from *Zion's Herald* is a mighty plea for union:

TOO MANY SMALL CHURCHES

Mr. Root has taken one hundred Massachusetts townships of the smallest populations and studied them, in order to get an idea of the effect of multiplying churches in such communities. His figures are startling.

In towns that have but one church (their average population being 441) the average church-membership is 71; in two-church towns (average population 710) the average church-membership is 64; in three-church towns (population 784) the average church-membership is 52; in four-church towns (population 886) the average church-membership falls to 43.

It is perfectly plain that the result of multiplying churches is a sad decrease in the membership of the churches, and that in spite of the fact that the churches are multiplied in towns that have a larger population.

There is also a decrease in the amounts given for the support of each church. The average for the one-church towns is $687; for the two-church town, $751; for the three-church town, $614; and for the four-church town, $504.

There is also an increase in the amount of aid received from home-missionary societies. The average for the one-church town is $67; for the two-church town, $24; for the three-church town, $140; for the four-church town, $164. Multiplying churches is costly business, as well as depressing.

A comparison still more striking is one that took towns of equal population—ten being one-church towns, ten two-church towns, and ten three-church towns. The average population was 725.

Here are the church membership figures: one-church town, 110; two-church town, 71.4; three-church town, 51.

Here are the average church incomes: one-church town, $1.102; two-church town, $781; three-church town, $472.

Here are the average salaries paid the pas-

tors: one-church town, $874; two-church town, $687; three-church town, $473.

Here are the average amounts received by these towns from the home-missionary societies: one-church town, $15; two-church town, $50; three-church town, $155.

These are eloquent figures. They fairly shout their lesson: "Get together!" They plead for a broader fellowship and a wiser administration.

Are denominational differences worth this loss to the Kingdom of God?

In the face of these facts, who dare deny that sectarianism is the crime of the churches in this century?

SIGNS OF UNION. The air is full of signs and sounds of union. The Methodist Protestant and the United Bhethren are negotiating at the present time with regard to an amalgamation of these two bodies. In Canada the Methodist Episcopal, Congregationalist, Baptist, and Presbyterian churches are in a Federation.

The churches of New Zealand and Australia are federated. In England all of the Protestant churches, except the Episcopal, are federated in one great Non-Conformist Union.

Some of the Episcopal Bishops are urging in sermon and tract Christian Union.

This last year (1913) I attended the North Carolina State Sunday School Convention, and the two addresses which called forth the most vociferous applause were, one by a Presbyterian layman, and one by a Methodist Episcopal presiding-elder, both pleading most eloquently for Christian Union.

The following extracts were taken from the editorial columns of the *Missionary Review of the World*, issue of July, 1913.

"God alone knows what answer some of his foolish children have to render that last day for the hindrances they have put in the way of his servants, the missionaries, and the offense they have given to the very ones they have pretended to evangelize. Had the field not been divided by rival sects and progress retarded by wrnog methods, today there would have been a self-supporting church, self-respecting people, and far greater progress would have been made toward the evangelization of Mohammedans all about us. May we not hope that the church at home may yet awake and realize the great mistake of such work." (Rev. Frederick G. Coan, Missionary of the Presbyterian Board, Urumia, Persia.)

"A Union Christian College is planned for Manila, to be under the direction of seven Protestant Missionary Societies. A union church is also advocated for the members of the Annual Filipino Conference of the United Brethren in Christ, who have recently memorialized the Executive Committee of the Evangelical Union to learn the opinion of the various Protestant churches and missions with regard to forming one United Protestant church in the Philippine Islands. The various Protestant conferencese, presbyteries or association are asked to elect two representatives each and the missions two representatives each. The Executive Committee of the Evangelical Union is asked to convene these representatives to discuss difficultiese, advantages and methods involved in forming one United Protestant Church. Experience with the Filipino people in the provincial centres indicates that they would gladly welcome such a move. They are tired of the divisions that now exist among them."

"Word comes of another movement for the union of the churches of Central India. The Jubbulpore Conference on Federation representing seven of the leading missionary societies working in Central and Western India has declared in favor of a federation of all churches that believe in God through Jesus Christ, his only Son, our Lord and Savior, and that accept the word of God as contained in the Scriptures of the Old and New Testament as the supreme *rule of faith and practice*. The object of the federation shall be to obtain a more perfect manifestation of the unity of his disciples, for which the Redeemer prayed."

"John R. Mott conducted a national missionary conference in Shanghai, China, March 11 to 14 of the year 1913. Delegates were present from the churches of the whole nation, two-thirds of the delegates were foreigners and one-third Chinese. The Conferences spoke with confidence in favor of a single missionary church in China, eliminating all Western denominational lines. Even pending organic union, it was urgently recommended that all churches should discard every distinctive name and assume only the single title, the Christian Church in China. Churches which already enjoy inter-communion were urged to combine at once, while federation local and provincial was recommended where churches felt unable to surrender denominational peculiarities."

In Japan the missionaries learned some time ago that it was inexpedient to use any other name for the church than the Christian Church of Japan.

In Japan today there are no Methodist, or Baptist, or Congregational, or any other Protestant evangelical churches bearing denominational names. They are simply known as the Christian Church of Japan.

When the missionaries in the early days of their work in Japan were confronted with remarks like this, from the heathen Japanese whom they would win to Christ, "You have thirty Christs; go home and decide which is the right one and then come to us and we will listen," and as they realized that this was the result of sectarianism, they saw that if they were ever to win these people they must drop their sectarian names; and the only name, of course, that they could get together on was the name Christian.

So it begins to look as though the heathen would have to teach us the great necessity of the unity of the church "That the world may believe."

Brethren of the Protestant churches of America, there is another tremendously important reason why we should unite. Not only is it necessary that we become a united church if we are to do efficient offensive work for Christ, but it is now of equal moment that we unite for defense. The Roman Hierarchy, if I read the signs of the times aright, has no less an objective than the making of this nation a Roman Catholic country, and at the opportune moment she is going to fling the Romish church with its solidarity against the divided forces of the Protestant church, and we will wake up too late to find ourselves in "the land of the free and the home of the brave" underneath the iron heel of Rome.

For the conquest of the world for Christ, for the salvation of the lost everywhere, for the protection of our free and noble institutions, for the guarding of our religious liberty, I urge, I beg, I plead, let us get together in Christian unity and union that we may present one solid united body four-square to every enemy of Christ and his cause. God grant that his prayer for the unity of his church be soon answered.

O Christian church, the little flock with a big mission, I charge you be true to your God-given principles. Do not truckle, do not compromise, do not lower the standard of your great principles even for the sake of union.

Brethren of the Christian church, I call upon you for loyalty to the church with which God has entrusted these divine truths, and some glad day, having "finished the work" the Master has given us to do, we shall receive the approval of our divine Leader, Redeemer, Master, Jesus Christ.

ON PAGE FIFTEEN of this issue of THE SUN we announce a premium plan that we have arranged with one of the foremost publishing houses of the country, whereby we can offer our readers what we believe to be the most timely book of the day; one that will prove interesting and instructive to our people, and at the same time turn the spot-light upon one of the least understood, and yet most-talked-of questions of today.

A True History of Mexico

Is not a worthless, trashy piece of literature, but is full of instructive matter about that war-ridden country. It tells *what* the conditions are there, and tells *why* they are so. It gives histories of Mexico's leading characters, and tells the motives and impulses of these men. Numerous illustrations picture various scenes, and withal, the book is a creditable piece of literature.

The publishers are going to sell this book for $1.20, and it was aften an effort that we succeeded in making an arrangement whereby we can offer to our readers the volume for such an abnormally low price. In fact, the fifty cents that we ask you to add to the price of THE SUN is only to pay the postage and mailing cost.

We are making this sacrifice in order to help secure the necessary support to keep THE SUN where it is, and to make it better.

A Step in the Right Direction

Believing the nature of some of our advertising to be detrimental to the cause of the church, and the welfare of our people, we have instructed our advertising agents that we will accept no new orders for medicines. In the course of time all of our existing contracts will have been completed, and our church paper will present to our people only such advertising as we can guarantee to be perfectly reliable and worthy. This is one step in the right direction, and while it will reduce our revenue from the advertising columns, we have faith in our people, and believe that they will sanction the change, and learn to rely more strongly on their church paper, a point worth much more than mere money.

A Help For "The Sun"

Turn over to page fifteen and read our announcement; then send in your renewal. If you are paid up, we will advance you one year if you want the book. If you have a friend that you might interest, suppose you show him or her the advertisement, and use your influence to get them to subscribe. This will be doing a favor to your friend, and at the same time helping your church paper in its struggle.

THE SUN

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Rev. D. P. Barrett, who has been our missionary in Porto Rico for thirteen years, and who resides in Ponce, the second city in that island, was with our church on Sunday night. His message was the story of Porto Rico. He described the physical condition of the island, its agricultural products, and its orchards or fruits. He described the mixed population, composed of Spanish, Indian, and African blood. He dwelt at length upon the educational and religious conditions of the people. When the island came under the dominion of the Stars and Stripes, fourteen years ago, there were no school houses, though the Roman Catholic church had been in control for four hundred years. Hundreds of public schools now dot the island. Only fifteen per cent. of the population could read and write while under Roman Catholic rule. Ignorance and immorality prevailed under Spanish possession. Under the United States and Protestant missionaries the island is gradually recovering from gross ignorance.

One thing is very plain to the thinking mind: that is, that Christian civilization is to be a great agent in the evangelization of the world. Missionaries are greatly aided by the government of the United States. All the forces of Christian civilization are needed in the world-undertaking of the missionary enterprise. Not only must business men, men of means, give of money to send the gospel to foreign nations, but the commercial relations of Christian men and corporations must bear the stamp of Christian principles. The ships that plow the seas, the goods that enter the market places, the travellers that tour the world, the diplomats that represent us at foreign courts, as well as the teachers, medical missionariese, and missionaries, must all bear the marks of a Christian. The missionaries of the cross have made the maps of the world, created the languages of benighted peoples, discovered the wealth of the earth, and made the great progress of modern times possible to mankind; and it is time for the manhood and wealth of the world to help the missionaries as never before. The gospel has brought men their wealth, and now their wealth should send the gospel to those who have it not; and, unless they do, civilization will collapse and rich nations will become poor. Christian civilization can only exist by a proper exercise of its possessions.

The missionary spirit must permeate the entire church, must be the absorbing theme of its ministrations, the motive in its liberality, the inspiration of its worship, the end of its activities.

The people were pleased with Brother Barrett's visit and his message and will feel closer to him in his work. W. W. STALEY.

ELON COLLEGE NOTES

Mrs. N. F. Brannock has just concluded a visit to her parents in Mebane.

Mrs. Hugh McAlister and little Hugh, Jr., were pleasant visitors to the College recently.

Dr. W. P. Lawrence and Dr. J. U. Newman were on the sick list last week. Both were out Saturday and Sunday and seem to be in good shape for all duties.

Dr. W. C. Wicker was called by telegram to Sanford Friday to see his brother, A. C. Wicker, who is dangerously ill. We trust that God's providence will restore Brother Wicker to health.

Mrs. M. A. Atkinson is in Raleigh at this writing, under the care of a specialist. A private note bears the good word that she is fast returning to solid health. Her friends will rejoice at this happy change.

Mr. W. Z. Atkinson spent Eaturday and Sunday with his family here. Brother Zeb is a busy lumber manufacturer, whose interest is keen in every forward enterprise of his church and the Kingdom.

Dr. Atkinson spent last week in Eastern Virginia visiting Trustee Willis J. Lee, who has been sick. Brother Lee is reported as improving. His many friends will rejoice over this favorable news, and will wish for him a speedy and permanent restoration to health and to themselves.

The Winter term examinations began Saturday and will conclude next Saturday. Elon is a bee hive of study, therefore, at this time. The student that works constantly during the term has no need to dread the testing of examinations, just as the sincere Christian does not fear death. Perhaps colleges instituted examinations to prepare students to be able to undergo the various other crises of life, including death, without dread, but rather with calm and serene confidence.

The new catalogue will show a strong course for ministerial students, covering three years in Bible, one in Hebrew, and four in Greek. Those taking this strong course will be relieved of taking Latin and Mathematics very largely. The young ministers have also agreed to preach once each year at the Sunday night Christian Endeavor service—a genuine preaching service yielding a genuine experience. Elon hopes to serve the church more acceptably by these changes in the courses and kinds of equipment furnished its ministerial students.

Prof. Brannock delivered a very learned address last Thursday night. His subject was, "The Quest for the Origin and Development of the Solar System." Notwithstanding its intricacy, Prof. Brannock succeeded in delighting his audience and in giving them clear conceptions of the issues involved. The lecture was illustrated and roundly applauded. These faculty lectures, occurring one each month, insure two things: that the professors shall do professional investigation of a high order and that they shall adapt their acquisitions in the field of scholarship to popular audiences. There is no likelihood of their being abandoned.

Elon is twenty-five years old according to law on Wednesday, March 11. The General Assembly of North Carolina passed the act incorporating the College March 11, 1889. A quarter century has justified the wisdom and foresight of the men and women who dreamed the Elon dream and set to work to make it a reality. Great results have been achieved, but much work remains to be done. The alumni are just now busy endeavoring to raise the $26,600 necessary to pay for the Alumni Building. The horizon is brightening with the dawn of their success. Twenty-five years ago there were no alumni, no college, only a charter. With the accomplishment of the past quarter century to inspire, what ought not Elon's friends make her in the next twenty-five years? The new day is radiant with hope and inspiring with possibilities. "X."

NORFOLK LETTER

Some time ago I wrote a letter, but promised not to inflict one on you often; but now I am coming with another. In this I expect to write only about our meeting which has just closed.

Knowing that there are a great many friends in different sections who are readers of THE SUN who will be interested in reading a report of the meeting, I shall give somewhat of an extended notice of it.

In my last letter I mentioned the fact that Brother Eastes had just come to us as pastor. He has proven, so far, to be the right man in the right place. The church needed a good meeting and was right for it.

Thsi has been our first effort at having revival meetings in the winter time. Some of us were fearful that it would be a mistake to try to have a meeting at the time we did, and it has tested our faith, for the weather has been very severe most of the time. In spite of that, the attendance has been good at most of the services, and the interest has been good from the start. Brother Eastes has done the preaching, and it has been done well. He is a preacher of great force and spiritual power. His sermons are clear cut, logical and forceful.

The church membership has been greatly strengthened and built up. There have been about sixty conversions and quite a number of reclamations. Thirty-four have united with the church, four by letter and the remainder on profession of faith.

The Sunday school is the seed sowing time for the church, and we had been sowing for some time in that field, and we have had the grateful satisfaction of seeing nearly every one in the Sunday school who has reached the years of accountability give their hearts to their Master. Sunday, March 1st, was decision day in the Sunday school, and about 35 accepted Christ at that time, in answer to the teaching they had received from time to time and in answer to prayer.

Brother Eastes has preached a series of sermons on Popular Amusements and the Church Member's Relation Thereto. The series of meetings began Sunday, February 15. The next Sunday afternoon at 3 o'clock he spoke of the Theater, the next Sunday at the same hour, of the Dance, and the last Sunday, of Cards. I have never heard the subjects handled in a more convincing way. The subject of the Theater he took up from its very beginning and brought it down to date—down to the appearance of the notorious Evelyn Nesbitt Thaw's recent performance in Norfolk, at which time she showed herself to three "capacity houses" in the licentious tango dance. He showed that as an institution it was bad from the beginning, always had been, and of necescity always would be bad.

After he got through with the subject of the dance, if there were any who were not convinced that it was wrong, it was only such as could not be moved by any sort of argument.

The subject of cards was handled in the same convincing manner. Large audiences attended all of these afternoon meetings. We hope much good was done.

Brother Eastes has a very convincing way of driving a truth home. One night during the meetings, he was using as his subject the thought that we shall reap what we sow, and showed up many ways that we as a people were sowing to the flesh. Among other things he scored the many vile, suggestive popular ragtime songs, started and popularized by the corrupt, theater, and then find their way into the homes of our people and poison the minds of our young. He drove that home with such force that I have heard of several of our young people who went home and before they slept that night went through their music files and had a bonfire and say that for the future they are done with them.

The first Sunday of the meeting at 11 o'clock service he preached on "The Call of the Highest," and presented the claims of the ministry and the mission fields, and at the close gave an

invitation to all who would pledge themselves to be used of the Lord to do any special work, if He should call them, either to the ministry or the mission field, that they would go, and in response, one young man and eight young women came forward and offered themselves for service.

The meetings closed with a great day. Church crowded at the last service. The Sunday school broke all records for attendance, having present 196.

Bro. Eastes begins at once a campaign with Bro. Harrell's people at Portsmouth. Let the prayers of God's people be with them there.

J. W. MANNING.

FIRST CHRISTIAN CHURCH, NORFOLK
(Berkley Ward)

The people of the First Christian Church are taking a lively interest in church work. The attendance has been good all winter. All departments are thriving. Good fellowship prevails and we are making progress along many lines.

The Sunday school conducted by Brother J. O. Wiggs is making splendid progress. We have twelve classes, all provided with excellent teachers. The graded system of lessons introduced some time ago is working well. The Young Men's Brotherhood Class, taught by W. H. Parran, is making great progress. They will give a free supper to all the officers and teachers of the school on next Thursday night at the home of B. F. Morgan, Jr. The occasion promises to be one of unusual interest to the members of the class, and invited guests.

The Young People's Auxiliary, directed by Mrs. B. F. Speight, president, is doing great things for the church in a social, financial and spiritual way. The society has just made another substantial payment on the pastorium. The members of the society will celebrate George Washington's Birthday in the elegant home of Mr. and Mrs. John Cuthrell on February 24th. It will be one of the interesting social features of the season.

Our splendid Ladies' Aid Society, Mrs. J. O. Wiggs, president, has accomplished a great deal for the church during the past few months. Today the society made final payment on the three hundred dollar church carpet. The society will hold an Easter Bazaar and give proceeds for payment on the pastorium.

The Missionary Committee of our church has a splendid leader in the person of B. F. Morgan, who is also on the executive commitee of the Laymen's Missionary Association of Norfolk. Brother Morgan can be trusted to bring up this end of our church work in fine shape. He is planning for the every-member canvass in March. His co-workers are Jackson Harris, B. F. Speight, R. H. Evitt, and Paul Kagey. This is a vital part of all church work, and should have first place on the program.

I am preaching a series of missionary sermons for all of February, and judging from the number present at each service I am persuaded to believe that missionary sermons are the best sermons to preach. The subject of missions is coming to be, if it is not already, the livest subject in the nation. Our churches in this section are getting wide awake on the great theme. L. F. JOHNSON, Pastor.

PORTSMOUTH LETTER

During the month of January some intensive mission study work was done in my field of labor. "The Call of the World," by W. E. Doughty, was used in the work. We started out to cover the book in four lessons, one chapter each week, but when the month ended we had covered only three chapters. All who studied the book were delighted with it. It is undoubtedly the best on the market to give the world-wide view of the great mission field. It contains only 110 pages and costs just twenty-five cents. It is full of the livest facts concerning the greatest cause that ever occupied the thought of man. It is a great book and will be of untold worth to any man who looks through it upon the great world-field. Master it and your life can never be the same. It calls forth the best there is in men.

Our work was divided into three classes, one at Berea (Norfolk County) that had in it about twelve members; two at Portsmouth, one for ladies and one for men. In the classes at Portsmouth we had from twenty to twenty-five persons in all. The interest awakened was such that there is a demand for the continuation of the mission study work. We are now planning for the continuation work.

Our mission study work during January was without doubt one of the best pieces of work that we have ever done in one month. It evidently enlarged our vision and awakened a deeper sense of gratitude to God for such a religion as the Christian religion is. We think more of the Gospel than we did before. Our appreciation has been intensified. We are gladder that Christ ever found His way into our lives and have a stronger desire to help Him in His great work of saving the world.

Our mission study work helped in preparing the way for one of the most delightful services on the first Sunday morning in February that it has ever been our privilege to take part in. In a peculiar way we were brought to face the world in its need and sorrow, and to lay ourselves upon God's altar for definite service. Practically the entire congregation responded to the call that was made. It was an impressive hour.

While at Elon College conducting evangelistic services we were delighted to note the growth of the institution during the last twenty years and the great improvements that have been made. Elon has come to be a great institution and is a mighty factor in our denomination and in the work of the Kingdom. Her faculty is composed of able and true hearted men and women. They are of the choicest. The Elon spirit is beautiful and is pervaded with a deep religious fervor. Fortunate are the parents that place their children in such an institution of learning. The atmosphere is favorable to the making of good characters.

J. W. HARRELL.

THE CALL TO PRAYER

I believe it is the conviction, of all who are familiar with the missionary interests of the Christian Church, that the preeminent need, at this time, is definite and united prayer. We can readily pray our way to larger and better things for the Kingdom of God.

1. Through prayer money can be brought into the Mission Treasury to liquidate the $9,000 indebtedness of our missionary department, on, or before, September 30, 1914.

2. Through prayer the money can be secured to meet the expenses of the current year and to leave the Treasury flushed at the end of the year.

3. Through prayer new missionaries can be sent to the front and their out-going expenses provided, as well as their support assured.

The above is sent forth, not as a dream, or a fiction of the brain, but as a definite conviction, will pastors, local churches and individuals form themselves into prayer groups and prove God? God has the resources sufficient to meet the need, not only of our missionary department, but of the world, and we have in our hands the means of obtaining these resources to the extent that we will use them.

Will we neglect the means (united prayer) and allow the interests of the kingdom to lag and the multitude of souls that God is seeking to save through us, be lost? Shall we accept God's challenge and go forth with Christ, or sit down and die? God is calling. Will the pastors, churches and the individual members of the Christian Church answer?

J. W. HARRELL, Acting Chm.,
of Foreign Mis. Com., S. C. C.

Portsmouth, Va.

P. S. Any one forming a group as suggested above will please notify me. J. W. H.

FROM A LIBRARIAN
(Personal)

Dear Doctor Atkinson:

I do not know when my subscription to THE SUN is out, but send my renewal herewith. (Enclosed check for $1.50.)

When I read your announcement of the necessity of the increased subscription list my first impulse was to write for publication a general appeal, and then I thought, "What other appeal *could* be more effective than the *need*, and then I laid my paper down and dropped my head upon my study table and prayed earnestly to God to accompany the appeal that had already been made by His Holy Spirit, and I believe that He will, and that the need will be met. I should love so much to get some new subscriptions, but have absolutely no material to work on in my present situation and surroundings. There is no doubt that you are making THE CHRISTIAN SUN one of the best religious news papers published. As librarian of this large library, I come in touch with a great deal of printed matter, and periodicals of all kinds, and I do a great deal of clipping for the benefit of the students, and I find as much clipping matter in THE SUN as any that I handle. It is just fine, and it seems that I cannot bear to see it changed.

Assuring you ever of my unabated interest and earnest prayer that it may be continued as it is, I am, Yours earnestly, B.

(If the pastors and friends will just read and take the hint from such statements as the above, how grateful we shall be.—Editor Sun.)

PROGRAM

District Meeting, Christiana Church, Tallapoosa Co., Ala., Fifth Saturday and Sunday in March, 1914.

SATURDAY, MARCH 28

11 a. m.—Preaching by Rev. G. D. Hunt.
12 m.—Adjourn one hour for refreshments.
1.30 p. m.—Organization.
2 p. m.—The Church and Its Mission, discussed by Rev. G. O. Lankford.
2:30 p. m.—The Home and Its Influence in Individual Life, by J. J. Carter and W. H. Cook.
3 p. m.—The School and Its Effects upon National Life, by Rev. E. M. Carter.
3:30 p. m.—Miscellaneous Business.

SUNDAY

9:30 a. m.—Religious service by the President.
9:45 a. m.—Sunday school. Address by Rev. E. M. Carter.
10:30 a. m.—Home Missions in the Alabama Christian Conference, by Rev. G. D. Hunt.
11 a. m.—Preaching by Rev. G. O. Lankford.

REV C. W. CARTER, Pastor.

—The original manuscript of "The Rose and the Ring," by Thackeray, was sold at auction in New York and brought $23,000. The same purchaser paid $12,000 for the original of "The Adventures of Philip" by Thackeray. Which proves that time is money, for both books in print can be had for a dollar.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction ot the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR MARCH 15

The Lawful Use of the Sabbath.—Luke 13:10-17; 14:1-6.

Time—December, A. D. 29.

Place—Perea.

Practical Truth—Christ and His Sabbath are honored by kindly service.

Golden Text—Teh Sabbath was made for man, and not man for the Sabbath.—Mark 2:27.

That We May Understand

Let us see where the Christ is at this time. It is on the seventh day, Sunday, and Christ is at the synagogue, a place for worship, and being one who had won some fame, He was asked to take part in the service. To make the matter practical He was to preach for the people.

The Story

We think when the Savior got up to speak He put aside all form and fashion, all fancy and frivolity, and made the service from the heart rather than from hand and head alone. No sooner than He began to speak, He saw a poor crippled woman in the audience who had been lame for eighteen years. Christ came not only to preach, but to heal and do good in many ways. His great heart of love went out for the woman, but what must He do? The rabbis considered it unlawful to heal on the Sabbath except in case of real necessity.

What Christ Did

The woman was called and released from her infirmities. The great gift of God through His Son was demonstrated and a poor soul made to rejoice. The woman praised God then and there. Christ set a high standard in this service—that of doing good when an opportunity presents itself.

What the Ruler Did

The ruler did not have real manhood enough about him to reprove the Savior for the "unlawful" act, but made his remarks to the people. He told them that they had six days on which to be healed and asked them why they should not come and be healed on these.

Jesus and the Ruler

Christ reproved the ruler for his formality, and asked him if it was right to care for the beasts on the Sabbath, why not mankind? This was another of Christ's questions that could not be answered. He put the ruler and his followers to shame. This was not the first time the people had tried to entrap Christ on the Sabbath day question.

Lessons for Us

Many of us go to church on Sunday to see our neighbor and find out what he is doing. This is not right. Some of us go to church for rest and recreation alone and not for what good we may do. Too many persons put on starch on Sunday and let it go to the heart. We need to lay aside custom and form when it conflicts with doing some good deed. Keep it holy, but do all the good you can and go to church to help some one and not to get help alone.

—The Statesville *Landmark* would lodge a motion "to eliminate February from the calendar and the ground hog along with it." Nonsense, man, February is the best of months. All weather is good. Some of it may not suit our convenience, but what of that. We have to learn to adapt ourselves.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 15

Well Stored Memories.—1 Cor. 15:1-10.

References—Deut. 6:6; Ps. 37:31; Ps. 18:28; Matt. 4:4; Josh. 1:8; 1 Tim. 4:15.

Suggestions to the Leader

The week previous announce that this is to be a memory meeting, and that all will be expected to take part. Everything should be done from memory. Slips of paper may be handed for assigned work the week previous, but they are not to be used in the meeting. Songs should be sung from memory. Ask at least two members, who can sing well, to have prepared their favorite song to be sung from memory for this occasion. Call for Bible verses repeated from memory.

Memories

If a seed is planted in a jar, and watered and cared for, in a few days a tiny plant will appear. This will soon develop into a large plant. If it is not watered for a few days, it will soon wither and die. So is to us the wonderful thing called Memory. It is one of the great God-given mysteries in the construction of the human body, for our use or our abuse, whichever we wish to choose.

The Abuses of Memory

There are some persons who can wield a skilful pen, but their thoughts and memories are low and vile. They are not satisfield with holding their own vileness within their own minds, but convert it into books, magazines and various kinds of literature. Some of these constitute the "yellow dime novel," and cheap journals of sensational stories. Others pass under the guise of the latest book, with some high-sounding name. These fill the minds of the readers with the most immoral thoughts. They send yearly thousands of pure, innocent boys and girls to ruin and lives of degradation.

The Uses of Memory

When our minds are filled with noble, pleasant memories, we have happy companionship. It is pleasant to sit in the twilight after a hard day's toil and think over it. It brings a sweet night's repose, and a helpful beginning for the following day. But the reflection of the so-called "bad day" is unpleasant and harmful to the individual. Remember such days to profit by their mistakes only. If some one has done you a wrong, be Christ-like and give good for evil. There is nothing more helpful to the mind than to read some great piece of literature, then meditate upon it. Sometimes the reading of a good book sweetens and refreshens memories. Perhaps it may bring back some happy memories of childhood days.

Meditation

The greatest piece of literature for meditation is the Sacred Book. It contains consolation for our sad, lonely and unpleasant memories; also when our memories are pleasant we may find thoughts to elevate them more. The reason there are so many sad hearts and dark, dreary lives, is that the Bible is left out of their daily lives and thoughts. Life is too busy to many of us for memories of the great Giver of all things. Thoughtful study and meditation upon the Holy Word is a sure way to a happy earthly life, and an eternal rest in the life to come.

SS NOTES AND NEWS CE

VIRGINIA STATE SUNDAY SCHOOL ASSOCIATION

The Association met February 18-20 at Lynchburg. The Christians had at least twelve representatives present. If there were others I did not meet them. These present were Rev. C. H. Rowland, D. D., President of the Southhampton County Association, Mrs. Fred Bullock, Teacher Training Superintendent of the Sussex Association, Rev. W. T. Walters, President of the Fairfax County Association, Rev. A. W. Andes, Teacher Training Superintendent of Rockingham County, Rev. J. L. Foster, Rev. D. P. Barrett, Rev. W. H. Garman, Mrs. W. T. Walters, Mrs. A. W. Andes, Mr. S. L. Souers, Mr. D. G. Golladay and W. H. Denison, State Teacher Training Superintendent. This is twice as many as we had last year and we hope to double the number next year. Several of our folks were elected delegates to the International Association at Chicago, June 23-30. I did not get all the names, but among them were Rev. C. H. Rowland, W. T. Walters, W. H. Denison. WARREN H. DENISON.

Norfolk, Va.

THE MODEL SUNDAY SCHOOL

I have pictured in my mind a model Sunday school. This Sunday school is properly organized, well graded and thoroughly equipped. Its officers and teachers are all spirit-filled men and women who are seeking to bring the pupils of the school into close relationship with Jesus, by their own example, by prayer and by expounding the Scriptures.

This Sunday school may not always have a very large enrollment, but it has a regular and prompt attendance. It is not a competitive school, bu tit is an enthusiastic and progressive one. It is inspired by the Lord, and has high ideals. It is the church incentive to high and holy things. The chief object of this school is to introduce its members into the Bible world, and fit them for real service in the Master's kingdom.

The officers and teachers of this Sunday school all keep abreast of the "Sunday school times." They are prompted by the spirit of the Lord; and they use as their incentives prayer and their own personal interest in the school. Each teacher seeks to incite an interest in his class by showing his own personal interest in the class and by being prepared to make the lesson interestng and instructive.

A special feature of this Sunday school is personal work for the progress of the school and for the extension of Christ's kingdom. The school, as a whole, is also one of the leading factors of church work. Its treasury not only furnishes the means with which to pay the current expenses of the school, but it contains a surplus with which to support some definite cause of Christ.

MRS. J. F. WHITLEY.

Franklin, Va.

Seek for a variety in your C. E. Society meetings. Keep interest up and labor to win the young people to Christ.

—The State of Virginia will vote on the question of prohibition on September 22, provided as many as 18,104 voters ask for that privilege, and it is assured that this number will sign the petition. If the State goes dry, as now seems quite certain, the law will not go into effect till Nov. 1, 1916 thus giving the saloons and distilleries time to sell out, clean up and get away.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

WOMAN'S MISSIONARY CONVENTION

According to the adjournment of the Woman's Missionary Mass Meeting at Elon College last May, there will be a Woman's Missionary Convention held at the same time and place of the Southern Christian Convention. The place of the meeting of this body will be decided very soon; the time is April 28. As may be seen, this is not far distant, and plans and reports need to be set in order, if we would be in readiness when the time arrives.

The object of this Woman's Missionary meeting is to "promote the cause of missions within the bounds of this Convention and to assist the Woman's Missionary work in the several Conferences of the Convention."

The membership is to be made of "representatives from the various Woman's Missionary Conferences elected on the basis of one representative for every twenty five members, or fractional part thereof, provided that where there is no Woman's Missionary Conference the Conference Woman's Missionary Board shall appoint representatives on the same basis. The Presidents of Woman's Missionary Conferences and all members of Conference Boards shall be members *ex officio.*"

Now for a hearty pull all along the line to make this meeting what is given as its object. We feel encouraged because of the interest already manifested in the work. We need to plan for larger things. The needs and the opportunities are so great and call for the best endeavor from every woman in our ranks. Let this resolution resound throughout our Convention—A Woman's Missionary Society in every church and every woman a member—and let us labor to bring it to pass right early.

MRS. C. H. ROWLAND.

EXTRACTS FROM A LETTER FROM MISS TRUE

I am writing in the railroad station at Semene, with nine young folks standing around the table watching my hand go from left to right. To go up and down is the proper way in these regions. The tails of my furs are of great interest to them, that a woman wears shoes instead of wooden *gaitu* is a thing to be commented on, and altogether they think about my clothing considerably more than one might wish.

Mr. Sheldon, in the story, "Jesus Is Here," makes Jesus appear in such apparel that one never notices or thinks of it. Most foreign missionaries are made very conscious that they have reached no such much-to-be-desired altitude.

Miss Ren and Pastor Sakurai are with me. Mr. Sakurai had never tried a day meeting for adults here. At the evening meeting few came, partly because the work is quite new here, and partly because the priest watches over the little village with vigilance. Many are relatives or have business relations with the priest, so Pastor Sakurai was rather doubtful whether we would have any adult hearers or not, however we tried. It was rather a muddy walk up from the railroad station to the house opposite the school building where twice a month meetings are held.

The room which we find has a straw carpet, of course, a depression filled with ashes into which the woman is hastening to put charcoal fire, and a very narrow veranda around it which protects us a little from the street. Ceiling, chairs, tables, etc., are absent quantities, but the latter would be no help, for space for our audience is what we desire.

Miss Ren goes out shopping for our dinner, and at a cost of 5 cents apiece, we have oranges, frosted crackers, soft chocolate-*looking* cakes made of the ever-present crushed bean, *sembe* cookies, crisp and good, and round thin crackers which we are to imagine is bread.

Our breakfast was late, and a regular New Year's feast of rice, bread and fish, so we find a lunch quite enough, and the children of the house get some unaccustomed luxuries at the close of our lunch. While eating, little eyes have tested the breaks in the paper door to see which one gave the best view of the stranger. Finding one of a convenient height and focus, little folk generally took turns in using the peephole.

"A different Christ has come," was the comment Miss Ken heard, and she took it for a text when later the owners of curious eyes and wondering lips kicked off their wooden shoes at the door and tumbled in with alacrity. No hesitation about front seats here. A picture roll and a foreign woman required both eyes to be busy that day.

The 10th of February is a holiday in the country, where the Chinese or old calendar is observed. School had closed early and not only was the room we hire filled with children, but a Catholic (Greek) Christian who hires the next room opened his apartment, which was more than half filled, also. Miss Hamaguchi, after song and prayer, had the Sunday school roll picture of Christ walking on the sea. She reviewed the story of Joseph, which they remembered quite well, then told them it was quite impossible that there be more than one Christ and explained his miracle. I tried to speak on "Thou, God, seest me."

Sakurai San spoke briefly, and as nearly 20 adults had come in by this time, we sent the children away with a new fresh S. S. card (somebody sent some new ones last year, or else the left over ones from rainy days) and these children were told to paste the card on their door post or in a note book. The Greek Christian had one pasted under his picture of Christ.

There were no idols in the room where we were, and the privilege of looking at any Christian symbol is not often ours when visiting such towns. There was no crucifix, but had there been, I would have claimed it as an aid to explaining such a wonderful fact as all words and all symbols have failed to completely explain.

It is a choice between the pictures of the "God of Time," "Goddess of Mercy," etc., pictured in faint, dark outline, and the names of the temple gods put over the shelf where the idols would have been had the people been more wealthy or more religious—ten such were in our hired room—five pictures of gods and five name charms—or some Christian symbol where the Bible is not in the homes or where the women cannot read.

At Tajiri we had sold New Testaments and penny children's book. Here we had no New Testaments with us, but the women who will read them are few. I tried to talk to them on Eph. 2:12, 13: "Now in Christ Jesus ye that once were far off are made nigh in the blood of Christ." They know they are "far off" from God, their Creator and Preserver. They know there is emptiness and lack.

I feel as if I were tunneling to reach the religious consciences of those women. Sakurai San talks on the groundlessness of opposition to Christianity.

They stay after the meeting is formally over. One woman says her little child caught the song from listening outside, and now sings of God every day in the home.

Outside against their houses, yesterday they had followed the general custom of putting up a long new bamboo pole with a large white paper tassel to "drive the devils away from their house" for the year. Did Satam tremble at anything we did this day, I wonder. I'm sure the bamboo poles and pure white papers never stirred him, but how about our witness in the name of Christ in Semene, that holiday?

P. S. I re-read your letter.

Yes, to make a permanent and far-reaching work we do need schools—at least a girls' school. All the missionaries are agreed about that. Mr. Garman is very anxious for a boys' school. The Christian hotel or boarding house near a government school accomplishes much. Some missionaries think that will be as good a way as any to reach the student young men.

The woman has so little freedom in her home after marriage especially, and often before, that it is hard to get at them often enough to give high and intense and strong ideas of the Christian life.

We can't support Bible Women in all our churches for S. S. teacehrs and church leaders. People will not keep on teaching a S. S. class unless they have had special Bible training usually. I have enlisted all the available women members in Ishinomaki to teach in our S. S., more for their sake than the children's; but we have five women teachers beside myself now, and the teaching—well, it lacks much.

Kitamara San has a small boarding home for girl students in Tokio, and is bravely influencing her day pupils too in Christian ways. She supports herself by teaching in the Boys' Normal School three days—other days private pupils in English.

GREAT PROGRESS

Booker T. Washington, who has given himself with masterful ability and unfaltering devotion to the elevation of his people, finds great cause for rejoicing over what has been accomplished since the days of the Civil War. This is all the more striking ni its contrast with conditions of peoples under Roman Catholic rule. "The black man," says Mr. Washington, "needs no sympathy nor pity. I thank God that I belong to a race that has its problem to solve and is solving it. A short time ago I paid a visit to Italy, and there I observed a race that has been free for hundreds of years, and yet thirty per cent. of its people cannot read or write. In Spain sixty per cent, and in Portugal seventy-six per cent cannot read nor write. When Mr. Lincoln freed my race only three per cent were literate. Now sixty-three per cent can read and write."—*Michigan Christian Advocate.*

—The president of a fraternal order of many members, composed only of Jews, recently said, "It is impossible for any person to be a Christian Scientist and remain a Jew." Herein at any rate Christians of all faiths and doctrines may agree with Jews.

MARRIAGES

Campbell-Bragg

At the home of the pastor of the East End Christian Church, 1119 22nd street, Newport News, February 18, 1914, he united in marriage Mr. Alfred Russell Campbell and Miss Pauline Gertrude Bragg, both of this city. The marriage was a quiet one, only a few relatives and friends being present. Mr. Campbell is a photographer and has work in this city, where the newly married couple will make their home for a time.

W. D. HARWARD.

MISSION TREASURER'S FINANCIAL STATEMENT

For February, 1914, as per standing rule of the Mission Board.

Receipts

For Home Missions	$ 358.05
For Foreign Missions ..	903.03
For all other purposes..	1,100.00
	$ 2,361.08
Cash Bal. Feb. 1, 1914..	1,234.58
	$ 3,595.66

Disbursements

To Home Missions	$ 442.69
To Foreign Missions ...	1,335.11
To all other purposes ..	1,218.16
	$ 2,995.96
Balance Feb. 28, 1914 ..	599.70
	$ 3,595.66

Liabilities

Bills Payable	$ 6,000.00
Due Accounts	4,691.96
	$10,691.96
Less Cash Balance	599.70
	$10,092.26

J. G. BISHOP,
Mission Treasurer.

PEABODY COLLEGE

Nashville, Tenn.—March 5, 1914.—At the last meeting of the Trustees and President of George Peabody College for Teachers, just adjourned, nine new names were added to the faculty list, as follows: Carter Alexander, Ph. D., Professor of School Administration; Lola O. Andrews, A. M., Associate Professor of English; John Lee Coulter, Ph. D., Professor of Rural Economics; Kary C. Davis, Ph. D., Professor of Agriculture; Fletcher B. Dresslar, Ph. D., Professor of School Architecture and Hygiene; Chas. E. Little, Ph. D., Professor of Latin; Robert W. Selvidge, A. M., Professor of Manual and Industrial Arts; Edward K. Strong, Jr., Ph. D., Professor of Psychology and the Psychology of Education; William K. Tate, A. M., Professor of Rural Education.

The name of Dr. Bruce R Payne, who was appointed as President of this Great Central Teachers' College for the South three years ago, is familiar to many educators and citizens of North Carolina. Both Dr. Payne and Mrs. Payne are natives of North Carolina, and Trinity College claims him as a most prominent graduate among its list of noted graduates. Teachers of North Carolina will remember Dr. Payne as Director of the University of Virginia Summer School for many years, where hundreds or even thousands have learned to know him personally and to love him for his inspiring influence, progressive methods, and devotion to the best phases of modern education.

As President of the Great Central Teachers' College, Dr. Payne may be classed as a "Progressive" in educational matters. The creation of this new College under such leadership is certainly an epoch-making event in American education. Nowhere in the South, East or West is a parallel to be found.

The North Carolina member of the Board of Trustees is Col. William A. Blair, of Winston-Salem, who has done so much for education in his own State and the whole South.

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N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.

6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.

6:00 a. m. Daily except Sunday for New Bern via Chocowinity.

730 a. m. Daily for Varina, Duncan, Star, and Charlotte

3:00 p. m. Daily except Sunday for Washington.

7:40 a. m. Daily for Varina, Lillington, and Fayetteville.

5:50 p. m. Daily for Fayetteville.

10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.

7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.

From Charlotte 1:30 p. m. and 5:35 a. m. daily.

From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.

6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.

6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.

E. D. KYLE, Traffic Manager, Norfolk, Va.
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Growers of tobacco in every tobacco producing state write us that they find no fertilizers so profitable as Virginia-Carolina Fertilizers. Here we show a picture of the tobacco farm of W. H. Erwin, of Durham, N. C., on which Virginia-Carolina Fertilizers were used. It's a splendid field of tobacco.

Mr. J. Rufus Creech, five miles south of Pine Level, N. C., used $50 worth of Virginia-Carolina Fertilizers on five acres. He sold the crop to Boyett Brothers, Smithfield, for $1,000.00 without being graded. The fertilizer cost $50---cultivation $50---total cost $100, leaving Mr. Creech a profit of $900 on the crop.

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Your soil needs to be fertilized as well as the crop. Apply fertilizer to fatten the soil, not merely to sustain it. If only enough fertilizer is applied to supply the needs of the crop, the soil is not improved nor made fertile. But if sufficient quantity is supplied to not only produce the crop but also leave the soil richer, the crop gives a bigger profit. The soil becomes richer and produces bigger and bigger crops each year.

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EVANGELIST LIGHTBOURNE AT GULPH MILLS

Evangelist Victor Lightbourne, of Dover, Delaware, has just closed an interesting series of services at the Gulph Mills Church and left this morning for a meeting at Wilmington, Delaware. Very severe weather conditions prevailed throughout the entire period, including one of the worst blizzards that probably ever visited this section, which prevented as large audiences as we would otherwise have had. The attendance, however, was good for a country place and such inclement weather, and steadily increased, as did the interest. The services proved a blessing to the church and community. Brother Lightbourne is one of the finest pulpit personalities of the church, and his discourses were gems of thought forcefully presented. He rapidly won his way into the hearts of the people and captivated his audiences. Although he has been a student of the Word for only a short while, his familiarity with the Scriptures is remarkable, while his analytical outlines and treatment of subjects is excellent. Christ enthroned within controlling the impulses, with the Spirit directing the life, was a thought constantly urged upon the people. Plans are already projected to have him return to us for a three weeks' series in late Spring. I am impressed that a long-felt need in our church is being filled by this brother who seems called of God and endowed for this special field in which the Lord is so greatly blessing his labors. There were several reclamations and some conversions in our services, and a deep interest awakened in the community.

MURDOCK W. BUTLER.

MEXICO

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Read our offer on page fifteen.

WORTH WEIGHT IN GOLD

Abingdon, Va.—Mrs. Jennie McCall, of this place, says, "I had been troubled with female complaints, for over ten years. I could not walk or stand on my feet, and had been almost confined to the house, for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it, in $1 bottles. Adv.

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February and March Worst Months For This Trouble—How to Remove Easily.

There's a reason why nearly everybody freckles in February and March, but happily there is also a remedy for these ugly blemishes, and no one need stay freckled.

Simply get an ounce of othine, double strength, from your druggist and apply a little of it night and morning, and in a few days you should see that even the worst freckles have begun to disappear, while the light ones have vanished entirely. Now is the time to rid yourself of freckles, for if not removed now they will stay all Summer, and spoil an otherwise beautiful complexion. Your money back if othine fails.

BEST FOR SKIN DISEASES

If you suffer from some tormenting skin disease and want quick relief, go to your druggist or write to the Shuptrine Company, Savannah, Ga., for a 50c box of Tetterine. Remember the name—T-E-T-T-E-R-I-N-E, the most effective remedy known today for Eczema, Tetter, Ringworm, Itch, Salt Rheum, Acne, other skin and scalp diseases, also itching piles. In all probability one 50c box will make you sound and well. Try it today. Adv.

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

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Brought forward		$2,183.74
Children's Dues		
Annie Lee Felton	$ .20	
Dudley Rollings	.05	
Mary Edith Cobb	.25	
Ruth Buchanan	.10	
Joe Person Daughtry	.10	
Lillian Horne	.10	
Ruth Horne	.10	
Albert Cockes	.20	
Wilton Cockes	.20	
Lillian Cockes	.20	
Glenn Pickard	.10	
Carrah Pearce	.10	
Florence Patricia Holden	.10	1.80
S. S. Offerings		
Durham	$5.00	
Cypress Chapel Church	3.90	
Wake Chapel	3.50	
Berea, Norfolk Co., Va.	1.95	
Catawba Springs	3.14	
Aldora, Ga.	1.00	
Franklin, Va.	5.26	
Bethlehem (Nansd.) Va.	3.18	26.93
Special		
Mrs. Hattie Blanchard (support of children)	$3.00	
Mrs. Bettie Cates (support of children	3.00	
A Friend	2.00	
Tyler Bolling, work	3.00	11.00
Total receipts for the week	$	39.73
Grand Total		$2,223.47

My Dear Children:—

You have done so well this week that it makes it unnecessary for Uncle Jim to say much; only to tell you how happy he feels over so many nice interesting letters. And he is just delighted over so many new Cousins joining. Eight new ones this week. That is encouraging. But we are not satisfied yet. We have not quite reached our hundred mark, and not all of the cousins are writing regularly each month. But they are going to; I know they are.

Well, we have been having some more bad weather. On account of the rain Uncle Jim did not get to visit Apple's Chapel community with his wagon on last Thursday as he promised. He can't therefore report his treatment at this time. But he is going just as soon as he can, and will tell you about that nice load of good things to eat they gave him.

We were with Rev. L. I. Cox and his Pleasant Hill (Southern Alamance) congregation on last Saturday and Sunday. And in spite of the rain and mud we had a most pleasant visit. Uncle Jim served this church one year as pastor, and it was a delightful privilege for him to worship with them again. They too asked us to come back in a wagon. We promised to do so next Wednesday. We are now hurrying to get off to our Mt. Auburn church. We hope to meet our good friends in that community and worship with them next Sunday.

Your devoted UNCLE JIM.

Louisburg, N. C., Feb. 26, 1914.
Dear Uncle Jim:—

I had my first automobile ride on the 4th of February, when we went and spent the day at Grandma Staley's. Grandpa had just brought grandma back from the hospital, so he was there, too, and held me till time to start for the train.

I saw great-grandma Pearce for the first time. I have two grandmas and two great-grandmas. I wonder if any of the little cousins can beat that? But I have only one grandpa.

I had a good time that day because Aunt Bessie held me nearly all day; and I like to be held, but I don't get much as mother is afraid of spoiling me. I will go back and spend a week with grandma next month, if the weather gets much better, then I will go to see my other grandmas, one of whom I have never seen.

Mother says this is the deepest snow since the one that fell in February while she was at Elon, and I will take her word for it; but to tell the truth, I don't care for snow because it hurts my eyes to look at it. So be it a record-breaker or not, I am glad to see it melt.

Grandma Staley gave me another dime for the Band, so here it is, and I hope you and all your flock have kept warm and healthy since this extreme weather. Lovingly,

Florence Patricia Holden.

Thank you, Florence, for your dime and nice interesting letter. I do not suppose that many of our Cousins can come up to you in the grandma line. Yes, Uncle Jim and his large family have kept warm and well during the cold weather, but it has taken a lot of wood.

Suffolk, Va., Feb. 27, 1914.
Dear Uncle Jim:—

I have been reading the Children's Page for a long time, and want to join. I go to Sunday school almost every Sunday, and enjoy it. Miss Mag Wright is my Sunday school teacher. Enclosed you will find ten cents.

Your friend,
Carrah Pearce.

We are delighted to receive you, Carrah, and are sure you will enjoy the Children's Page more now. We always enjoy a good thing when we have a part.

R. F. D. 3, Liberty, N. C.,
March 1, 1914.
Dear Uncle Jim:—

Here I come to join the Band of Cousins. I am only a little boy, nine years old. I like to hear mother read all the Cousins' little letters. I will enclose ten cents to help the little orphan boys and girls. With love to all,

Glenn Pickard.

Thank you, Glenn. Our Band is growing nicely now, and we are soon going to reach our hundred. Can't you do a little missionary work, and get some of your friends to join also.

North Emporia, Va., March 2, 1914
Dear Uncle Jim:—

I have been thinking of joining the Band of Cousins. I am a boy ten years old. I go to school and am in the fourth grade. My little brother is six years old. He will be old enough to go to school next session. My litle sister is fifteen months old. She can walk real good. Enclosed find our dimes for January and February. We remain your little nephews and niece,

Albert Cockes,
Wilton Cockes,
Lillie Cockes.

That sounds good to Uncle Jim, joining by the family. Where is the next family of nice boys and girls that want to join?

Burlington, N. C., Feb. 28, 1914.
Dear Uncle Jim:—

It is time for me to write again, so here I come with my dues. Uncle Jim, I lost my ten cents papa gave me for getting on the Honor Roll. I found it again tonight, and I am going to send it to the Orphanage. We think our school will be out the first of May, and I will be so happy, for we want to go to grandpa's out in the country, and have a good time.

We have some little "biddies" at our house, and we are so proud of them. I hope you may raise many at the Orphanage, for fried chicken is so good. With love to you and all the Cousins,

Lillian Horne.

We are very grateful for your promptness. You are a good girl to work so hard for the Honor Roll, and then send the dime to the orphans.

Burlington, N. C., Feb. 28, 1914.
Dear Uncle Jim:—

Here it is time to write again. We have had so much snow since my last letter. We do hope for good weather before long. We could not have school a part of the time. Guess you all had a hard time keeping warm with so many to get around the fire. We hope the Corner will be as full this week as it was last. I must close. With love to you and all the Cousins,

Ruth Horne.

Yes, we have been having lots of snow, but it will turn warm some of these days, and it will not be long before we will be wishing for cooler weather. We appreciate your interest in our large family and the Corner.

Norfolk, Va., March 1, 1914.
Dear Uncle Jim:—

I am late as usual; but it seems hard for us all to get well. We were compelled to be vaccinated, and my, such arms! Maybe the bad beginning of this new year will have a better ending. Enclosed my dime, with love.

Joe Person Daughtry.

We truly hope that the beautiful weather will soon come and drive away all colds and small-pox and sore arms and everything of the kind, so our children can have a good time.

Franklin, Va., March 2, 1914.
Dear Uncle Jim:—

I asked mother this morning to let me join the Band of Cousins. I am a little girl seven years old. I do not go to school with the other children, but mother teaches me at home. I am in the third grade. I certainly do miss brother since he has been at Elon. I enclose twenty-five cents that mother gave me to send this month. With love and best wishes, I am your loving niece,

Mary Edith Cobb.

We are so glad to get this nice letter and receive this fine girl to our Band of Cousins. I know she is going to make us a faithful member and write each month.

R. 2, Apex, N. C., March 3, 1914.
Dear Uncle Jim:—

I have been reading the Cousins' letters, and want to join myself. I am a little girl seven years old; and go to school when the weather is not bad. I am in the first grade. I am sending ten cents for the orphans. With best wishes for you and the Cousins, Ruth Buchanan.

We are glad that you have been reading and enjoying our page, and have decided to become one of us.

Magnolia, Va., March 4, 1914.
Dear Uncle Jim:—

I guess you think I broke my promise to write each month very quickly, but my grandmother who is living with us has been very sick since I wrote you before. I am glad to say she is much better now. I am sending you my dues for both February and March.

Lovingly,
Annie Lee Felton.

We are very sorry to learn of the sickness of your dear grandmother, but glad she is better now; also glad that you did not forget us, but wrote as soon as you could. I appreciate my faithful friends and loyal helpers.

Sebrell, Va., March 2, 1914.
Dear Uncle Jim:—

I have been reading the Corner for a long time and want to join. I am ten years old. I go to school every day, and am in the fifth grade. I will enclose five cents for this month. Much love to you and all the Cousins. Dudley Rollings.

Thank you, Dudley, thank you. We have a warm welcome for you and all the boys and girls who want to have a part in our good work.

Have you renewed your subscription for 1914?

SOUTHERN RAILWAY

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No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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No. 38	11:35	a. m.
No. 66	12:05	p. m.

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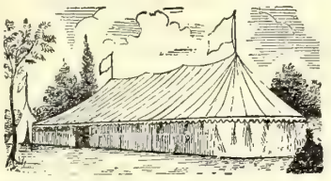
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CHURCH NEWS

ALABAMA LETTER

So far as the writer is able to ascertain, the work of the Alabama Conference has progressed normally during the Winter months. No unusual outburst of interest has been manifested at any point, yet a steady enthusiasm has been in evidence at many places. With the passing of Winter's severe weather and the coming of Spring, there ought to be a marked increase of interest along all lines of our work.

The youngest church of the Conference, Shady Grove, which was admited to Conference membership at the last annual session, is making rapid progress on its building. In another month, we are told, the church will be ready for occupancy. The progress in building at this point is due very largely to the hearty spirit of co-operation that has prevailed from the beginning. The men of the community went to the woods, cut and hauled the logs to the mill where the material was prepared. When the lumber was placed on the building site, the community likewise worked in unison, the men laboring on the building, and at the noon hour of the day came their interested wives to serve dinner "on the ground." Such zeal as this always brings to pass happy results.

Some time since announcement was made through THE SUN of the destruction by fire of both church and school building at New Harmony, at which place the writer is pastor. For the sake of the school it was deemed advisable to replace the school building first. This has been done, and now plans are being projected and some work done towards rebuilding the church. Even today the ring of the axe and the *swish* of the saw can be heard in the forests not far from the church grounds, as the work of preparing building material is begun. The church is to be replaced early in the Summer.

And, too, we are considering very seriously the erection of a church at Cragford in the very near future. In fact, definite steps in that direction have already been taken. The citizenship of the little town is deeply interested in this proposition and a very substantial evidence of this interest will be forthcoming at the proper time.

G. O. LANKFORD.

Wadley, Ala., March 2, 1914.

FOLLOW YOUR LEADER

I recall the following incident, which happened several years ago when I was but a small boy, just large enough to begin doing a little work away from home. I was hauling logs to the sawmill. The wagon was coupled out some twenty feet, and in order to keep out of entanglements, I had to be very careful as to how I drove. So I tried to do my part well, for I had learned that, even though I was but a sawmill boy, it always paid to try to please my "boss-man."

I had no idea then that God would ever call me to preach. I could not see how He could use such a poor boy. But He knew best, and called me into the gospel ministry, and in this God-given position I still find the sweetest joy in trying to please my Master.

However, one day while my partner and I were hauling logs, it happened that we had to drive through a very close place. One could drive through it all right by being very careful. So I straightened myself and tightened the reins, and spoke kindly to my horses, and went through without any trouble. But my partner who was just a little way behind me, was careless and indifferent, and as a result the rear wheels hit the tree, and he had to back his wagon and pull up and back again for a number of times before he could get away. He was driving the same kind of horses I was, and had the same kind of wagon. I had led the way, and if he had exactly followed, he would have gone through all right. But he was hindered, because he did not follow the wagon just in front of him. Hence he was delayed in doing his real task.

There are many sad hearts that would have been made glad, many souls in darkness that would have had light, many poor heathen that would have heard of Jesus, many heartaches would have been avoided, many homes that would have been blessed, and many joys that would have thrilled the great heart of God, if his professed followers had wholly followed their Leader, Jesus. But all this is lost because they become entangled with the world, and are hindered.

Jesus has not only made known the way, but has gone that way before us, and says to us, "Follow me, and I will make you fishers of men." Brethren, the success of the Kingdom depends upon the citizens of that Kingdom wholy following the Christ; for He is the "way, the truth and the life."

J. F. MORGAN.

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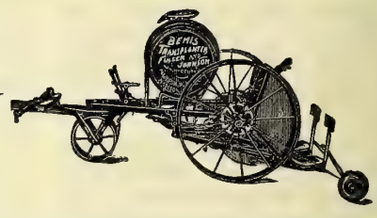

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From Herman Porter, Goldsboro, N. C., R. F. D. No. 4. The Fuller & Johnson Bemis Transplanter purchased from you last spring is everything you claim for it and more. It does the work and does it thoroughly, and I would not be without one if they cost double the price.

From H. V. Faulkner, Smithfield, N. C., R. F. D. No. 1. The Fuller & Johnson Bemis Transplanter is all you claim it to be. It does the work perfectly. It is the most perfect machine I ever used. I would not be without it for ten times its cost if I could not get another.

From Geo. W. Coley, Rocky Mount, N. C. The Fuller & Johnson Bemis Tobacco Transplanter bought of you last spring is all you claim for it. I bought it with the understanding that if it was not what I wanted I could return it. As soon as I began using it I found it was what I wanted and paid for it. It certainly will do the work.

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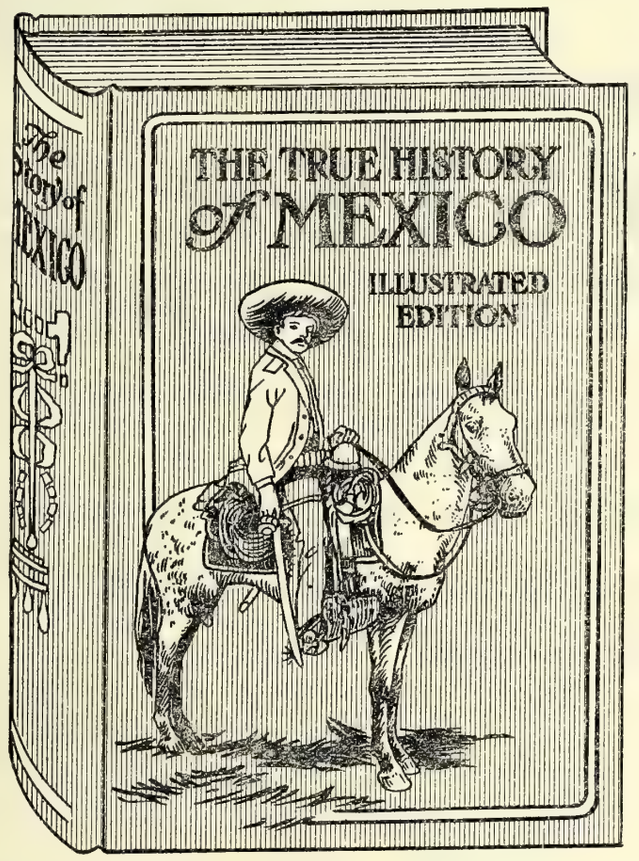

This illustration gives but a faint idea of the size and handsome appearance of the book itself, which is 7x9 inches, contains over 400 pages, with 64 full-page photographic engravings, numerous text illustrations and a map printed in colors, and is beautifully bound in decorated cloth, stamped in leaf and colors.

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The story of the evils which exist in Mexico have never been adequately told. All previous attempts have been suppressed by powerful influences. Now, however, in THE TRUE HISTORY OF MEXICO is given a complete description of the conditions which exist—a description which will arouse a nation and compel reformation. It tells, for the first time in detail, the actual conditions as they exist today in Mexico—conditions of which the American people have but a faint conception.

It describes the state of rebellion and brigandage which has prostrated one of the most productive countries on the Western Hemisphere. It tells how railroads have been destroyed; how mail and telegraph facilitiese have been suspended; how mines have been shut down, cattle allowed to stray unbranded, crops permitted to die unharvested, and how civilization and peaceful pursuits have become impossible until order has been restored by a strong hand.

It tells of American citizens who have been subjected to plunder, confiscation of property, and wanton murder by both federalists and revolutionists, and shows why government is at a standstill, why chaos exists everywhere in the absence of any firm hand to give security and protection, either to the mass of Mexicans who are non-combatants, or to citizens of the United States and other countries, who in times of peace, and by invitation, invested their money and their future in Mexico.

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The book is superb in its illustrations. It contains 64 full-page photographic plates, numerous text illustrations, and a map printed in colors. These illustrations portray the great natural beauty of the country, scenes of fascinating historic interest, the life and habits of Mexicans of all classes, with scope and progress of the present war, with photographs of the federal and revolutionary leaders, and numerous other scenes and features of permanent interest.

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J. O. ATKINSON, ... EDITOR

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

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Scott

Wm. B. Scott, at his home in Cedar Fork Township, Wake Co., N. C., Feb. 16, 1914. He was 79 years old last May. The writer had known him from early life, and regarded him one of the best men he ever knew. He leaves two sons, one daughter, and three sisters to mourn their loss. His wife and three children had preceded him to the spirit land.

He professed faith in Christ in early life and united with the Baptist church at Cedar Fork, afterwards transferring his membership to Morrisville Baptist church, where he held it when he died. The interment was in Morrisville cemetery. Funeral services conducted by the writer, assisted by Rev. Robert Atkins. W. G. CLEMENTS.

Reidel

Mary Natalia Jurusha Riedel, youngest daughter of Mr. and Mrs. R. H. Riedel, was born October 3, 1900, and departed this life February 7, 1914. She leaves to mourn their loss her parents, two fond sisters, Erma and Minnie, and two brothers, Herbert and Esmond, and a host of friends.

Mary joined the church while a very small girl. She was devoted to the church and Sunday school, always taking a pride in studying the Bible, and always one of the first to answer questions with reference to the scripture. Just before her death she had started to read the book of Psalms.

In schol she won high honors and the admiration of her schoolmates and teachers.

The funeral was conducted from Holland Christian Church, Sunday, February 8. The church was well filled with people from far and near. The school at Holland attended in a body. The music was appropriate; the floral tributes beautiful indeed.

Mary suffered a great deal. All that medical science and loving hearts and hands could do, was done. Prayers went up daily. Still Father called, and her spirit obeyed.

May God the Father, Jesus our Elder Brother, and the Holy Spirit, combine in comforting the hearts of the bereaved ones. B. F. BLACK.

Ritenour

Paul Lester Ritenour was born August 13, 1906, and departed this life March 1, 1914, aged 7 years, 6 months and 18 days. He was the son of Lorenzo and Mary A. Ritenour, of Rowell's Fort, and besides his parents, is survived by five brothers and two sisters. Funeral services were held by the writer, March 2, at White Chapel Methodist church, of which the parents are members, and the little body laid to rest by the side of his grandmother in the family burying ground not far from Dry Run. May God comfort the sorrowing family. A. W. ANDES.

Poythress

Robert Lee Poythress was born March 8, 1864; died January 7, 1914; aged 49 years, 9 months and 39 days. He left to mourn their loss a devoted Christian wife and mother, two sisters, Mrs. S. F. Long and Mrs. W. L. Tankersley; seven brothers, William, S. E., John, Charlie, H. M., James, and C. J.; six sons and two daughters, all of whom are at home except Marvin, Durham, N. C., and Olive, who is a ministerial student at Elon College.

Brother Poythress was a devoted, consecrated member of Damascus church for many years. He was always regular to attend his church and Sunday school until strickened with ill health in June, 1912.

Not only does the family feel the loss of a devoted son, brother and father, but the church and entire community feel their loss of one of their most honored and esteemed Christian characters. He advocated the progress of every cause for the uplift of his fellowman.

The funeral services were conducted at Damascus by the writer, assisted by Rev. T. W. Strowd. May the Lord's richest blessings attend all the bereaved ones. A. T. BANKS, Pastor.

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., MARCH 18, 1914 NO. 11

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Poor Saints

Rev. L. A. Peeler, Chairman of the High Point Relief Association for several years, is quoted in the papers as saying recently that "I have never yet among the hundreds of orders written by me for fuel and food and medicine and clothing, written an order for a faithful church member. O, there may have been church members, but not a regular attendant upon the church ordinances. In fact, my experience and observation convince me that there exists no deserving or worthy poor." It is quite likely Rev. Mr. Peeler's experience and observation have not carried him far enough. Sickness, famine, fire, flood, infirmity, natural causes, may bring poverty and want upon good and worthy people. It may seem a misfortune, it is certainly no disgrace, not even un-Christlike, to be poor. Did not Paul have worthy and respectable poor in mind when he wrote Rom. 15:26: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem"?

God's Way of Saving

"Ours is a Book religion," said the late lamented Theodore L. Cuyler. But the reason it is a Book religion, it may be added, is because that Book is not a treatise on theology, or doctrine, or dogma, or speculation of any sort. From cover to cover it pulsates with life. It tells of the deeds of men; not perfect men all, not genuine heroes all; not blameless nor wise nor unselfish all, but men with weaknesses and faults and frailties for the most part, and the manner of God's dealings with such men as He brought them from weakness to strength, from ignorance to knowledge, and from sin to righteousness. Ours is a Book religion because that Book tells how men were saved from their sins and were sent on their way of doing God's will and saving the world from wreck and ruin. God's way of saving is by calling men into His service, inspiring them with a love for salvation and truth and light, and sending them out to seek and to save that which was lost. The very strength and life and character of the incomparable Book are portrayed in a sentence like this, John 1:6: "There was a man sent from God, whose name was John." Ah, me! the power in this world of the God-sent men!

Religious But Not Righteous

It is not enough to have religion. One must be righteous also. Two young men were recently apprehended in New York who admitted that they had committed more than a hundred burglaries. They admitted further that they carried on their crimes every night, save Sunday night, when they refrained because of their religious views about observing the Sabbath, and went to church, and furthermore they had, for the same reason (on account of their religious scruples), never pawned any religious articles which they had stolen. These criminals had religion, but it was about as defective as Paul's when he persecuted the church and wasted it—in the name of religion (Gal. 1:13, 14). But they were wanting sadly in morality, in righteousness, in the light of truth. The world is incurably religious. What the age needs is the religion of our Lord Jesus Christ.

The Best Hope

There is more in what a nation thinks and believes than there is in what it does. The Babylonian Government, the Greek City and the Roman Empire, all fell, not because they did not have men who did things, made fortunes, had energy, and worked zealously, but because they each and all became faithless to their gods, disbelieved the best traditions of their ancestors, and lost respect for sacred things, places, and persons. Men rise in the world by observing and giving heed to the highest, holiest and most exalted. Abraham Lincoln's keen wisdom led him to this observation: "As we keep or break the Sabbath day we nobly save or meanly lose the last best hope by which man rises." God appointed the Sabbath, that which was sacred and holy, in order that man by observing it might come to sweeter and better experiences than he could without it. Hence the Scripture, 2 Cor. 1:24: "Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand."

By Their Fruits

Much is said about Rev. "Billy" Sunday's meetings at Pittsburgh, Pa. Papers, pew, and pulpit are severe in criticism of his methods, "uncultured," "not dignified," "preached for the money and got it," "uses slang," "unworthy his high calling." But what is one to do about results? J. D. Galloway, President of the Pittsburgh Railway, a leading business man, and forsooth a Catholic, handed in his signed check and told the finance committee to fill in as they saw fit. County Commissioner J. Denny O'Neil says Allegheny County, and possibly the whole State of Pennsylvania, will go dry because of Sunday's Pittsburgh meetings. And what about the 25,000 who professed conversion, and the people who gratuitously handed in cash to defray expenses of the meetings to the amount of $38,636? It is very difficult to argue against results, and Sunday has brought about more results in five weeks than his carping critics have brought about in five years.

The First Step

At the subway stations in New York a man is placed, and paid a salary of $75 per month, just to say to the person fixing to descend, "Watch your step." That seems a very small service, but no one can enumerate the loss of life, limb and property that would result just here, where the step is so important, unless this man were here with his warning. Suppose when a young man swears his first oath, takes his first drink, violates his conscience for the first time, one of experience could be by his side and say, "Watch your first step." And this is the work, this simple task, of minister and editor and teacher, "Watch your step." The same is translated in terms of the Bible: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6:33.

Unsinkable

So another "unsinkable" ship has been launched. The Titanic was one, and its story is told in sorrow and tears, the ship having gone to the bottom on her initial trip. Now the Brittanic is to try it out. The launching was at Belfast, Ireland, recently, She is over 900 feet in length, is of 50,000 tons, is equipped with triple screws and every safety device possible, and—*ergo* is pronounced "unsinkable." You have seen men who considered themselves equipped with every safety device and so pronounced themselves unsinkable. They could mingle with dishonest people, and yet be honest; they could hear people swear and laugh at their profanity, but not swear themselves; they could take the social drink, or be a moderate drinker, and not get drunk. Then, forsooth, before you were aware, they had gone down. "Pride goeth before destruction, and an haughty spirit before a fall."—Prov. 16:18.

A Small Matter

A New York paper relates that a telephone girl, at her post of duty as the "central" in a village office, alone at night, saw a mouse in the room. Instead of frightening the mouse away she leaped upon a chair and screamed. No one hearing her, and the mouse having scampered to the opposite side of the room, the girl jumped into the closet and pulled to the door, which door had a spring lock, and when shut, held tight the screaming, frightened girl the whole night. The entire telephone system was tied up, and the girl was found self-imprisoned in a state of nervous exhaustion and hysteria next morning. If this girl had just stopped to think, to consider for one moment, she might, by a wave of the hand or stamp of the foot, have saved herself a night's terror and other people much inconvenience. But she did not think, she would not consider, till all the mischief was done. David gave a timely warning in Psa. 50:22: "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

EDITORIAL

WHAT A MILLION FOR MISSIONS DID

The editor of THE CHRISTIAN SUN has contended, even to the weariness of the flesh, that we of the Christian Church have spent too much time and money in trying to take care of ourselves, and our own, and too little in trying to enlarge God's kingdom and save souls beyond our borders. He has avowed, and does now avow again, that the best investment a church can make, that which ever and always brings the largest returns, is not in home missions, nor schools, nor colleges, nor publications, nor orphanages, but in foreign missions. And if a church and a people can be induced to invest, and invest heartily and heavily in foreign missions, they will have that which they can invest in all the domestic institutions and enterprises. In his opinion there is no need today so weighty and worthy upon the Christian church as that of multiplying, by two or by four, our gifts of money and men to the foreign field. His heart burns to see the weak and struggling churches at home go forward; to witness the erection of dozens of Christian churches in communities where there is need and demand for them; to rejoice in the prosperity and unparalleled growth of Elon College and our other colleges and the Orphanage and THE CHRISTIAN SUN. How his heart longs to revel in the bounding forward, to usefulness and influence and success, all these things, no one can know and he himself cannot portray. And yet, paradoxical as it may seem, he believes he will see these things, and even greater things than these, when he shall have seen our people pouring their money into the foreign mission treasury in thousands, and our sons and our daughters in scores offering themselves for service in the foreign field. When we shall do our best for those who need us most, God will do His best for us who need Him much. When we shall do our best to make His gospel world-wide He will do His best to show us the bigness, the fulness, the richness of a world-wide gospel. When we shall strive to make His light shine furthest from our homes, He will do His best to make that light shine brightest in our homes. When we get ready to do our best for others, God will get ready to do His best for us. As long as we keep our eyes centered on our little selves, we are going to be so little that God either can't see us or will not care to. When we lift up our eyes and cast them upon the fields white unto the harvest, God will lift up His eyes upon us and flood our hearts with His divine light. We need to quit thinking about how small we are and begin thinking about how great God is. We need to bury for ever the thought of our poverty, and bring to our vision the knowledge of God's richness. We have looked so long and so persistently upon our pressing needs and petty numbers that our horizon has narrowed and our vision become dimmed well nigh to blindness.

How God brings these things to pass for those who test Him and trust Him, we cannot discern before hand, and is usually in some unexpected manner. Just now there looms before us an example that is even now working out. We may learn from it a lesson to our profit, if we are wise enough. There are hundreds of similar incidents, but this one will show the method of God's dealing.

The Disciples of Christ had just finished a successful campaign for one million dollars for foreign missions. This was announced in their convention at Toronto last October. Immediately the Rev. A. E. Corey, who had been the successful campaigner for the fund, sprung a new proposition for $2,500,000 to be used about equally for home and foreign missions. With this on his heart he approached a rich lumberman, Mr. R. A. Long, of Kansas City. Mr. Long had come up from poverty in the logging and milling business, and was a man of piety, loyalty and consecration. When approached by Mr. Corey he said, "No, I will not accede. Your plan does not include any provision for our colleges." Mr. Corey's ready reply was, "If you will contribute $1,000,000, we will raise $5,000,000 more from the rank and file, of which sum the colleges shall have $3,500,000, and missions the amount proposed, namely, $2,500,000."

That was divine light, that was catching the vision. Mr. Corey's great plan struck hard upon the lumberman. Mr. Long went home and he and his family prayed over the matter several days, and then he wrote Mr. Corey saying that while he would have to make most of the million dollars, he accepted the proposition: proceed with the plans and meet the conditions.

And then a committee of two hundred men was called. That committee was in session two days and nights, and, ran the report, "This was the most deeply spiritual of any sessions ever held by the Disciples of Christ. When called upon to pray, the whole company got down on their knees, and strong men sobbed like little children as they poured out their souls to God in prayer."

Now, reader, you will understand why there is soon to be a fund of $3,500,000 to be divided among the colleges of the Disciples of Christ. You will understand why, for instance, one of their small colleges in North Carolina, as is announced, is to receive a hundred thousand dollars for endowment at no distant date.

Bear in mind when and how all this originated: In the minds and hearts of those who caught a vision and undertook to do the biggest thing for the Disciples church that had ever been done for it, namely, raise a million dollars for foreign missions. Yes, it, from every point of view, looked like taking money from home missions, and from education, and from publicity, and from needy orphanages; but it did not seem that way to God, evidently. We of this dear Christian church need to try and to test God some, and let Him work in and through us to do and dare and be.

"SYSTEMATIC THEOLOGY"

Rev. W. S. Long, D. D., Ex-President of Elon College, a man of unquestioned ability, wide research and mature scholarship, announces that he is to bring from the press at an early date a treatise on Systematic Theology. The book is to contain over 300 pages, is to be substantially bound in cloth and is to sell at $1.25 the copy postpaid. The main topics treated are: Existence of God, Divine Revelation, Inspiration of the Bible, Nature and Attributes of God, Divinity of Christ, Holy Spirit, Trinity, Creation, Origin of Man, Covenants, Dispensations, Fall of Man, Atonement, Salvation, Regeneration, Adoption, Sanctification, Sacraments, Second Advent, Resurrection, Judgment, Duration of Punishment, Heaven.

It is Dr. Long's opinion, and with him we most heartily agree, that laymen, as well as ministers, should have a clear conception of biblical terms and definitions as touching the vital issues of life in its relation to God, and the divine Life in its dealing with men, and in this book the author has sought to make these things clear even to the average and casual reader. Though writing on a biblical theme, the author has written for the laymen as well as for the minister, and has sought to make plain deep questions of the Bible, and to make theological terms mean something to the general reader.

The author has put the best efforts of a life time into this work, and has spared no pains nor efforts in making it a book of value and great merit. He has been years in preparing it, and put into it the fruits of a life time of reading, research, investigation and deliberation.

Three hundred advance orders are necessary to insure publication, and these should be secured readily. If further particulars are required, or orders are to be placed, address Rev. W. S. Long, D. D., Chapel Hill, N. C.

MEXICO

Taking advantage of the great interest now centering in Mexico, because of the continued civil struggle there, the John C. Winston Co., of Philadelphia, has brought from its press recently "The True History of Mexico," by Charles Morris, author of "The War With Spain," "Our Nation's Navy," and several other works. This history of Mexico contains a map in colors of Mexico, nearly one hundred plates of actual Mexican scenes, a table of contents, is printed on a good grade of white paper, in plain, readable type, and has 404 pages, cloth bound. The book is well written and is intensely interesting, dealing as it does with a country whose people are now in the public eye as no other people are. It is well worth the publishers' price of $1.20; but THE CHRISTIAN SUN has perfected an arrangement whereby its readers can obtain the book almost for the postage and cost of mailing. For a few weeks only we are allowed to send this volume postpaid with THE CHRISTIAN SUN one year, to new or old subscribers for $2.00. This is certainly an opportunity and many should take advantage of it. The book itself is worth the price of both.

CHRISTIAN CHURCH SCHOOL OF METHODS AND CHAUTAUQUA

Virginia Beach, Va., July 20-26.

Still the good news keeps coming. Good men keep accepting places on the program. We wonder on what program the Christians have ever put before our brotherhood a better array of strong talent than is offered to our church wokers July 20-26. Now is the time to plan to attend. Many of our churches will no doubt send large delegations. But we are anxious to have an attendance that covers all sections of our brotherhood. Those churches that are farther away from the Chautauqua can well afford to select some one of their best workers and bring him in touch with this School of Methods.

Rev. A. W. Lightbourne, D. D.

Dr. Lightbourne, our pastor at Dover, Delaware, has promised to give three lectures during the Chautauqua. Dr. Lightbourne is one of our strong lecturers and it will be an opportunity to hear him. He is in demand all the time to give lectures before many kinds of organizations. He is a fluent speaker and when he speaks you are made to think. This will afford an opportunity to many of our friends to hear him for the first time.

We wish to take this opportunity to request the officers of our various religious organizations to give full announcement of the School of Methods at Institutes, Quarterlies, Conferences, Joint Conventions, and other gatherings.

WARREN H. DENISON, President,
S. M. SMITH, Secretary.

—The Disciples Church is in the midst of a campaign for $6,000,000 for educational purposes, and if the campaign is successful, as now seems assured, it is said that Atlantic Christian College, Wilson, N. C., will get $100,000 of the amount.

NOTES AND PERSONALS

—The Central Y. M. C. A. of Norfolk, Prof. S. M. Smith, educational director, is conducting in that city a "Join-the-Church Campaign." A thousand men attended one of the meetings Sunday afternoon last.

—So baseball has been "blessed," and here is wishing we may have a season of clean and honorable sport. Recently when the New York Giants and the Chicago White Sox were in Rome they had audience with the Pope, who, besides thanking them for their visit, pronounced upon Baseball (represented by these famous players) the Apostolic Benediction.

—*Burlington News,* March 12, 1914: "The Ladies' Aid society of the Christian church met with Mrs. J. M. Fix at her home on Webb avenue in regular monthly meeting Monday afternoon. Seventeen of the members were present, and they were all very enthusiastic in their discussion of the proposed new church. They are pledging to do all in their power to help the good work.

A pleasant time was also spent in social chat and in partaking of delightful refreshments in two courses."

—We extend our sympathy to our brother Rev. J. D. Wicker, and his family, in the bereavement through which they were called to pass last week in the loss of a son and brother, A. C. Wicker, Sanford, N. C. Dr. W. C. Wicker, Elon College, was by his brother's bedside for some days before the final hour. Brother Wicker had been in declining health for some months and his going was not unexpected. The funeral was by Rev. G. R. Underwood, and the interment was at Sanford where the family reside.

—From Greensboro *Daily News,* March 12, 1914: "Elon College is 25 years old today. Twenty-five years ago today the General Assembly of North Carolina granted the charter appointing as trustees Dr. W. S. Long, Dr. J. W. Wellons, Dr. W. W. Staley, Dr. G. S. Watson, Rev. M. L. Hurley, E. T. Pierce, Capt. Willis J. Lee, Prof. P. J. Kernodle, Judge J. F. West, E. E. Holland, Sheriff E. A. Moffitt, Captain J. M. Smith, J. H. Harden, F. O. Moring and S. P. Read. All these gentlemen are now living except Rev. M. L. Hurley, Sheriff Moffitt and Captain Smith.

—Pres. W. A. Harper was one of the judges at Trinity College last Saturday night, when that institution and Washington and Lee University met in forensic combat, the home college winning a unanimous verdict for its debaters. This was an excellent debate, well conducted, and showed merit and scholarship. Wonder why there was not as much said about it in the papers as if the two colleges had brought their ball teams together for a trial of strength? No sort of intellectual contest, even at a college, can take rating with an athletic contest. One wonders if we have developed our feet and hands more rapidly than our brains?

—The *Burlington News* carried this hopeful note last week: "The members of the Christian church are having architects to draw plans of a new church, to be erected at an early date. There are two plans, one of which is to enlarge and make modern the present church on the present site. The other is to build a new Christian church has greatly increased and the greatly increased attendance of the Sunday school requires more room and a larger building. We are sure that whichever plan is adopted these people wil have a handsome edifice. This church is very strong in this city and community and we are glad to know that they will be compelled to enlarge." Which steps are being taken none too soon, for our Burlington congregation deserves, and should have, a better church building than the present one.

—Brother Joseph P. Avent died at his home in Jonesboro, N. C., Thursday night, March 12, and was buried in the Elon College cemetery Saturday p. m., March 14. Dr. W. C. Wicker conducted the obsequies. Brother Avent was Superintendent of Shallow Well Sunday school, and was for many years Secretary of the church. He was one of the most loyal and active members of Shallow Well church, and always took a lively interest in all that made for the moral and religious life of his community. He was a leading merchant of his town, and was one of the best known and most beloved men of his county. He was Master of the Masonic Lodge of his town, and the pall bearers who came with the body from Jonesboro were all prominent Masons of his Lodge. Several members of his church, and friends in the community, accompanied the body, and the floral designs were fragrant, elaborate and beautiful. Bro. Avent leaves a wife, who is a daughter of our former townsman, Rev. C. A. Boone, two brothers and a host of other relatives and loved ones. A good and faithful man has fallen in the prime of life, and gone to meet his God and give an account of his stewardship, for which accounting he had been zealously preparing, by God's favor and help, through the years.

NEWS AND VIEWS

—New York City has increased 1,329,000 in population since the census of 1900.

—It is announced that Secretary of Treasurer, Mr. McAdoo, is to wed Miss Eleanor Randolph Wilson, youngest daughter of the President, some time in June.

—North Carolina has won its case before the Interstate Commerce Commission and gets a 20 per cent reduction in freight rate of the interstate classification by which towns in this State were grossly discriminated against.

—Now watch our John D. fleece to the finish of a few more surplus millions the Chinese Government, since Standard Oil and the Chinese Republic have gone into co-partnership for development of oil field in China.

—It matters not how good a name some people have, they will drag it down to the low depths, as witness the fact that a man named Woodrow Wilson was recently sentenced in a Boston court for drunkenness.

—The inheritance tax in New York counts. Since January 1, 1913 the comptroller of the currency for that state gives out that more than a billion dollars have been bequeathed by legacies of deceased persons, and that within the year $12,728,236.86 was collected on inheritance tax.

—Mr. James R. Garfield, son of our lamented President of that name, is a candidate for nomination for governor of Ohio. He is a Progressive and hopes to win out in that name. Mr. Garfield has given good account of himself as a public servant, and is said to be not unworthy the great name he bears.

—George W. Vanderbilt, who died in Washington recently left his Biltmore estate near Asheville, N. C., and $5,000,000 to his only daughter Cornelia, 12 years of age. Mrs. Vanderbilt gets Pisgah Heights, containing 80,000 acres, the home at Bar Harbor, Me., and Washington residence, and an annuity. There were no public bequests.

—The House of the Kentucky Legislature has voted to submit to the people a State-wide prohibition constitutional amendment, and it is thought the Senate will concur. Even the thought of Kentucky's taking prohibition seriously excites one beyond measure. The only hopeful indication we have that the measure will meet with wide spread approval is that "Mars' Henry" of the *Courier-Journal* denounces the measure in unqualified terms and rails against it in a manner to make your head swim. Put it down that there is some virtue and some merit in anything the *Courier-Journal* flies into a fret against.

—*The Biblical Recorder* calls attention to the fact that of the twenty-seven Presidents of the United States all but eight were college men, and all these nineteen, save three, were trained in Christian colleges. There be those in the world who think that a Christian college limits one's views and opportunities, and is not a friend to broadness and liberality. But the noblest spirit of liberty and the quest of real freedom is inculcated always under Christian influences.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

A. W. Andes	1
Rev. J. O. Atkinson	11
Rev. B. F. Black	1
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	2
Rev. L. I. Cox	30
Rev. W. G. Clements	4
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	10
Rev. B. J. Earp	21
Friends	31
Rev. Jas. L. Foster	3
Rev. Stanley C. Harrell	6
Rev. J. W. Harrell	2
Rev. W. D. Harward	4
Rev. J. W. Holt	6
Rev. I. W. Johnson	13
Rev. L. I. Johnson	1
Rev. J. Lee Johnson	60
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	12
Rev. N. G. Newman	1
Rev. C. E. Newman	3
Rev. J. U. Newman	4
Rev. J. W. Patton	6
Rev. C. C. Peel	7
Rev. H. E. Rountree	9
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
H. S. Smith	1
Rev. W. W. Staley	3
Rev. T. W. Stroud	1
Rev. G. R. Underwood	3
Rev. W. L. Wells	9
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	19
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	365

THE NET RECAST

A Sermon by Rev. A. W. Andes, Harrisonburg, Va.

TEXT: "And he said unto them, Cast the net on the right side of the ship, and ye shall find." —John 21:6.

ABOUT eight days before the incident that calls forth the words of this text from the lips of the Master, an angelic messenger sat at the now empty tomb of the risen Christ. In the dim light of the early morning Mary Magdalene and Mary the mother of James and Salome hasten to the tomb with spices to anoint the Lord's body. Here they find not the object of their search, but the messenger who sends word to the disciples, and especially to Peter, that the disciples should go down into Galilee and see Jesus. The command to go to Galilee did not simply say that if they went they would, as a natural result, see Him, but, as the original Greek indicates, they are commanded to see Him in Galilee. They must go to Galilee for that definite purpose and nothing else.

The women hasten away from the tomb and deliver the message of command. How obedient are these disciples? Alas, like too many of us they are so very slow in obeying. At least eight days elapse before they go to Galilee. Strange, you say, that these disciples, headed by the impulsive Peter, should be so slow. Yes, it is strange. I know not how to explain it or to excuse them. But the day of strange things is not over. Who among us can tell why we are so slow to obey? Jesus often knocks at the door of our hearts for many weary years before we decide to let Him in. The great commission has been ringing down through nineteen centuries, and loud, piteous, pleading calls have been sounding in our ears all our lives, and yet we have only been playing at obedience. Slow? 'Tis too true, we as a church and as individuals are often too far behind time, and we suffer loss thereby.

Though more than a week behind time Peter and six other disciples finally go to Galilee to see Jesus. What is the result? Jesus is not there. The glorious vision of a risen Redeemer that should have set their lonely hearts leaping with joy is denied them. Was this disappointment the fault of Jesus? No, Jesus is always on time, but the tardiness of His disciples often brings disappointment.

Not finding Jesus, the disciples are then subject to the lashing of conscience. They know they have been too slow to obey. And now Peter, to whom the command had been more especially sent, doubtless feels the lashing of conscience a litle more keenly than the others, and to get rid of it, and find a litle diversion, proposes to go fishing. The others readily assent, and the old habits of former days at once assert themselves. Just a word here. This is the way people and churches backslide. The first step is disobedience, getting in the wrong place, wrong company, neglect of duty, etc. The first result is a dimming of spiritual vision or a losing altogether of the sight of Christ, and then a reverting to former habits, the drinking man to his drinking, the swearing man to his swearing, the unchaste to his unchastity, and so on. May the good Lord spur us up to be on time even if the spurs hurt sometimes.

Now let us stand by the Lake of Galilee and see the disciples fish. They know just what kind of equipment it takes for successful fishing on the lake, and they have procured it, and are now hard at work. Evidently they know how to fish. They are old hands at the business. They work on into the dark hours of the night, but, contrary to former experiences, they catch nothing. Their fruitless toil is continued until the dawning of the morning. Not a fish can be caught. What is the matter? Is fishing wrong? No, ordinary fishing is all right; but it is all wrong this time because they were not sent to Galilee to fish. They were sent there expressly to see Jesus, and now they have reversed the order of things, and have gone fishing first. I wonder if many since that time have not followed the example of these disciples. We have our equipment, education, books, money, organizations beyond number, means of travel, a mind to work ,etc., but we catch nothing. Often there is nothing wrong with our equipment or our will to use it, but we have failed to get a good vision of Christ first. A good vision of Christ will set our equipment to working successfully.

Jesus appears on the shore in the early morning twilight. He knows the failure they have made after their hard work, and so He questions them, as the Greek indicates, in the following manner: "You haven't any meat, have you? They are forced to answer, "No." Some time we shall stand before the judgment bar of God. How terrible would it be if the Master, knowing our earthly lives, should put the same question to us! We might not be able to show that we had tried very hard to catch any meat, and then we should have, with shame and regret, to answer No. Or we might show that we had worked hard and still had no meat, and the reason would be that we had changed the order of things as these disciples did. Or again it might be that we had worked hard and caught much, but it was not heavenly meat. I remember once casting a hook into the waters of the Warwick river in Eastern Virginia. Presently I pulled into the boat what was to me a rather strange looking fish, but he looked fat, and I supposed he was all right. must have given some evidence of pride because of my fine catch, and my companion began to laugh heartily. I said, "What is the matter, what are you laughing at?" My friend replied, "I was only thinking how the fishermen along the river will laugh when they see you carrying your mud toad home. That is not a fish, it is good for nothing." Yes, I had caught something, but it was not meat. So there are many today fishing on the wrong side of the ship. Worldly pleasure, wealth, social distinction are eagerly sought for, but oh, the disappointment that must come to them when, as they approach the farther shore, in the dawning of the eternal morning, they learn that they have not heavenly meat! Some are fishing for faults and failures in other people, and are kept so busy hauling their catch on board that they have no time to see the great multitude of golden opportunities on the right side of the ship. Their catch, too, will be abundant, but when the piercing eye of the Master falls upon it, they must realize that they have no meat, no meat. It has always appeared a sad fact to me that so many people fish for excuses for not doing work for Christ. Some seek the church or place where there seems to be least to do, and then seek ways by which to do as little of that as possible. They, too, will likely make a great catch, but what shame and remorse must be theirs when, all too late, they recognize that they have no meat! So it is not always a question of whether we catch anything, but whether what we have will stand the test, and prove to be meat fit for a heavenly feast. "Our works shall be tried so as by fire."

To all these fruitless, faultfinding, worldly-minded, pleasure-loving, ease-loving fishermen upon life's great sea Jesus would draw lovingly and sensibly near, and say, "Cast the net on the right side of the ship," and then they will not only catch *something,* but it will be that which will endure and meet divine approval. Jesus stood on Galilee's shore that morning and gave direction that resulted in quick obedience and happy results. Today He stands upon eternity's shore and sees where are our best opportunities, and would gladly point them out to us. For some of us the right side of the ship is in the local church or community as a consecrated layman; for others, in the church at large by our talents and possessions; for others, in the pulpit; for others, in the foreign mission field. But wherever the right side of the ship may be for us, let us remember that he who casts his net there and works at it with all his might, having had a clear vision of Jesus, will have no lack, while he who fails to do so will come empty-handed to meet his Maker.

"When the Master's face I see,
Shall I empty-handed be?"

A glance backward just here might not be without profit. How much time and labor have we spent in fishing when we ought to have been seeing Jesus? How much time and labor spent in fishing on the wrong side of the ship? True it seemed easier or cheaper or more gratifying to our whims to fish on the wrong side, but is that a sufficient excuse for fishing there when Jesus says, "Cast the net on the right side?"

As we look at it in the light of the present we may conclude that it is useless and difficult to cast the net on the other side. The disciples could easily have said that if there were no fish on one side there would not likely be any on the other side, and that it would be a useless and difficult task to tronsfer the net. Some times the Lord must show us by our fruitlessness where we are, that some place else is the right side of the ship for us. It may even seem impossible to obey the command. Many a person upon being asked to superintend a Sunday school, teach a class, lead a prayer meeting or pray in public, says at once, "Impossible. I never did and I can't." Many a minister now filling the pulpit to divine acceptance, when the call first came to preach, said, "Impossible." Many reasons were offered, such as lack of ability, education, money, etc. It is my opinion that few ministers today felt when the call came that they could obey it. But we should remember that the Lord never says, "Cast the net on the right side," but that He means to make it possible for us to obey if we do our part, however impossible it may appear to be in the outset.

Viewed in the light of the future this incident is full of comfort to earth's obedient toilers. As soon as these disciples reach the shore with their great draught of fishes they are welcomed by Jesus, who now invites them to "Come and dine." Jesus already has a fire and fish and bread, and He tells them to bring of their fish also. This suggests the idea that part of our reward will be the product of our own labors and part of it will be prepared by

the Lord himself. He has gone on before to make His part of the preparation. Shall we come up with our part all right? His part and ours put together will make a glorious feast. Do not ask Jesus to furnish it all. Bring your part.

The invitation of Jesus to His disciples to "Come and dine" is a fisherman's expression, and refers rather to a light meal, with the idea of take a bite and hurry on. Part of our reward comes in this life, and instead of sitting down to rest from our labors and enjoy their fruits here, we should only be stimulated by them to further activities. The great dinner time of all the ages will come by and by, and then we shall sit down with Jesus and all redeemed loved ones in the house of many mansions, to enjoy heavenly hospitality enriched and sweetened by earthly activity in obedience to our divine Lord.

PATTERSON'S DRAMATIC SPEECH

The dramatic incident of the entire convention (at Columbus, Ohio) came when former Governor Patterson, of Tennessee, told the story of his conversion and his antagonism to the traffic after having been recognized the country over as a leader of the liquor element. Patterson is a finished platform speaker, and his address moved the great audience to tears and to cheers. It was the feature of the convention. When he closed the hall was swept with wave after wave of cheering and hundreds crowded about him to shake his hand. The scene was that of a great religious revival, and will never be forgotten by those who witnessed it.

He detailed how circumstances while he was in Congress and in the governor's chair led him to take the wrong view of the liquor question, and then how, after the traffic for which he had pleaded had wrecked his home and struck at himself, he had turned to God and became a changed man. Concerning his own experiences he said:

"I have seen the trail of liquor in the criminal courts where I have prosecuted crime. I know and have been a participant in its paralyzing and corroding influence in the social life and public life of our national capital. As the governor of Tennessee, I have seen it in a veritable and raging center of storm around which gathered its defenders and assailants and from which sprang divisions in parties, disputes in families and dissensions in churches.

Going through life, I have seen it drag down many of the associates of my boyhood, blasting their hopes and consigning them to untimely graves. I have seen its forked lightning strike my firstborn—the child of my young manhood, and I have borne with him the suffering and tried to help him in his brave but sometimes melancholy struggle for redemption. At last I have felt its foul and stealthy blow as it turned upon me in its deadly and shaming wrath—upon me, who had pleaded before the people for its very existence. Men have called me strong; and while I could see its harm in others, I thought myself immune, as thousands before my time have thought and suffered for the thought.

All this I knew and felt without a revelation of the deep pathos and meaning of it all. I needed help, for I was groping and my feet were stumbling in the dark. Deep in humiliation, tortured and condemned in my own esteem, which is the severest penalty a man may inflict upon himself, I thought of the oft-repeated phrases about personal liberty, of the power of the human will to resist temptation, with which I had beguiled myself, and I found them as unsubstantial as the fabric of a dream.

When logic failed and reason gave no answer, I cast aside all pride of opinion, all thought of what the world might say or think, and went to the throne of Almighty God. There on bended knees, I asked for light and strength and they came. The curtains of the night parted, and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured, and the purposes of life stand revealed. From a critic of others, I looked within. From an accuser, I became a servant in my own house to set it in order. From a vague believer in the guidance of Divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man—out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith, and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men.

Out of this has come the profound conviction that on the question with which I had to deal in my public career, all my arguments and all my conclusions, so far as they excused or justified the moral right or policy of the state to legalize the sale of liquor, and thereby give sanction to its ravages on society, were only the empty and hopeless statements of propositions which had no verity or application to a thing wholly and essentially evil, and concerning which no principle of right or liberty should ever be evoked for its existence.

I favor Prohibition in any form that will either reduce or destroy the liquor traffic. I favor it person-wide, town-wide, state-wide, nation-wide and world-wide.—*The American Issue.*

CONFERENCE FOR SOCIAL SERVICE

Closes Successful Meeting and Adopts Important Resolutions

The North Carolina Conference for Social Service recently held a great meeting in Raleigh. As a result of discussions of many matters affecting the State's welfare the following resolutions were adopted:

1. Favoring the organization of Church and Social Service leagues in every North Carolina city and town.
2. Favoring a campaign to teach grown-up people to read and write as has been done in the now famous Kentucky moonlight schools.
3. Urging colleges to give more attention to economics, sociology and race problems.
4. Favoring compulsory vaccination against both smallpox and typhoid fever.
5. Endorsing a Civic Service week and urging that community surveys be made all over the State.
6. Favoring farm women's clubs, community social centers, and the steady development of homogenous communities from the racial standpoint for the better support of all social agencies.
7. Endorsing the uniform child labor law, the fourteen year age limit with adequate inspection.
8. Endorsing the indeterminate sentence, parole system, and giving prisoner's earnings to his family.
9. Favoring State-wide adoption of the Guilford County Public Morals Law, making property owners responsible who rent houses for immoral purposes.
10. Urging Legislature to appoint House and Senate Committees on Social Welfare.
11. Favoring a law to make cohabitation of the races a crime.

Within one year the Conference has grown to a membership of nearly 1000 of the foremost thinking people in the State. It would seem that when such an organization as this agrees on such a set of resolutions representing the boiled down, crystalized ideas of the Conference on Social Service work needed in the State, that these ideas should be given very serious consideration by the public generally.

TOO BUSY TO THINK

Our modern philosophical systems seem to have got down to mere bunches of maxims. Such is the increasing national tendency to hurry in everything, philosophy included, that we have not the time for elaborate systems. The nervous restlessness which pervades business makes it practically impossible for us to study in detail that to which great minds in other years have given patient thought and elaborate expression. So we think, write and discuss in tabloid, compacting into a few pithy sentences all the rhetoric, the wisdom, the philosophy of the ages. It is fortunate that Plato, Socrates and Francis Bacon lived in a time when books were few. Had they lived today, the *Republic,* the *Dialogues* and the *Novum Organum* would have probably been written in concentrated paragraphs, strongly epigrammatic, in order to find readers who could spare the time from the copious accounts of the ball games, the mass of cheap fiction, or the latest sensational divorce. Nowadays, the majority of the people avoid "solid" literature or anything that calls for reflection. They want to be amused, not edified; they prefer the gratification of the senses to the search for wisdom and truth. Does the fault rest with a superficial educational system, or is it the inevitable tendency of an age given over to material things, and which has no taste for those higher intellectual pursuits that ennoble character? It is a fine question to determine to what extent our newspapers and periodical output is responsible for the change.—*Christian Herald.*

LINCOLN AT A SALOON DOOR

Some years ago at a Lincoln meeting among the old soldiers of a Michigan city one of the battle-worn veterans gave the following testimony:

"We have heard what Lincoln has done for all of us; I want to tell what he did for me. I was a private in one of the Western regiments that arrived first in Washington after the call for 75,000. We were marching through the city amid great crowds of cheering people, and then, after going into camp, were given leave to see the town.

"Like many other of our boys, the saloon or tavern was the first thing we hit. With my comrade I was just about to go into the door of one of these places, when a hand was laid upon my arm, and, looking up, there was President Lincoln from his great height above me, a mere lad, regarding me with those kindly eyes and pleasant smile.

"I almost dropped with surprise and bashfulness, but he held out his hand and as I took it he shook hands in a strong Western fashion and said: 'I don't like to see our uniform going into those places." That was all he said. He turned immediately and walked away; and we passed on. We would not have gone into that tavern for all the wealth of Washington City.

"And this is what Abraham Lincoln did then and there for me. He fixed me so that whenever I go near a saloon and in any way think of entering, his words and face come back to me. That experience has been a means of salvation to my life. Today I hate the saloon, and have hated it ever since I heard those words from the great man."—*Exchange.*

—The editor of *Bonford's Wine and Spirit Circular* remarks: "The American barroom is looked upon by the average man and woman as a menace to the welfare of societ." Good for the wisdom of the "average man."

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The Central Executive Committee of the Seaside Chautauqua and School of Methods to be held at Virginia Beach, July 20-26 of this year, by the Christian Church, held another meeting in the Central Y. M. C. A. in Norfolk, Virginia, March 12. The program is nearing completion and will be full of interest and profit to those who attend.

Great sermons, great lectures, experts in methods, conferences, and great music will crowd the days with soul-thrilling help.

Drs. A. B. Kendall, J. U. Newman, and M. T. Morrill will tell of the Bible; Its Extension and World Power; in the Home; The Bible and Evangelism; The Bible and Giving; the Bible and Human Society.

Herman Eldridge will tell of S. S. organization; Its Grading, Equipment, Finances, Special Days. Mrs. Bullock will talk on the Girl in the Home; in Business; in Society; in the Church.

Miss Elizabeth Harris, State Superintendent of Elementary Grades in New York State, will expound Cradle Roll, Beginners, Primary, Juniors, General, and is one of the finest in the country.

Teacher Training will be treated by Dr. W. A. Harper and Herman Eldgidge.

The Minister, Missions, Christian Endeavor, Church and Pastoral Methods, and Praise Services, will all have fair play and good treatment.

There will be religious and educational lectures by Drs. A. W. Lightbourne, J. O. Atkinson, J. F. Burnett, Martyn Summerbell, B W. Spillman, George B. Stuart, and others. There will be great sermons, too, by distinguished preachers.

Many committees have been selected to help in the work. On Publicity: J. P. Barrett, D. D., J. O. Atkinson, D. D., Rev. W. T. Walters. On Entertainment: Rev. L. F. Johnson, D. D., Rev. Daniel Keys, and Rev. Stanly C. Harrell. On Transportation: Rev. J. W. Harrell, D. D., Rev. W. H. Garman, and J. O. Wiggs. On Exhibit: B. L. Nichols, Jas. H. Blanchard, and Miss Margaret Brickhouse. Local Arrangements, Buildings and Grounds: Jas. H. Blanchard.

Prof. S. M. Smith, the General Secretary, Norfolk, Virginia, will answer important questions.

Plans will be laid for Book Tables, where Agents from the Christian Publishing Association and the Southern Christian Publishing Company will have Bibles, Books, and all sorts of Sunday school literature and helps will be on exhibition and sale. Nothing in Sunday school organization, methods, helps and suggestions will be omitted.

Nothing on so extensive and up-to-date scale has ever been undertaken by the Christian church. It will be an acted panorama of a Century of Sunday school progress. It will combine vacation, recreation, school, conference, church, Sunday school, sacred concert, sermon, lecture, social life, all into one great kaleidoscopic meeting.

It will be an opportunity for college students and all young people who want to have the best time of their life under the best conditions.

It will be a good time for nearby Sunday schools to make their Sunday school excursions to Virginia Beach, where they can hear fine music and fine lectures as well as enjoy the outing by the ocean.

Make your arrangements to spend the week at the Beach and help to turn the seaside into a place of Christian improvement and enjoyment.

W. W. Staley.

ELON COLLEGE NOTES

Examinations closed Saturday afternoon and the work of the third term begins this morning (Monday).

Quite a number of teachers are expected here for the special normal term next month. As is usual, many of the students also will take this course.

Rev. Jas. L. Foster, Waverly, Va., former Superintendent of the Orphanage, was a pleasant visitor here last week. Brother Foster owns three houses here and a farm nearby. He was here looking after his business interests. He reports everything in good shape at Waverly.

Dr. Wicker did not return from Sanford till Thursday His brother, Mr. A. C. Wicker, whose serious illness was reported in these columns last week, died on Wednesday and was buried at Shallow Well Church on Thursday. The bereaved relatives and friends have our deepest sympathy.

Mrs. J. S. Carden, Durham, N. C., visited her daughter in the Young Ladies' Hall on Saturday and Sunday. Her husband, Rev. J. S. Carden, used to be a student here, and Elon was glad to welcome his wife, even for a brief visit.

Mr. and Mrs. W. M. Brown have recently moved here from Chester, S. C., and with their two children are boarding at the home of Mr. A. W. Warren. Mr. Brown is an alumnus of the College, having graduated in 1899. He is engaged in insurance work and has decided to transfer his headquarters from Chester to Elon College. These good friends are cordially welcomed to our midst.

The inclement weather the past month has delayed the music of the hammer and the buzz of the saw in our community. Both are making things vocal today. Two new houses are being erected—one for Mrs. L. J. Atkinson and the other for Mr. and Mrs. Womble of the Publishing House force. Several other houses are needed here, and anyone having money to invest safely would do well to consider the opportunity here.

Mrs. Malone, mother of Mrs. Allen Warren, has returned from Raleigh, where she has been under treatment for some time. She feels that she has been much benefited, and her friends certainly hope so.

Mrs. Sue Jones, Durham, N. C., one of Elon's most loyal and devoted friends, was the guest of her granddaughter, Mrs. J. O. Atkinson, this week. Mrs. Jones has a host of friends here and she is always a delightful visitor.

Rev. J. W. Wellons has just published a booklet on Family Devotions. It is full of that delightful spirit, for which Uncle Wellons is so well known. The price is ten cents a copy, $1.00 per dozen. Uncle Wellons hopes this booklet will do a vast deal of good in stimulating interest in family worship.

The body of Brother Jos. P. Avent, Jonesboro, N. C., was brought here for interment in the Boone lot of the town cemetery Saturday. Twenty-five sorrowing friends and relatives accompanied the remains, among them many of Elon's staunchest supporters. The funeral was conducted from the College chapel by his pastor, Dr. W. C. Wicker. The Elon Lodge No. 549 A. F. and A. M. officiated at the funeral, Brother Avent being master of his lodge in Jonesboro. Dr. Wicker preached a very acceptable Masonic sermon and Uncle Wellons took part in the services, as did also Dr. Atkinson. The floral designs were beautiful and the service withal most impressive. Brother Avent will be much missed in his community. He was deacon of the Shallow Well church, superintendent of the Sunday school there, a merchant serving a long list of satisfied customers, and a man identified with every forward movement of his community. From the first he has been loyal and devoted to this institution, and on its behalf the writer extends full sympathy to all his bereft and sorrowing loved ones. "X."

WAVERLY, VA.

On the fourth Sunday in February, Rev. D. P. Barrett visited Spring Hill Christian Church at 3 p. m. and gave a most interesting and instructive address on Porto Rico, her people, their religion, and our work there. At night he addressed a large audience at our Waverly church. The address was full of historical interest, and in a striking way he showed the healthy influence of our national and moral influence upon the citizenship of Porto Rico. Bro. Barrett is full of his work, and greatly feels the need of home helpers for the mission field. The people received the address kindly and responded liberally to the offering, which goes to the Mission Treasury.

At our 11:30 service at Waverly first Sunday in March five members were received into the church, making a total of 19 since Conference.

The "pounding business," which so disturbs our editor, is somewhat a "perpetual motion" feature of this kind and liberal congregation. The helpful gifts are too frequent to write up. We are hoping for many good results at Waverly this year.

Jas. L. Foster.

REQUISITES OF CHURCH BUILDING

BY REV. F. G. COFFIN, D. D.

Three things are essential in the erection of any building, or of any institution for which a building may appropriately stand as a symbol: the archtiectural plan, conceived if not drawn; the necessary material for construction; and the builder by whom the two are combined. To these essentials the church is no exception. Churches do not happen, they are built. They follow laws of sequence no less than material construction. "Christ Jesus himself being the chief corner stone, in whom all the building fitly (not unfitly) framed together groweth unto an holy temple in the Lord." The wanton disintegration of churches grows out of the presumption, or at least the practice, that it is not necessary for them to be built. They just come together and then from a little heat, exposure, or chilly moisture, they just come apart again. The cause of such failure is greater than can be accounted for by unbusiness-like systems, imperfect records and antiquated methods. The fault is in a restricted vision and non-conformity to the fundamentals of building.

The Christian religion is the divine answer to a universal human need. It is the way by which God has made himself findable to the human soul. Its method, which we term duty, is a process by which a thirst for God and a knowledge concerning Him is communicable to others. All of this finds organized expression in the church. The business of the church is not alone to hold something committed to it, but to accomplish something which has never yet been done. It is not mere survival of the past, with a theological curricula rich in retrospect and indigent in prospect. Perhaps its chief end is less to get men enrolled in its membership than to permeate mankind with its ideals. But, whether we regard it as the work of the church to enclose all men within it, or to

Christianize all men without it, or both, no dubity can exist as to the care necessary for its proper construction.

Adaptable materials are to be found everywhere. They vary in quality, therefore whoever builds them into the structure must be able to compute the strain they can stand, the weight they can bear, their durability and proper anchoring in the building.

Then, there must be a pattern shown to some seeking Moses in the mount. No uncertain, incompetent human design—"Except the Lord build the house, they labor in vain that build it." The plan must be of God. Exceeding in gravity our present lament of a paucity of ministers would be that calamity of only man-called and man-made ministers.

The Bible everywhere anticipates this third essential in church building. Paul declares, "Whoever shall call upon the name of the Lord shall be saved," but "how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have never heard? *and how shall they hear without a preacher?*" After conceiving a program for the gospel kingdom there had to be "a *man* sent from God." After God's own Son had been here, doing not His own will but the will of Him that sent Him, whose journeys were lined with divinity-attesting miracles and teachings, there still had to be builders to go out into all the world and unto every creature. The world has had to have its *men*. Men of destiny, who with God saw the farther shores of uncharted seas. The church has always needed men who glimpsed a vision from God and then went out into the world to make it real. A pentecost with its message voiceless to a dense world waits for a Peter to give it expression. The voice of the Great Architect calls to some man in the quiet of his soul, through the procession of events, or out of the needs of the hour and "necessity is laid upon him" because there is necessity for him.

"Men seem as alike as the leaves on the trees,
As alike as the bees in the swarming of bees;
And we look at the millions that make up the state,
All equally little and equally great,
And the pride of our courage is cowed.
Then God calls for a man who is larger than men—
There's a surge in the crowd—there's a movement—
and then
There arises a man that is larger than men—
And the man comes up from the crowd.

"The chasers of trifles run hither and yon,
And the little small days of small things go on,
And the world seems no better at sunset than dawn,
And the race still increases its plentiful spawn,
And the voice of our wailing is loud.
Then the great deed calls for the great man to come,
And the crowd unbelieving sits sullen and dumb—
But the great deed is done, for the great man is
come—
Aye, the man comes up from the crowd."

The successes and failures of most enterprises, the church not excepted, have found ample explanation in the quality of their leaders. Mobs have been harmless for want of a directing personality, while otherwise peaceable citizens have started holocausts of conflagration at the ignition of fiery leaders. A captain of industry said recently, "We are willing to pay any kind of money to get the right kind of man." When we have seen the convictions of the world become dynamic and constructive under men whom God has called and the church set apart, we are convinced that far greater progress could have been made had the church sought in any real way to enlarge and develop its ministry.

To admit the necessity of the church is to accept the essentiality of the ministry. The preacher is an indispensible. We can conceive of a church organization without, but in practice there never is. Somewhere a minister has previously given the vision of the church and at a certain stage of its work must again be brought in to assure its success. Isolated instances of church building may be cited where the quality of leadership is not pronounced, but no adequate *system* of enlargement would be possible under such conditions. "Faith cometh by hearing and hearing by the word of God." The preacher declares the word, the word produces faith and faith overcomes the world.

The church must have its specialist. If, as some assert, the day of the preacher is passing because of the universal dissemination of knowledge, it only means that his office as pastor, leader and comrade is correspondingly more important. But no multiplicity of printed matter can ever supersede the human voice and personality. There will alwaye be need for men who can institutionalize faiths, guide by the voice of God within them and warn men out of a large knowledge of God's word. If the church would lead, it must have leaders, "workmen that needeth not to be ashamed." Its tardiness to make the most of the world's scholarship has been due to the lack of the same high grade of scholarship among its teachers. Scholarship is a necessity, but not an end in the ministry. Doctrines should be well thought out, but the mere doctrinarian recluse will make small contribution to present needs. Theology must not be substituted for religion; it is only what men have thought about religion and sustains the same relation to Christianity that diatetic theories do to food. Only the leader who has seen the many sided vision of God and wisely sets out to make it permanent and perpetuating will be a wise builder.

To accomplish its mission the church needs more than a "speeding up," its necessity is a building up. No substitution of mere mechanism can compensate for a diminishing of real force. Quantitative standards are not always reliable bases of determining efficiency. We may be "dropsical with statistics" and dying at the same time for lack of conservation treatment. The church is to continue as a force until the kingdoms of this world become the kingdom of our Lord. If there is a failure to produce men for the ministry who will make this possible, to what extent have we really succeeded? If an ignorant or selfish policy robs the church of a quarter-century hence of workers of sufficient number and efficiency, on what grounds can we acquit ourselves? Better would we build like a Cassatt, burrowing and razing through the heart of America's metropolis toward the destination of his vision, knowing that the actual structure lay years beyond his life, but could be completed by others.

The true church is a perpetuating church, therefore the nursery for a coming ministry. Our great human need is ministers, and yet the church has ceased from a responsibility in any practical way for the ministerial problem. When young men determine upon their own initiative to enter the ministry no one objects, but it is unusual for them to be enthusiastically encouraged to do so. I have known first ardors toward the ministry to be chilled to death in the atmosphere of the church itself. Not enough is said concerning the dignity and unparallel opportunity of the ministry. Idealization must precede realization. Dollar discrimination has minimized the grandeur of the work of the ministry until we are failing to "commit unto faithful men who shall be able to teach others also." Shall we build the church? Never, without builders. Let us seek out those whom God can use, not attempting to speak for the voice of God ourselves, but preparing them to anticipate it and listen for it, instructing them, "It shall be if he shall call thee, that thou shalt say, Speak, Lord; for thy servant heareth." Meanwhile let us pray without ceasing that the Lord of the harvest will thrust forth workers.

Albany, N. Y.

OUR RELATION TO GOD AND OUR FELLOWMEN

If we know ourselves, we should consider the various relations in which we stand to other beings, and the several duties that result from these relations.

Our first and principal concern is to consider the relation we sustain to Him who gave us our being. We are the creatures of His hand; nor are we merely His creatures, but He has made us rational and intelligent. And as rational creatures, we must consider the condition of life in which Privdence has placed us. A man that knows himself, will deliberately consider and attend to the particular condition and circumstance of life in which Providence has placed him: what is the duty and decorum of that station; what part is given him to act; what character to maintain; and with what decency and propriety he acts that part, maintains that character.

For a man to assume a character, or aim at a part that does not belong to him, is affectation, and is a certain indication of self-ignorance. Whence is it that many seem so willing to be thought something, when they are nothing, and seek to excel in those things in which they cannot, whilst they neglect those things in which they might excel? Whence is it that they thus seek to counteract the intention of nature and Providence? Whence but from ignorance of themselves, their relations in life, and the part and character which properly belongs to them?

It is an excellent observation of a heathen moralist, that "Human life is a drama and mankind the actors, who have their several parts assigned them by the master, who stands behind the scene and observes in what manner every one acts." Some have a short part allotted them and some a long one; some a low and some a high one. To take care then, to act our respective parts in life, is ours. But a man can never act his part well, if he does not attend to it, or know what becomes of it; much less if he assumes to act another which does not belong to him. It is always self-ignorance that leads a man to act out of character. We are not to take an example of conduct from those who have a very different part assgined them from our own, unless in those things which are most excellent and exemplary. If we do so we shall but expose our affectation and weakness, and ourselves to contempt for acting out of character; as what is proper in one person may be ridiculous in another. Nor must we blindly follow those who move in the same sphere, and sustain the same character with ourselves, except in those things that are befitting this character. To maintain a character, then, with decency, we must keep our eye only on that which is proper to it.

In fine, as no man can excel in everything, we must consider what part is allotted us to act, in the station in which Providence has placed us, and keep to this, be it what it may, seeking to excel in this only.

A. C. Albright.

—They are fixing to vote on State-wide prohibition out in California, where the wine grows and the liquor flows from every shady nook and smiling valley. If this business keeps up, Norfolk and Richmond and Petersburg and other rum-ridden Virginia cities, whose chief industry seems to be the endeavor to debauch North Carolina, will be clamoring for a vote against the saloon. *O tempora! O mores!*

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

LESSONS BY THE WAY

The S. S. Lesson for March 22.
Read Luke 13:18-35.

Golden Text.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matthew 7:21.

Christ—His Object

Many traveling salesmen find it difficult to introduce a new line of goods or even an old line in a new place. Christ had a similar difficulty. He was trying to introduce His kingdom to the hearts of men. He had to tell them over and over what it was like. He is still going about, or rather sending men, introducing this same kingdom. It is an old line, but it is hard to introduce in some places.

The Mustard Seed

To appreciate this parable we must know something of the oriental mustard. It is a very large plant, and many times men can be seen riding under it on a horse. Birds find it a pleasant place to light and feed from its branches. The seed, the seed of the kingdom, was first planted in Israel among God's people. Do you see the beautiful picture, the great tree, the Kingdom, growing, and men and women lodging in its branches? Have you found a lodging place in this never-failing tree? Bring this question to your class.

The Leaven

LEAVEN. The word is derived from the French *lever,* to raise; it means anything that causes fermentation, especially a portion of fermenting dough.—*Tarbell.* The meal means the world, or the hearts of men. Won't that be a happy day when this leaven, this kingdom of God, has brought all men into its grasp? Has the leaven touched your heart and brought it into the fulness of God's love?

The Golden Text

Read it and you will find the opposing force to the people to whom Christ was speaking. They believed in much show, loud prayers, set rules and little heart religion. Many who think they should have a front seat in the Kingdom, we fear, will do well to pass Saint Peter. It is well to be concerned about getting to the Kingdom, but the man who has a desire to get some one else there, we think, is the man who shall be first instead of last.

"Lessons by the Way"

When Christ was here talking in person to men, He took the little things about us and held them up as object lessons. He is not here now in the flesh, but in other forms, teaching you and me lessons from the trees, streams, the flowers, fields, and hundreds of other things. Behold the beauty of God and the many things that point men to a greater life.

Bro. C. H. Stephenson's article in last week's SUN had the right ring to it. We trust all S. S. and C. E. workers of the Eastern North Carolina Conference will heed his call.

Any school or society locking for a splendid book on physicial training for boys and girls will do well to send for a copy of "A Manual of Physical Training," to the United Society of C. E., Boston, Mass., or order through our Publishing House at Elon. Price, $1.00; 150 pp.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 22

Our Society—A Training School.—Prov. 22:6.
Led by the Pastor

References.—Prov. 1:8; 12:1; Matt. 10:5-7; Rom. 10:9; Dan. 12:3; Luke 4:16; 1 Cor. 16:2.

There is no walk in life that does not train the participants in some specific phases, or develop certain powers of the mind and body. The blacksmith develops a strong muscle, and the patience for continued work. The physician is never foiled by moans or ghastly wounds. He is trained by his work to endure anything. The thief is trained by his work to know where and how to steal without being caught. So it is in every walk of life. The Christian Endeavor trains young people in more useful ways than any other organization outside of the church and Sunday school.

Working

A Christian Endeavor properly conducted gives every member some work to do in turn. There are members to be secured, which takes persistent work. The various committees have their work, and in all of this it is essential that each member work together. This is a lesson that is sadly needed everywhere. Many officers are needed in a live society, and here they learn the duties and work that is required of a person filling like positions. But the most important work in which the society trains, is that of going out after our fellowmen and bringing them into the society and leading them to God.

Leadership

The great trouble with most Christians is that they are afraid to tell their Christian experience or speak in public. When any take the Christian Endeavor pledge they promise by God's help to take a public part in the meetings. After the first few attempts it is easy to lead a prayer or to even lead the meeting. The person who is always ready to take a leading part in the society is always in demand in the secular or outside world. His judgment is demanded, and his opinion respected. Leaders in music are also needed. Persons filling these places get good practice in music.

Giving

A prosperous society demands money. Each member is supposed to pay his or her part. Certain benevolent institutions are contributed to, such as the society deems fit. Perhaps a missionary is partly supported. People will contribute to these collections that perhaps never did before. But the giving of money is a very trivial matter compared with the time, prayers and work given. Our pledge is a constant reminder that we are to give a portion of our time each day for the study of the Bible and for prayer. Jacob Chamberlain once said that India's conversion will be hastened by one generation at least through the coming of the Christian Endeavor. Through the study of Missions in the meetings an interest is created in Missions, and prayers and money are given. An interest is awakened in us for those who know not the love of God. We learn to pity and to love the heathen, and to give to them of our support. We get from and we give to the society. We get the benefits of the ideas and prayers of others, and learn to give the best of our Christian experience.

Miss Lula Florence Malone, Alabama, R. F. D. No. 2, writes: "'I am thinking of organizizing a Sunday school. Send me all the helps you have." We wish Miss Florence well in her good and worthy undertaking.

Only three more months till the Conventions meet. We have put down as a red-letter item on our policy to have the "biggest yet" delegation at each Convention. Won't you help us? Thank you.

To the S. S. and C. E. Workers,

DEAR CO-WORKERS:—

In accepting the position as Editorial and Field Secretary, I did so that I might be a benefit to the work and to the Church. I did not have the time for duties as a student and other matters in which I am interested have my time fully engaged. But as it was the choice of the Executive Committee I gladly accepted, knowing I would have the sympathetic and hearty co-operation of all.

To do the work that is to be done, and should be done, I must have the support of all concerned, and to this end I have been laboring for three months. I need your prayers, your suggestions, your reports, and your united effort to make the Sunday school and Christian Endeavor work find its place in the churches of the Southern Christian Convention.

This is not all I need. I am handicapped because there is no fund with which I can have literature on the S. S. and C. E. work published. When I am asked for a suggestion or a plan how to organize a C. E. Society, Organized Class, Teacher Training Class, I must send to some publisher for the leaflets or write out the instructions myself. So I need your financial aid. The treasurer of this department, Rev. J. O. Cox, Elon College, N. C., will appreciate a special offering this month for the benefit of the work. He tells me that he is in need of about $150.00 now to meet the present bills. Will you help at this time and tide us over the present strain? Thank you.

My office is for the brotherhood, and when I can serve it in any way I shall be only too glad to do so. Let us work together for the effectual accomplishment of a great work this year.

Wtih greeting to all, and trusting I shall meet with you in person, and assuring you of my best effort for the church and the great cause it represents, I am,

Yours most sincerely,

C. B. Riddle

EDITORIAL AND FIELD SECRETARY.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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AN EDUCATIONAL PROGRAM

Rev. Franklin McElfresh, the Teacher Training Superintendent for the International Sunday School Association, gave the following as a program which could and should be carried out in the work of training the teachers of this and the following generations. Some parts of it are only applicable to the city schools, and some parts can be carried out everywhere. This work of Teacher Training is one in which, although we are sorry to have to confess it, our denomination is away behind, not because our Teacher Training Superintendent is not capable, energetic, devoted and consecrated, for we know he is all that, but because we, the lay workers, have not given the matter sufficient thought to realize the necessity for this work. With every other denomination boasting of the work it is accomplishing along this line, with the Sunday schools of the country taking for their slogan, "Every teacher a trained teacher in 1915," it is time for us to get busy if we are not to be left to bring up the tail-end of the procession.

The following is the program as outlined by Mr. McElfresh:

"Sunday School Educational Work—an Educational Problem"

1. The Local Sunday School.
   a. Educational Committee.
   b. Training Classes: (1) for the next generation, scholars from main school 15-20 years old; (2) Teachers.
   c. Workers' Council.
   d. Workers' Equipment.
   e. Workers' Library.
2. County and Town Work.
3. City Training School for Leaders.
4. School of Methods.
5. Training Courses in Religious Colleges.
6. Training School for Lay Workers.

In explanation, Mr. McElfresh said: "I have asked this question many times, "If you had twice as many teachers like your best, could you double your Sunday school?" and the answer has always been "Yes." If we are going to have these teachers, we cannot depend on haphazard methods; we must train them. This is the beginning of an educational program when we shall have specially trained teachers for special periods of life. We need these teachers trained for their work, from the Beginner's department clear up—or down—to the Adults. In the local Sunday schools, we will have a week-day class for the present teachers and a class meeting on Sunday at the Sunday school hour, in which we will be training the teachers of tomorrow. This class must *not* be called upon for substitute teachers until their course of training is completed. They are there to *study*. If your school is small and you have only two or three who will take this course, then take the two or three; if your school is large, select your material, girls and boys, girls for the girls' classes and boys to teach the boys, and give them a thorough training. Have a Workers' Council, meeting at least once a week, at the most convenient time, and have the problems of the school discussed in it. Provide equipment for your teachers and train them in the using of it in their classes, maps, blackboard, sand tables, etc. Have a Library with at least a few selected works on the various departments of the Sunday school, and increase this as you can, but there is no school so poor that it cannot have a few of the many books now on the market. Have an Educational committee to select the books, the scholars, the lessons, etc.

In the cities and towns we can arrange for (3) a Training School for workers. This is not to take the place of the denominational courses, or of the classes in the local schools. This is the High School or University course, rather, a special training for workers already trained, lasting from 11 to 30 weeks in the year, two hours to each lesson, one hour devoted to a lecture, and the other hour to discussion of special problems.

Then we have the School of Methods. This is what we are already planning for next Summer at Virginia Beach. It has its own place in the scheme and is primarly a place where trained workers and specialists in their various departments discuss the problems they have most thoroughly mastered in an effort to present it in an entertaining and instructive light to all, both city and country, who can attend these Schools. It is something we cannot afford to miss, and is perhaps the best way yet evolved to give all a chance at special training on many specialized problems by specialized workers.

Training Courses in Religious Colleges is one of the latest steps of progression. Even our most thoroughly trained young men and women, on returning home from religious school, were absolutely at a loss as to the proper way to apply their knowledge to the problems of "the little school back home." They knew the Bible, but did not know how to teach it. Many of our pastors today feel keenly the lack of training in religious pedagogy.

Sixth and last is a Training School for Lay Workers. There is much work to be done by consecrated men and women who will devote their entire lives to the work of the church, entirely outside the domain of the pastor. Many young women are now qualifying for position as "Pastor's Helper," for instance, and putting their entire time and talent into the work we have heretofore demanded of the pastor's wife, with the result that this band of consecrated and devoted women have either left undone the work of the home, or the church, or broken down in what should have been their prime from an attempt to do the work of two women in two places. Then the work in the mountains, or in the city or country schools, field workers, for the various branches, etc., demands special training, and we will never begin to get the results we ought to achieve until our workers are specially trained for the positions they hope to fill.

"What we need most to make a success of this program is, first, Prayer, then study of the word of God, then time enough not only to teach, but to prepare to teach. Inform the mind, rouse the conscience, win the heart of the child for Christ. Let us study to secure these results, and show the world that the Sunday school workers will do more for the love of Christ than the secular teachers will do for their work through the week."

MRS. F. BULLOCK.

Waverly, Va.

NOTICE

The fifth Sunday meetings in March of the Eastern North Carolina Christian Conference have been called in, and pastors and churches in said Conference are notified not to go.

W. G. CLEMENTS,
Chmn. Home Mission Com.

THE DANCE MANIA

We have undoubtedly come upon one of the most salacious eras in the history of the world. Society reeks with filth unspeakable. Literature is bearing in abundance the apples of lustful Sodom. The streets of the city are infested with denizens of the underworld, and the cancer of vice is eating away at the vitals of the race.

And there is not the slightest question that for much of the wickedness of today the dance is directly responsible. The dance mania and the vice mania are twin sisters of darkness. If the first could be cured, the last would be checked.

The church is against the dance. And why? Not when it merely promotes physical grace or innocent social amusement; for if these were all that the dance does, there would never have been one line of church record hostile to it. The reason that the church is against the dance is because it stirs up the dregs of human nature, permits and promotes improper relations between the sexes, and for innocent girl and unsuspecting boy alike is a path that leads to the dead.

And this is the crux of the whole matter, as it relates to both the friends and foes of the dance. For the dance that allows no intermingling of the sexes is the deadest thing on the social market today. It has lost its spice and tang for every devotee of the ballroom. From it a lecherous appetite turns away like a vulture turns away from the bleaching skeleton of a consumed carcass.

This, then, is the dance that deserves the fulminations of the righteous and that should be driven from decent society. And every avenue looking in that direction should be hermetically sealed by all right-thinking parents and all true social leaders, so that our young people may be saved from one of the subtlest and deadliest temptations of today.

It is from this point of view that we mark with keen regret and foreboding the unaccountable craving which some parents—many of them church members—have that their children shall learn how to dance, so that they may figure in social functions where dancing is "the thing." And from this same point of view we deplore the introduction of dancing as a feature of public functions in which church people are expected to join, or else become "wall flowers" or "goody-goody," or "narrow," or "self-righteous." The Kirmess in Raleigh last week furnished an illustration. Kirmess is "kirk-mass," which means "church service," and is an American importation and adaptation of an old Flemish festival. It was given under the auspices of the Woman's Club of this city and had many admirable features which all good people in Raleigh endorsed and wished well. But the dance which followed the other exercises each evening, regrettable to many and reprehensible to some, was "the fly in the ointment." It is always a pity to make a dancing master the center and ideal of our congregated social life.

We do not believe in being puritanical, but we do believe in keeping our social life pure. And to keep it pure we must outlaw the dance that demands the too suggestive and indiscriminate contact of the two sexes. "Abstain from all appearance of evil."—*Biblical Recorder.*

MARRIAGES

Holland-Holland

On January 11, 1914, at 3:30 p. m., in the home of the bride, Miss Callie Lillie Holland became the wife of W. Edwin Holland. The rite was solemnized by the writer. A host of friends were present. They will reside near Holland, Va. B. F. BLACK.

Babb-Holland

Near Holland, Va., January 25, 1914, at 3:30 p. m., Mr. Harry R. Babb and Miss Elnora Holland were united in marriage by the writer. The home of the bride was decorated with holly. Many friends were present to greet the happy couple. B. F. BLACK.

MEXICO

Don't fail to get the "True History of Mexico," as offered with THE SUN in this issue. We are making a sacrifice to secure this book for our readers, and if you care to know about the conditions in our sister country, you should grasp this unusual opportunity to get the real facts, all in one neatly bound book, and for almost nothing. Send in your renewal today.

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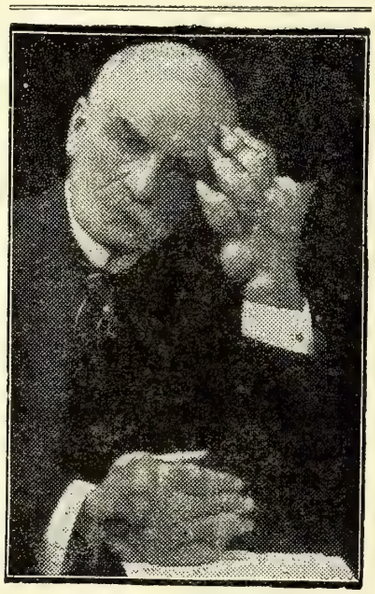
Wilmington, N. C.—Mrs. Cora L. Ritter, of this place, says: "I used to have headaches, and blind dizzy spells, and weak cold spells went all over me. I had different doctors, but they were unable to tell me what was wrong, so I began to take Cardui. I am now all right, in good health, and better than I have been for 10 years." Cardui is a remedy for women, which has been helping sick women for nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui today. Adv.

The elixer of life is not a physical compound; it is a spiritual possession. There was an old apostle who said something about the power of an endless life. That, through Jesus Christ, every man has.—*Ex.*

"Let us not forget that life is brief; that time hurries; and that what we do to make our memories of earth beautiful of Heaven, and Heaven itself more populous than ever, must be done at once."

"It is a mountain to move; but when I think of what Thou art, O God, what Thy promises have been, how they stand recorded, I am full of hope."



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9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
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10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

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From Charlotte 1:30 p. m. and 5:35 a. m. daily.
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SEE ANNOUNCEMENT ON PAGE 16.

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address **CRADDOCK & CO.**, Philadelphia, Pa., naming this paper. Ad.

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A SPLENDID HOME PERIODICAL

The American Messenger is an illustrated monthly for all the household. Founded in 1843; it has been the favorite religious paper, of hundreds of thousands. It delivers each month a message of inspiration, comfort and good cheer. It is inter-denominational and devoted to the upbuilding of a sturdy Christian character and the promotion of good citizenship.

This valuable paper will be sent from now to the end of December, 1914, for only twenty-five cents, and if an additional five cents is forwarded for packing and postage, a copy of our beautiful picture entitled "Suffer Little Children" will also be sent. The picture is by the celebrated artist, B. Plockhorst. The size of picture is 18 x 22 inches. The picture itself is well worth the cost of the subscription.

If you are not familiar with *The American Messenger,* send for a free cample copy.

Address: American Tract Society, 150 Nassau St. New York City.

COUNTRY COMMUNITY SURVEY

The *Progressive Farmer,* in a recent issue, tells of a neighborhood survey made by a Farmers' Local Union in a North Carolina county. The area of this survey was not large, only fifty-eight families being visited, but the survey was a thorough one, as the list of forty-three questions asked the head of each family shows. In reply to the question, "Are you a Church member?" fifty-four of the fifty-eight answered "Yes," while forty-five said that they attended church regularly. Fifty-six said that they had Bibles in their homes, while twenty-one were subscribers to Church papers. Forty-seven took a county paper, forty-five a farm paper, twenty-eight a woman's paper, and twenty-eight some other paper. In fifty-two of the families children were reading library books, forty-six of the family heads were reading books, thirty-four of the men were getting farm bulletins, nineteen were members of farmers' organizations, and seventeen wives were members of women's clubs. As compared with the average city "survey," that showing is an encouraging one.—*Ex.*

People when they feel a thought painful are apt to dismiss it, but that is not always the best way, it is often right to face it and examine it before we have done with it.

To "run with patience" the Christian race implies enthusiasm that keeps its glow and a purpose that never flags. Enthusiasm and stability spell—success.

The problems of today are quite enough for our wisdom and energy. Tomorrow shall take thought for the things of itself.—*Ex.*

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
J. O. Atkinson Chairman Board of Trustees, Elon College, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$2,223.47
Children's Dues		
Pearl Phillips	$ .10	
Lucile Phillips	.20	
John Newman Denton	.10	
S. E. Denton, Jr.	.10	
Joseph Rabb Denton	.10	
J. T. Williams, Jr.	.40	
Katrine Williams	.40	
Thomas Williams	.20	
Mary Nell Holland	.10	
J. Howard Holland	.10	1.90
S. S. Offerings		
Union, Virgilina, Va.	$ 1.00	
New Hope, Valley, Va.	.88	
North Highland, Columbus, Ga.	1.15	
Wentworth	1.92	
Berea (Nansemond) Va.	8.00	
Shallow Ford	1.65	
Damascus (Gates) N. C.	3.00	
Wadley, Ala., church and Sunday school	4.74	
Lebanon	1.00	
New Lebanon	.52	
New Lebanon Baraca Cl.	.20	
Ingraham	2.50	
Mt. Auburn church	10.00	36.56
Special		
Tyler Bolling, work	$ 2.00	
Will Teague	1.00	
J. A. Murchison	1.00	
Fred H. Pickard	1.90	
M. T. Fogleman	1.00	
William McPherson	1.00	
Miss Emma Andrews	.50	
Miss Lizzie Fox	.50	
A. C. Albright	1.00	
Eugene Teague	1.00	
Glenn Pickard	.10	
S. H. Fogleman	.10	11.10
Total for the week		$ 49.56
Grand Total		$2,223.03

My Dear Children and Friends of the Orphanage:—

We are glad to greet you with a good report and a full page again this week. Not so many letters as we would like, but our friends have given us so many nice things to eat and wear. Just turn to the list of contributors and read for yourself. We are grateful beyond expression to the faithful pastor and the liberal members and friends of Apple's Chapel and Pleasant Hill churches who have so generously divided with us. No one gave so much, but all uniting together contributed two wagon loads, the market value of which would be more than $50. Now suppose each of our two hundred Southern churches would do likewise, (and upon an average they are just as able as these two). More than $5,000 in food and clothing and money could be easily raised in less than thirty days. This would pay our debts and give something to live on until we could produce something on the farm.

Just here I wish to call your attention to the fact that we took charge of the Orphanage last Fall after it was too late for us to sow turnips, plant collards or provide any Winter garden. We have had all these things to buy. About 100 bushels of corn and a little more than that amount of wheat was all the provision we had to start with. The corn is all gone, and only a few bushels of wheat left. We have fifty-six children to feed and clothe and with everything to buy it takes money. But if all the churches will do as these two have, it will wonderfully relieve the burden. The Superintendent visits some church each Sunday, but he can't get to them all. Will not the pastor or some interested friend take up the matter in each church, and give the people an opportunity to have a part in caring for the church's orphans? We will gladly visit any community that is in reach of the Orphanage with our wagon and get wherever the people may want to contribute in the way of provisions. And those churches that are too far to reach with wagon can send their contribution of provision by freight. The railroads will carry free of charge any shipment that is donated, provided application for free transportation is made previous to shipping.

We worshiped with our Bethlehem (Alamance) congregation on yesterday. They received us very kindly and contributed generously to our plea for help. We are very grateful for the friends we find everywhere we go. The whole church is in sympathy with the Orphanage work; but so many wait to be asked personally before they give. The Superintendent has so many things upon him that he can't get around to all the churches at once. Will not some of our friends help us out in asking your church, neighbors and friends to join you in getting up a load of provisions for the Orphanage? We shall be very grateful if you will. Thanking you in advance for this very great favor, I beg to remain

Your humble servant,
J. O. Cox, Supt.

Greensboro, N. C., Mar. 4, 1914.
Dear Uncle Jim:

Possibly some have been wondering what has become of us. We want to assure you that we have not lost interest in the Corner. We were somewhat careless and failed to send our dues for February; so we are sending our dues for two months—February and March. We spent a part of last month in the country, and had a mighty good time too. We were visiting our grandma Phillips when the first snow came. Hope the orphans enjoyed the snow as much as we did. With much love to you and the Cousins, we beg to remain, Your little nieces,

Pearl and Lucile Phillips.

Yes, Uncle Jim had been wondering what had become of his faithful little friends, but this letter explains it all—been to the country to see grandma. Wish we could have been with you.

Helena, Ga., March 8, 1914.
Dear Uncle Jim:

It snowed three inches deep here week before last. Papa made us a sled and we spent most of our time riding on it. But papa is sick in bed now. It was the first snow we ever saw. It was the most beautiful scene we ever beheld. We send our dimes.

John Newman, S. E., Jr., and Joseph Rabb Denton.

I am sure you enjoyed the snow and your sleigh, but sorry you made your papa sick. You must not keep him out in the snow so long next time.

Holland, Va., March 12, 1914.
Dear Uncle Jim:

Here we come with our dimes for March. As we did not tell our ages in our first letter will tell you now. I am eleven and Howard is four.

I will not write much this time, as I am working hard in school trying to make all my grades. I attend Box Elder High School.

With best wishes for all the cousings, the Orphanage family, and Uncle Jim, we are

Your little friends,
Mary Nell and J. Howard Holland.

We appreciate your promptness. Trust you will make all your grades, and feel sure you will. You are getting on so nicely in your studies, you will soon be ready for college. You must come to see us real often when you get to Elon.

Dear Uncle Jim:
Suffolk, Va., March 8, 1914.

We are little, but we want to help the Orphanage. We are so sorry for the dear little children that have no parents.

We want to begin our dues from January, and pay twenty-five cents per month: J. T., 10c, Katrine, 10c, Thomas, 5c. Therefore we will send one dollar, which will also pay for April. We wish you and the little ones much happiness.

We are the little Williams children, ages 7, 4, and 1, respectively,

J. T., Jr., Katrine, and Thomas Williams.

Thank you. We are glad to have you become our faithful helpers. None too small to have a part in this work.

DONATIONS

The Superintendent made two trips in a wagon the past week—one to Apple's Chapel community, the other to Pleasant Hill community—and brought back a load each time. The following are the contributors from

Apple's Chapel:

J. S. Huffines, 1 bu. wheat and 1 bu. corn; J. T. Payne, 1 bu. wheat; Alfred Apple, 1 bu. wheat; T. M. Gerringer, 1 bu. wheat; J. R.

TRADE Bro-Mal-Gine MARK

"No, madam, I never recommend headache medicines that affect the heart action. It's easier to suffer temporarily with a bursting head than it is to die with a bursting heart."

"But I can safely recommend this. Been selling it for 15 years and never had a case where it did the least harm."

"Oh, yes, it's pleasant to take, we serve it at our fountain and it is the most popular remedy we have for Headache, Neuralgia, Backache and other aches that are superinducedby colds and stomach disorders."

"Which size bottle will you have?"

"Thank you. Call again."

10c, 25c, 50c Bottles.
A Pleasant Liquid Potion.
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Learn all about our products and the superiority of "NO-CO-RO" Metal. A postcard will bring it.

THE CAROLINA METAL PRODUCTS CO.
Box 45, Wilmington, N. C.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

DROPSY TREATED, usually gives quick relief, soon removes swelling & short breath, often gives entire relief in 15 to 25 days. Trial treatment sent Free
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Dr. H. H. Greens Sons, Box X, Atlanta, Ga.

DR. J. H. BROOKS,
Dentist
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NOW READY. Standard varieties for the South. Highest quality field and garden seed. Fresh, hardy and true to name. Write for a free copy at once.
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Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

J. O. JONES.
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Payne, 1 bu. wheat; W. M. Michael, 1 bu. wheat; D. L. Thomas, 1 bu. wheat; John Sockwell, 1 bu. wheat; J. M. Andrews, 1 bu. wheat; J. T. Merritt, 1 bu. wheat; D. L. Pritchette, 1 bu. wheat; Rank Brown, 1 bu. wheat; Eli Clapp, 1 bu. corn; J. A. Cook, 1 bu. corn; J. C. Gerringer, 1 bu. corn; I. M. Thomas, 1 bu. corn; A. J. Apple, 1 bu. corn; Walter Apple, 1 bu. corn; Mrs. M. C. Michael, peck of dried beans; Mrs. J. S. Huffines, two cans of fruit. Total, 12 bu. wheat, 8 bu. corn, one peck of beans and two cans of fruit. All from the members and friends of Apple's Chapel church.

The following are from

Pleasant Hill (Alamance)

J. A. Fogleman, 1 bu. wheat; H. C. Carter, 1 bu. wheat; Birdie Jones, 1 bu. wheat; P. D. Teague, 1 bu. wheat; Jim Jones, 1 bu. wheat; Tom Fogleman, 1 bu. wht.; Wayland McPherson, 1 bu. wheat; Samuel McPherson, 1 bu. wheat; Gaston Andrews, 1 bu. wheat; Fide Hornaday, 48 lbs. flour; J. W. Stewart, 1 bu. wheat; Clay Carter, 1 bu. wheat; A. E. Fox, 1 bu. corn; M. J. Murchison, 1 bu. corn; Paul Coble, 1½ bu. corn; Ed. Overman, 1 bu. corn; William Hornaday, 1 bu. corn; Y. R. Fogleman, 1 bu. corn; Wilfield Fox, ½ bu. corn. Mrs. John Murchison, Mrs. Wayland McPherson, Mrs. Fred Pickard, Mrs. Nancy Carter, Mrs. A. E. Fox, Miss Julia Carter, Miss Olive Pickard, and Mrs. William McPherson, each gave a nice chicken. Mrs. A. G. Andrews, Mrs. W. F. Way, and Holt Pickard, each gave a gallon of fine home made syrup—the kind Uncle Jim likes. Mrs. W. H. Fogleman, Mrs. P. D. Teague, Mrs. H. C. Carter, and Mrs. J. A. Fogleman, each gave 5 lbs. sugar. Miss Rodema Hinshaw, Miss Maggie Staley, Mrs. W. F. Staley and three other ladies whose names I failed to get, each sent can of nice fruit. Two nice work baskets were given by Mrs. Birdie Jones. Mrs. Minnie Lashley, one pound butter; W. H. Fogleman, four pounds. Last, but not least, was a fine large pumpkin given by Mrs. John Murchison. (Uncle Jim is especially grateful for the pumpkin.) In addition to this, $9.10 in cash was given, which is included in our financial report.

Mrs. W. H. Holland, R. 2, Suffolk, Va., sends us a nice box of clothing, which we appreciate very much. The Society of Willing Workers of our Waverly church, which is clothing one of our boys, sends suit, two caps, and two Sunday shirts. We are very grateful for all these, and would have each contributor to please accept our sincere thanks.

A DOCTOR'S ENDORSEMENT
Physicians as a rule are rather slow to endorse proprietary remedies, but they are quick to recognize real merit and often give their highest endorsement to a preparation by prescribing it in their practice. Dr. M. L. Fielder, Eclectic P. O., Ala., says this of Tetterine: "I know it to be a radical cure for tetter, salt rheum, eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin trouble." 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga. Ad.

LAZY LIVER Stir up your liver a little, just enough to start the bile nicely. One of Ayer's Pills at bedtime is all you need. These pills act directly on the liver. Made for the treatment of constipation, biliousness, dyspepsia, sick-headache. Ask your doctor if he knows a better pill for a sluggish liver. Then follow his advice. J. C. Ayer Co., Lowell, Mass.

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No. 29	Ar. 10:05	a. m.
No. 41	4:10	p. m.
No. 43	6:00	p. m.

FOR THE NORTH

No. 84	12:48	a. m.
No. 38	11:35	a. m.
No. 66	12:05	p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
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YOUR FRECKLES

Need Attention in February and March or Face Will Stay Covered.

Now is the time to take special care of the complexion if you wish it to look well the rest of the year. The February and March winds have a strong tendency to bring out freckles that may stay all Summer unless removed. Now is the time to use othine—double strength.

This prescription for the removal of freckles was written by a prominent physician and is usually so successful that it is sold by your druggist under guarantee to refund the money if it fails. Get an ounce of othine—double strength, and even a few applications should show a wonderful improvement, some of the smaller freckles even vanishing entirely.

Set Shrubs Around the Home Grounds
Plant Spireas in the corner, Golden Bells or Deutzias on either side, with Barberry in front. Other equally good plantings can be made with Rose of Sharon, Blue Spirea, Snowberry, and Weigela. You will be surprised at the little cost of the shrubs and at the big change they will make at your place. Send now for our catalogue, pick out what you want, or ask us to make a good collection. You can plant this spring.

J. Van Lindley Nursery Co. Box 207 Pomona, N. C.

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LOOK! Greatest Value on Earth! One 40lb. Feather Bed, one 6 lb. pair of Pillows, all new, clean feathers, Amoskeag Ticking with Ventilators; one pair full sized Blankets, one full sized Counterpane. Retail value $17.50. Shipped nicely packed for only $9.92. Delivery guaranteed. Money back if not satisfied. Mail money order today or write for order blanks and full details to nearest factory.

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CRADLE ROLL

Motto: "First the Blade."
COLORS: GREEN AND WHITE.

Dear Cradle Roll Superintendents:

Business and illness at home have kept me from writing for several weeks, but I know you have not all been neglecting the work, for today I am glad to tell you we have a new Cradle Roll Superintendent to welcome to our midst: Mrs. W. H. Honeycutt, of Durham, who is going to help gather in "these little ones which believe on me" for the Durham Christian Sunday school. God speed and bless her in her work, and may many dear children soon *belong* to the Sunday school.

Dr. Denison said at the Virginia State Sunday School Convention, "The church of 1824 will meet in your Sunday school room next Sunday." Just think of it! Ten years from now, the Sunday school will be the church grown up and taking the places of the older ones of today. And who will be the Sunday school? Well, now, that's *our* business to answer that question. The Sunday school of 1924 will either be children gathered hither and thither, or it will have ceased to exist in many localities; or, you and I, dear superintendents, will have to get busy and start in right now preparing for the Sunday school of 1924.

Let me go farther than this. Not only does the Primary Department and the Junior Department of 1924 lie largely within our hands, but the other grades of the school as well. Let me illustrate it for you. Here is a family,—father, mother, and one, two, or perhaps even three little ones, none of them scarcely past the Cradle Roll age. No wonder tired mother has become almost discouraged, and feels that she "simply can't" get ready and go to Sunday school. Father doesn't go because mother doesn't, and the first thing we know, the family is growing up, churchless, prayerless, godless.

But now comes the Cradle Roll Superintendent; with tact and Christian love, she wins the heart of the mother; the little ones' names are put on the Cradle Roll, they belong to the Sunday school, and the Sunday school belongs to them. The name of the family is brought to the minister, the Home Department (of course you will have a Home Department) gets after the father and mother, and in a short time, the family altar is re-established, father is bringing the "biggest little one" to Sunday school with him, mother too is coming on nice days; all the babies have a name and a place in the school itself. The school has to, simply has to, recognize all these new comers, so we have a Mothers' Day, when mother comes with the "littlest litle one"; we have a Rally Day when all come, and first thing we know, the Sunday school itself is growing brighter, bigger, and stronger through the Cradle Roll Superintendent.

Do you think this is a fancy picture? Not by any manner of means. It has been done again and again. Of course, the reason for the Sunday school growth may be put to any one of a hundred causes, while you, dear Superintendent, are never connected with it. But don't bother about that. The Master knows, and that is the main thing. "Act well your part, there all the honor lies."

We can, if we will, change the complexion of the whole church through the Cradle Roll. The only question is, Will you do it?

Cordially,
Your Cradle Roll Supt.,
MRS. F. BULLOCK.

Waverly, Va.

AT THE VIRGINIA STATE S. S. ASSOCIATION

By MRS. F. BULLOCK

Mr. Marion Lawrence, Dr. Zwemer, and Bishop Hartsell started on a tour of eleven cities to try to raise $20,000 for the work in Moslem lands, in which Dr. Zwemer and Bishop Hartsell have been especially interested. It was planned to visit eleven cities in the middle West, and, holding special services, to awaken an interest that it was hoped would bring good results for this needy and neglected branch of the mission work. During the time of the Virginia State Convention, Rev. Franklin McElfresh received a letter from Mr. Lawrence, telling him that instead of the $20,000 they had hoped to receive, the tour had resulted in an offering of nearly $40,000. Good measure, pressed down, and running over.

Virginia is the first State, so far as we know, to organize a Federation of Young Ladies' Organized Classes. Mrs. F. T. Israel, of Fairfax, is the originator, the object being to bring the classes into closer relationship with each other, and to stimulate the work. A meeting was held this past Summer which was attended by 250 delegates from Fairfax and surrounding counties, and the work is being pushed with great vigor. Mrs. Israel states she is receiving requests for information from many other places, not only in Virginia, but from other States as well.

Dr. Denison and Mr. McElfresh conducted a Teacher Training Conference at the Virginia State Convention. On this subject, Dr. Denison said in his State report: "You need the Teacher Training work in your school; it will make your teachers more efficient; it will increase your enrollment; it will increase the regard of your pupils for the school; it will help your school in the grading; it will bring more men into your Sunday school."

Dr. McElfresh, in an address just previous to the Conference, said: "Seven years ago the first college to put a Theological course into its curriculum was the college at Louisville. Since then, many colleges have put in Theology as an elective course. This is simply a sign of the change in viewpoint, recognizing Theology as a life work."

The monthlies and quarterlies are much richer than a few years ago. Some of them today are a real education, and contain so much matter as to be of the very greatest assistance in the problems of teaching.

A few years ago, one could almost have carried in his hand all the books dealing with child phychology and religious wrok. Now there are really cart-loads of them on every subject, books which cover different phases of the question from almost every viewpoint, and assist the lay workers of today more than a college course would have done a few years ago.

The Conventions and Institutes of today are vastly different to those we used to hold a few years ago. Those were largely inspirational, but now we want to know how to do things, and our Conventions are taking up more and more the institute factor, real Schools of Methods, getting together to find out how to do things.

We are coming to see that Christian citizenship is the business of the Sunday school and church. We are beginning to realize that we must take our place as religious workers, in the great body of workers studying child life. We are studying how the soul comes to its own, as we never did before. We have a new sympathy for the youth of the 'teen age, and in this day of many amusements, we are making them, too, a study. We are studying, too, the girls in her teens, for we need the educated, trained woman in the church; we need inspired and uplifted Christian womanhood.

Men today are studying and coming into the church as never before; studying the needs of human brotherhood, seeing the opportunities for social service, and following in the footsteps of the Master.

"Oh the joy of service; so much of the tomorrow of this country rests with the Sunday school workers of America. It's great to be in the game now."

TERRIBLE TRAIN OF TROUBLES

Lake Charles, La.—Mrs. E. Fournier, 516 Kirby street, says: "The month before I took Cardui, I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui, I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache, and all the misery from which you suffer, just as it has done for others. Try Cardui. ad.

"The trivial things of life are to be guided and shaped by reference to the highest of all things, the example of Jesus Christ; and that in the whole depth of His humiliation, and even in regard to His cross and passion."

Abstinence is the great strengthener and clearer of reason.—*South.*

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Your Publishing House is making a bid for your patronage. We have a plant that is modern in every particular, and we are producing printed matter—*quality printed matter*—every day. It doesn't matter whether you have a large order or not—we want it. Of course, we are glad to have the large ones, but numerous small ones will have the same effect, and they get the same attention as the large ones. If you wish calling cards, either printed or engraved, or if you are a merchant and need stationery, or a manufacturer, or a banker, or—well, it doesn't matter, just so it is in the printing line, let us make it. Our facilities are unsurpassed, and our prices are as low as is consistent with the quality of our work.

Don't forget that we can supply you with Bibles of every description. Our prices on Bibles are as low as the publishers', and our guarantee of satisfaction or money back goes with each sale. We can also furnish you with any of the religious books published, church hymnals, etc.

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Southern Christian Publishing Company

ELON COLLEGE, N. C.

The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

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OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Jones

William Thomas Jones was born November 10, 1837, and departed this life February 2, 1914; age 77 years, two months and 23 days. He leaves to mourn their loss a loving and devoted wife, Angeline Jones, and four sons, Rev. Joseph H. Jones, D. D., of Oklahoma City, Okla.; Wilber L. Jones, a turpentine merchant of Sampson, Ala.; Rev. C. C. Jones, A. B., of Ettricks, Va., and J. Kemper Jones a prosperous farmer of Holland, Va.; (their youngest son, John T., died at the age of 22 years, while in College in Alabama studying Pharmacy); and three brothers and two sisters, Z. T. Jones, of Newport News, Va.; J. Brock Jones, of Battery Park, Va.; John Bunyan Jones, of Norfolk, Va.; Mrs. Kate P. Atkinson, of Enfield, N. C., and Mrs. Uula E. Delk, of Windsor, Va.

Brother Jones was the second child of Margaret Victoria and David Jones. Their first born died in infancy. The other three, two sisters and one brother, were Mary Elizabeth, Margaret Victoria, and James Robert. After his mother's death, his father married Martha John Savage. Unto this union were born seventeen children. The firstborn of this second union died in infancy. By request the names of the other sixteen are here chronicled: Sarah Alice, Rebeccah Jane, Tiberius Gracius, Benjamin Julian, Josephus and Martha Ella (twins), Mary Emma, Zachary Taylor, Ada Tetrilea, Jennie Pugh, Joseph Brock, Paura Mattie, Kate Penelepa, Lula Edna, John Bunyan, Benjamin Franklin.

Of the twenty-two children, but five are living, as mentioned above.

Bro. Jones was greatly afflicted for forty years. But few knew of his intense suffering. He gave to the South four of the best years of his life in the Civil War. He was a successful farmer, a good neighbor, a loyal citizen, and for years a faithful member of Holy Neck Christian Church.

The funeral was conducted from the Christian church, Holland, Va., Wednesday, Feb. 4, 1914, at 2 o'clock p. m. The church was filled to its capacity. The choir sang, "The Home of the Soul," and other selections. Rev. I. W. Johnson, D. D., of Suffolk, Va., sang "Does Jesus Care?" The body was carried to the town cemetery by three of his sons, two brothers and a nephew.

The floral tributes were beautiful. Thus ends the earthly pilgrimage of one of the oldest citizens of this section, and of one respected by all who knew him. B. F. BLACK.

West

Miss Elsie Mae West, oldest child and only daughter of John W and Annie May West, of Waverly, Virginia, died in Asheville, N. C., Monday evening, February 23, at 6:45 o'clock. Her father had arrived in Asheville a few hours before and was with her when she passed away. Her remains were carried to Waverly on Tuesday night.

The funeral service was conducted from the Christian church of Waverly at 2 o'clock in the afternoon on Thursday by the writer assisted by Rev. J. L. Foster, pastor of the church, Drs. W. W. Staley and I. W. Johnson, of Suffolk, and Rev. W. F. Snydor, of the Baptist church of Waverly, all of whom took a part in the service.

The floral offering was elaborate. The altar was a mass of flowers, which added to the sweetness and solemnity of the service. After the closing song, the remains were interred in the Waverly cemetery to rest in the family plat beneath a wilderness of flowers.

She leaves to mourn their loss a father, mother and brother, and a host of relatives and friends.

Elsie was born in Waverly April 29, 1890. At about the age of thirteen she made a profession of religion and at fifteen years of age united with the Waverly Christian church. I had the pleasure of receiving and baptizing her into fellowship. From this time she lived a life which she had already begun from earliest girlhood—of love and cheerfulness. Her life was an unbroken ray of sunshine, which now shines in a more perfect day.

She was a graduate in music at the Woman's College in Richmond, where she won a host of admirers. Soon after her graduation she was taken to Wythville, Va., in search of health, thence to Loomis, N. Y., where she remained till June, 1913. Having failed to obtain improvement, she was then taken to Winyah Sanitorium, Asheville, N. C. Here, in spite of all that medical science could do, she continued to decline and breathed her last in the arms of her father.

"'Tired!' Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee, while 'tis called today;
Coward! Arise, go forth upon the day!

"'Lonely!' And what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own;
Work must be done in loneliness; work on!

"'Dark!' Well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith and not by sight;
Thy step will guided be and guided right.

"'Hard!' Well, and what of that?
Didst fancy life one long Summer holiday,
With lessons none to learn and naught but play?
Go, get thee to thy task; conquer or die!
It must be learned; learn it then, patiently.

"' No help!' Nay, 'tis not so!
Though human help be far, thy God is nigh,
Who hears the ravens, hears His children cry;
He's near thee; whereso'er thy footsteps roam,
And He will guide thee, light thee, help thee home."

H. E. ROUNTREE, Pastor.

Farthing

Miss Ariminta Farthing was born in James City County, Virginia, August 2, 1833, and died at St. Francis Hospital, in Newport News, Va., February 18, 1914, aged 80 years, six months and 16 days. She professed faith in Christ when she was a young girl and united with the Methodist Church. When the Christian Church was organized in Newport News she transferred her membership from the Methodist church. When about twenty-five years of age she was united in marriage to Mr. Oliver Richardson. To this union were born three children, all of whom preceded her in death. She leaves behind one sister, one half-brother, five grand children and six great grand children, besides other relatives and friends. After funeral services the body was taken to the old burying ground in James City County for burial.

W. D. HARWARD.

Williams

Walter T. Williams was born December 22, 1876, in Wake County, N. C., and died at St. Francis Hospital in Newport News, Va., February 20, 1914, aged 37 years, one month and 28 days. He had been unwell for some time, and ill for three weeks. He was operated on February 13, as the resort to prolong life, but little hope was entertained for his recovery. For fifteen years he had been in the employ of the Newport News Shipbuilding and Dry Dock Co., and for the past year had been foreman of the ship-fitters in the yard.

On June 11, 1902, he was united in marriage to Miss Ada Gwynne of Newport News, Va., and to them were born two children, Lola, eleven years old, and Bernard, nine years old. Besides these he leaves to mourn their loss, two aged parents, Mr. and Mrs. C. S. Williams, Wake Co., N. C., four sisters and four brothers. He was not a member of the church, and like many others, no doubt expected to attend to this at some time. Funeral services from the residence Sunday afternoon, February 22, and then the remains were buried in Greenlawn Cemetery. The Lord bless all the bereaved ones and especially verify His promise to bless the fatherless and the widow.

W. D. HARWARD.

Cox

Ralph Elmo Cox, the little son of Mr. and Mrs. S. Douglas Cox, was born August 6, 1912, and died February 16, 1914, aged one year, six months and ten days. The little one had been a great sufferer, and this somehow seemed to endear him to the parents, who did all they could to stay the afflicting hand. About one month ago they moved to Richmond, Va., hoping that the climate might be more favorable for the child. Before time to expect any great benefit from the change that dreaded disease, whooping cough, laid hold upon the already diseased body, and the battle for life was soon ended.

The parents and grieved and heartbroken, but they live in the consciousness that the little one is at rest, and they may now see a little beckoning hand over on the other side inviting them to a life of deeper devotion to Christ, who is the Way to the land of bliss. They have one precious boy left to them on earth. May the Lord enable them to train him aright, that he may be a comfort to them and an honor to himself. W. D. HARWARD.

Lichliter

Mabel M. Lichliter died February 28, 1914, aged 25 years, five months and 11 days, she having been born September 17, 1888. She was married about nine years ago to Robert Lichliter, who survives her with one little girl. She also leaves a father, three brothers, and four sisters. Deceased was a member of the Brethren church at Dry Run. In the absence of her pastor, the funeral services were conducted by the writer, March 2, at White Chapel Methodist church, and the remains interred in the grave yard near her late home at Cross Roads in Powell's Fort.

A. W. ANDES.

Heffington

Whereas, Almighty God, in His omnipotent power and all-wise judgment, has seen fit to remove from our midst our beloved brother, B. Heffington, therefore, having suffered a severe loss to our church and community, be it resolved:

First—That we extend our deepest sympathy to the members of Brother Heffington's family.

Second—That a copy of these resolutions be sent to Brother Heffington's family, and a second copy published in The Christian Sun. (Signed)

W. N. BRINKLEY,
A. S. HARGROVES,
PAUL S. BLANDFORD,
Committee.

Watson

Mrs. Lucy E. Watson died at her home two miles east of Sanfrod, February 16, 1914, after several months of sickness. She was Miss Lucy E. Gunter before her marriage to Mr. R. J. Watson, who died about two years ago. To this union were born six children, Messrs. John W. Robert L. and George W. Watson are living near the old homestead. The daughters are: Mrs. R. M. Brooks, of Jonesboro; Mrs. D. C. Thomas, of Aberdeen, and W. T. Buchanan of Sanford. Mrs. Watson leaves 29 grand children and many other relatives to mourn her death. With the exception of a few years in her early married life, she lived in the house. She was born 77 years ago. She joined Shallow Well Christian church in early life and lived a faithful follower of her Savior till death. She was a woman of excellent qualities and was much loved in her community.

Sister Watson was buried in Shallow Well cemetery, and a large concourse of people attended the funeral, which was conducted by Rev. J. B. Willis and the writer, who was her pastor twelve years. Sister Watson's loyalty and devotion to her family and church were beautiful and inspiring. She was a dear lover of her church paper, The Christian Sun. May the dear Lord comfort the bereaved family.

G. R. UNDERWOOD.

Manley

On February 13, 1914, Mrs. Mary Manley died at the home of her son-in-law, Mr. J. H. Pryors. She was 73 years and six months old. She was a true member of Happy Home Christian church, and was kind to all she met. She was laid to rest in Mt. Carmel cemetery to await her Lord's return.

W. D. WALL.

"HAPPY VOICES" No. 8 is now ready. It contains the sweetest songs in print. No trash, all solid—every piece a gem. 15 cents a copy; $1.50 a dozen, prepaid. 12 cents will get a copy for examination. *Don't ask for free copies. Sample leaflets free.*

J. L. MOORE,
Bethlehem, Ga.

Join the CHRISTIAN SUN PIANO CLUB

SEE ANNOUNCEMENT ON PAGE 16.

6 BIG FEATURES

OF THE

Christian Sun Piano Club

Here are a few of the attractive features which have made the Club the most popular and successful piano buyer's opportunity that has ever been offered. The plan was originated and perfected by the Advertising Manager of The Christian Sun and Ludden & Bates, one of the oldest, largest and most reliable piano houses in the country. Its central idea is to absolutely insure ***perfect*** and ***permanent*** satisfaction and delight to every subscriber who orders his piano or player-piano through the Club. Read these features, then write for a copy of the handsomely illustrated catalogue and special Club prices.

1. BIG SAVING IN PRICE

The Club offers ***you*** the greatest price concession ever made on high-grade Pianos and Player-Pianos. By uniting our orders in a Club of one hundred buyers, each gets the benefit of the big Factory discount. You are responsible only for your own purchase; we assume all responsibility for securing the ninety-nine other Club members.

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In providing easy terms of payment the Club has carefully avoided all the unpleasant and unfair features of the installment plan and has retained all of its conveniences. You get the full benefit of the spot cash price and pay only a legitimate rate of interest on the deferred payments; instead of having to pay the extortionate price commonly demanded of installment buyers.

3. PROTECTION TO YOUR FAMILY

The chief objection to the old installment plan of payment is that it works a hardship on the family in the event of the death of the bread-winner. We have absolutely avoided this by providing a splendid insurance feature which costs you nothing, yet protects your family against debt or loss of the instrument.

4. GUARANTEE OF INSTRUMENTS

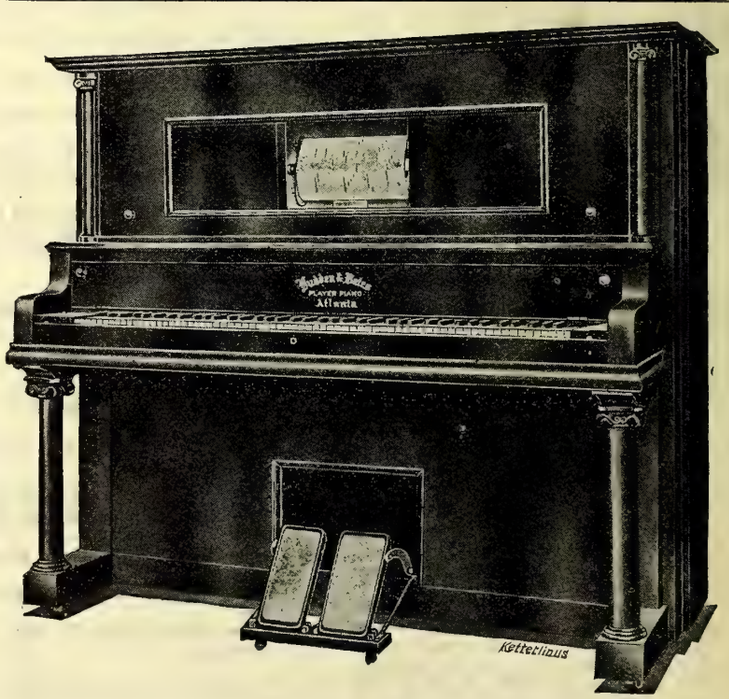
Most guarantees are of little value for the reason that the guarantor may die, move away or go out of business so that you are unable to find him when you need him. The Club provides a ***permanent*** guarantee against all imperfections of workmanship and materials, made by one of the oldest and strongest piano houses in America. If any defect ever develops you know exactly where to find the guarantor, and your interests will be ***perfectly*** protected.

5. EXCHANGE PRIVILEGES

The Club gives you the most perfect plan ever devised by which you can exchange your old Piano for a new Player-Piano, or a Grand Piano. You receive the full and ***actual*** value of your old instrument, applied on the net cash Club price of the new. The customary deception is thereby entirely avoided.

6. EXCHANGE OF MUSIC ROLLS

Do not make the serious mistake of purchasing your Player-Piano from a house which does not provide a full and free service by which you can exchange your old music rolls for the newer compositions. The Club affords a complete service at a nominal cost to cover postage and clerical expense. Club members say it is the finest service in existence.



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LUDDEN & BATES CHRISTIAN SUN PIANO CLUB DEPT. ATLANTA, GA.

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., MARCH 25, 1914 NO. 12

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Source of Liberty

In Louisiana, where Roman Catholicism has always had a strong following, because of French and Spanish blood and breeding, there is a fair sample of what would obtain everywhere if Catholicism were stronger. This is taken from a Louisiana paper of March 19: "The great need of Bibles and religious literature in Louisiana can scarcely be equalled in any section of the United States. One missionary in his monthly report for February says he found ninety-three homes with a copy of the Word of God." The last thing the Catholics would have the people do is to read the Word of God—the Bible which from the time it was compiled down to this good hour has been the greatest source of human liberty, justice, peace and brotherly love ever known among the children of men. When you rule the Bible out you drive from the home the hope of a country's liberty, and the *Magna Charta* of human rights. It, of all documents ever written, pledges equal rights to all and special privileges to none. We need often to be reminded of John 5:39: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

Particeps Criminis

With such words did the Romans designate a man, not who had actually committed a crime, but who had aided, or abetted, or passively allowed when he might have prevented it. So men are often guilty of crimes, not which they commit, but which they permit. I know a young man who will not swear. But he is a *particeps criminis*. He loves to be in company of those who swear. He laughs at the vile oaths and coarse jokes of the profane. He thinks cursing, on the part of others, is "funny," and so aids, encourages, and abets it. He lends it the attentive ear, and the responsive applause. Put it down that his influence for righteousness and truth is below par. Those who know him as a Christian think little of his Christianity. He is *particeps criminis* in taking the name of the Lord in vain. "Had I been there with my brave Franks they dared not have done it," cried a French general, springing up in church suddenly, while the preacher described the shame and the humiliation to which they put our Savior when they crucified Him. And yet all men everywhere who commit sin, engage in revelry, and pursue evil, help now to crucify our Lord. Not those back yonder, but the wicked ones of all time put Him to open shame when they know the right and wilfully pursue the wrong. Read, if you will, Heb. 6:6: "Seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

The Greatest Fire

When a youth strikes a match and lights his cigarette, let him bear in mind (if he has not been smoking too long and now has a mind too enfeebled to bear anything) that he is a party to the most wanton waste and ruthless ruin that youths of any age have ever engaged in. It is the accepted opinion that the fire which swept Baltimore into ashes in a day a few years ago had its origin in a lighted cigarette. It is known that a man, falling asleep with a lighted cigarette in his hand, started a flame which destroyed property, in Tampa, Fla., worth $800,000, and whose destruction rendered 1,000 people homeless and put 4,000 people out of employment. I found this sentence in a recent publication: "If we had all the wealth that has been burned up by the fires of our country caused by cigarettes, we would have money enough to endow all our great colleges in the country, and furnish free tuition for student for all time to come. Yes, we would have enough ready money to send a host of missionaries to foreign fields to evangelize the world within the next half decade." And one should bear in mind that the loss of property is the least sin for which the deadly cigarette must answer. Its graver transgression is that it carries youths by the thousands yearly to an untimely grave, and renders the thousands incompetent for the successful and winning race in life. One is justified in saying that the most wanton and wasting habit that ever befell the youth of any age or country is that of smoking the poisonous, nerve-wrecking, death-dealing cigarette. The youth who knows these things and yet persists reminds one of the man described by the wise one in Prov. 26:18: "As a mad man who casteth fire brands, arrows, and death."

"Attractive" Sermons

The easiest sort of preaching the minister does, that which requires least mental strain and spiritual anxiety, is that on the topics of the hour, sensational themes, passing event, current or local issues. The preacher must needs know the topics of the day, and the current of thought of his time; but these are for his use in presenting the more weighty matter of the gospel. And the gospel is not of today, or yesterday, or tomorrow; it is from all eternity, and is to be henceforth. We have the common disquietude and distractions all the week. On Sunday, in the service at the house of God, the world must learn of the abiding, satisfying, peace-giving, and eternal things, if it is to find rest and be saved. We found these words from *The British Weekly* which are of real worth and weight: "Preachers of the eternal gospel will advertise 'attractive' services, and deliver discourses which bristle with the topics of the hour. James Macdonell, the distinguished journalist, used to say about certain sermons that it was hard to have to listen to a leading article on Sunday after writing leading articles all the week. Multitudes of jaded souls betake themselves to church in the hope that they may escape from everyday cares and controversies, and find refuge in the God of peace. When will ministers understand that sermons about "the present crisis" carry no specific for the tempests and wounds of the heart? Some of us are old enough to remember a good many crises, and we can appreciate what Wordsworth wrote to his friend at a time of public excitement: 'After all, the affairs of the world will be carried on as heretofore—by the foolishness of man and the wisdom of God.'" Paul evidently had the same things in mind when he carefully enjoined his spiritual son, Timothy: "Preach the word; . . . exhort with all long suffering and doctrine." 2 Tim. 4:2.

Nothing to Live For

A trusted Bank employee in a good North Carolina town was found short in his accounts the other day to the extent of $75,000. This amount of the people's money the man had spent in speculation, mostly in "futures," and had lost. Being overtaken in his defalcation, he talked of committing suicide, declaring that "he had nothing now to live for." One wonders if looting a Bank and spending a fortune that did not belong to him was all that this man had, in years past, to live for? It might have been. The ambition of some lives is hard to account for, and the purpose that prompts is past finding out. "Nothing to live for"! That man has more to live for now than he ever had before in all his life. He has brought sorrow and grief and disappointment to his loved ones, and bitter shame to himself. Let him change his motive and his ambition in life. Let him fix his eye on honesty, integrity, virtue, truth, justice. Let him smite his breast in sorrow and agony and tears, and cry unto God, "O Lord, have mercy on me, a sinner." Let him repent of his folly, his madness, his wrongdoing, and show to the world that he, by the help of God, can be a man, even in bonds, or stripes, or chains. That man never did have as much to live for as he has now. Hard! Gone too far! Too late! Not so. It is hard, it is altogether too hard for human beings. But God is, and He is to be taken into account. There is a God in heaven who can save to the uttermost, and who can make life, even that life which has struck bottom, worth while. Nothing to live for! There is everything to live for that a man ever had in all the world. These past have been the wasted years. The ones to come, if the man means business, may be the only ones worth while. Ezekiel 33: 14, 15: "When I say unto the wicked, Thou shalt surely die: if he turn from his sin, and do that which is lawful and right . . . he shall not die. None of his sins that he hath committed shall be mentioned unto him."

EDITORIAL

THE TEST

The reason why people doubt Christ is because they have not tried Him. They have never been willing to trust Him, and find Him out.

There are many skeptics about the Bible. The reason is not far to seek. They have never been willing to believe in the Book as inspired. They have never taken it into their inner experience and put to the real test its claims and promises. The Bible is like any other book to them because they have never made any other use of it than that they make of other books.

There are people who regard Sunday just as they do other days. All days are alike to them. The first day of the week contains no more than the sixth. They have never trusted the day, never tested it, never believed in it as one to be observed differently from the others. Sacred things to be of worth, must be brought into the inner experience, and put to the test. One cannot see that things are sacred in any other way than this. One must make them a part one one's inner experience and be willing to try and to test.

That which is sacred must go home to the inner life and become a part of that inner self.

Now there are faithless people in the world. they are faithless because they have not been willing to try and to trust and to test. We are told that fish in the Mammoth cave are all blind. Eye-sockets are there, but eyesight has passed from them. They failed to use their eyes, had no need for them in the deep darkness, and they passed away from them. One ever more loses the power of that which we will not use.

One does not believe in the efficacy of prayer. One doubts if God answers prayer directly. Why? One has not put God to the test in the matter; one has not tried God to find out in his own experience whether God answers prayer. When one has tried and found out by experience one cannot doubt then.

I was much impressed recently with what Rev. A. C. Dixon, D. D., is quoted as saying in a sermon on Faith:

I know that God answers prayer. I had heard that wireless messages can be sent across the ocean. Now I know it, for a few days ago as I was sitting at table in the dining room of an ocean steamer, a porter came in with a telegram in his hand, and I confess that, as I broke open the envelope, I was filled with awe, if not a bit agitated—it was so marvelous! Here on the Atlantic Ocean, five hundred miles from Liverpool, somebody was talking with me across the waves. I opened the telegram and read something like this: "Welcome to our home in Liverpool." A dear friend whom I had not met till two years ago was kind enough to send that message five hundred miles to sea. It warmed my heart toward this island; it warmed my heart toward all Christian people; it warmed my heart toward God. As I sat there and read that telegram, for which Mr. Marconi was responsible, I said to myself, "My father in heaven has been sending me Marconigrams ever since I was born. He has beeu welcoming me into the home in the skies; he has been telling me things to come. And now man is doing something like it. I am certain that this message is from our Liverpool friends, for it is just like them to do it, and it has their name signed to it. And I God, for it is just like Him to do it. It is all very God, for it is just like him to do it. It is all very wonderful, but it is true, and fills me with praise and thanksgiving.

Several decades ago a learned professor delivered a course of lectures, in one of which he proved to his own satisfaction that the Atlantic Ocean could never be crossed by steam. Steam power had been discovered and applied on land, but he was confident it could never be applied to the ocean. Under the peculiar conditions of the heaving waves, the danger of storms, the rolling of the tide, and so forth, you could never apply steam to navigation across the Atlantic. The book in which that lecture was published was on the first steamer that crossed the Atlantic. The captain took it along as a sort of curiosity. The book did not have a very large sale, but there had been quite a run of steamers ever since, and the professor ceased to argue that steam could not be utilized on the ocean. Put God to the test by trusting Him to answer prayer, and when the answers comes you have an answer to all the infidel books ever written. Better still, you have a premonition of faith that the God who answered prayer will continue to do so.

REMOVING OBSTRUCTIONS

Our Government is going to blow up the steamship Monroe, which was rammed and sent to the bottom, by the Nantucket on January 30, off the Virginia Coast. "Uncle Sam will spend $2,000," reads a dispatch, "in destroying the Monroe. He is careful about removing obstructions that might prove a menace to ships at sea, and does not stop at expense, and is not satisfied till every vestige of a wreck, that is a menace to navigation, has been removed." This is well. Governments should ever and always seek to remove that which is a menace to life, limb and prosperity. And this is the very reason why the sanest and wises of our citizens are saying that the Government must move out the saloon. It is a menace to the navigation of immortal souls on the sea of time. It is a source of wreck, ruin and destruction to millions on their pilgrimage from time to eternity.

If a government can spend $2,000 to blow up and remove the half of a sunken ship, may it not spend many times that much in removing the greatest menace to society, namely, the saloon, that mortal man ever encountered on the high seas of time: One wonders.

TIME EXTENDED

We do not believe THE SUN has been given a fair chance before the people in its need of receiving a thousand new subscribers. There are some reasons for this. The Annual was late in being shipped out and many churches did not know just the number of subscribers they were allotted to secure.

Again there has been much severe weather and many pastors of country churches have not had a fair show so far.

On this account we are to extend the time to receiving the necessary number till April 30.

This will give every pastor and every church a fair opportunity to show what they care for their church paper, and whether they prefer it to remain at the present shape and size and be made better, or whether they are willing for the paper to go back to its former size.

Brethren, will not one and all take an interest in this movement, and help us secure the required number. What say the pastors? What say the churches?

HER GLORY IS HER SHAME

The Virginia anti-prohibitionists have sent out figures, we presume authentic, showing that the State's revenue from the liquor business last year was $528,900 besides $16,000 from dispensary license. (This does not include revenue to cities and counties, only to the State). The amount invested in distilleries and breweries in the State, it is claimed, is $3,700,000, with 2,900 employees. The total investment in the liquor business of the State is six million dollars, and the "loss to the State in revenue, by a prohibition enactment, would be $700,000."

We fancy the sending forth of these fine figures will prove a poor advertisement for the antis. Think of two-thousand nine hundred men and boys employed in a business that is morally degrading, and socially demoralizing! Think of more than three and a half millions of good money tied up in a business whose only promise is the ruining of human hopes, and the destruction of home, happiness and all that is dear, sweet and sacred. Think of a great State ever admitting that it needs revenue derived from blasted fortunes, wrecked lives, broken hearts, lost souls!

Virginia's glory in this particular at least is Virginia's shame. It will one day wonder that it submitted for even a year to such ruinous and wasteful policy.

SUFFICIENT REASONS

On being thanked for coming, on a recent Sunday afternoon, to speak at a Naval Y. M. C. A., Secretary Daniels promptly replied: "I have fifty thousand and four reasons for coming. I used to have four reasons for being interested in the Young Men's Christian Association—my own four youngsters at home—but on March 4 I suddenly discovered that I had 50,000 more. And I mean to help the Young Men's Christian Association all I can to look after all my boys." By the same token there are a hundred million reasons why every father should have interest in foreign missions. The members of his own household being brought into the fold, every father should desire and earnestly seek that the children even beyond the seasons should have a chance to hear of Christ and be saved.

A New York dispatch of March 18 reads: "An anonymous cash gift of $50,000 was today received by the Foreign Board of Foreign Missions of the Methodist Episcopal Church" (North). That is enough to cheer the heart of those who are working and praying for the evangelization of the heathen—the thought of living in a time when a man, without allowing his name, will send it to the Mission Board of his church fifty thousand dollars.

Brother Johnson, of *Charity and Children,* evidently wastes no love on Billy Sunday, who, he says, "is in New York abusing the preachers and being greased for his slang at better pay than the President of an insurance company receives. It is wonderful how full the world is of fools." But we notice that writers, in the best religious journals, who have seen and heard Billy Sunday, put him down as anything else than what Brother Johnson calls him. Fact is, some of the best and most conservative writers claim that the ex-baseball man is the most effectual and fetching evangelist of our time.

In the Christian Endeavor Society at Elon College last Sunday evening one of the young ladies said that "A Christian Endeavor properly conducted gives every member some work to do in turn. There are members to be secured which takes persistent work. The various committees have their work, and in all of this it is essential that each member work together. This is a lesson that is sadly needed everywhere—that of the spirit of fellowship and cooperation in Christian activity. But the most important work in which the Society trains is that of going out after our fellowmen and bringing them to God." The only hope of the Christian Endeavor is in this very thing, training young people who are Christians to go out after others and lead them to Christ.

The Raleigh *Evening Times* thusly: "Elon College might not have won the basketball championship, as was contended by some, but the sturdy youngsters from that institution went away from Wake Forest with a big lump of sugar melting in their mouths following

the baseball game Thursday. And this reminds us that Elon is compelled to seek many games with colleges out of the state in order to fill out a schedule of 18 games, whereas this condition would not obtain if two games were scheduled with the other colleges in the state." Which reminds us to say that our neighbor need not trouble about the youngsters and the lump of sugar. It was better than a pink tea when Elon walked away with that $75.00 prize in an oratorical combat at Greensboro last Friday night, when the University, Trinity, Davidson, Wake Forest and Guilford participated. We shall not weep our eyes away over the ball championship if our boys will bring off the trophies in intellectual contests.

The Roanoke (Alabama) *Ledger* of March 18: "Last Sunday at their home one mile south of town, where they have lived 31 years, Mr. and Mrs. S. N. Sledge celebrated informally their Golden Wedding anniversary. The occasion was the more auspicious by reason of its being also the 74th birthday anniversary of the "bride." Many of the relatives and friends of this most estimable couple were present to offer congratulations and good wishes." The editor of THE SUN has had the joy of being entertained in this Christian home and wishes to join his good wishes with hosts of others, that these dear ones may live to celebrate many other anniversaries. It is one of the most wholesome and devout and happy Christian homes we were ever in. "Uncle Shelly" is a man of God, who loves his church and his God as the dearest possessions of his life. May God bless this father and mother in Israel, and multiply their days that they may continue to be a blessing and a benediction to all who come in contact with them.

NOTES AND PERSONALS

—Will not the pastors make a united effort to increase THE SUN subscription list to the one thousand new ones necessary? The time is short. Several pastors have sent in nice lists the past week.

—Rev. George D. Eastes, of Third Church, Norfolk, is assisting Rev. J. W. Harrell, D. D., in a series of meetings in Portsmouth Christian Church. More than twenty-five conversions are already reported and there is much promise of a glorious revival.

—The Annual was sent out to subscribers, churches and pastors last week and week before—and we trust was received promptly. It is neatly printed, as is all work by The Southern Christian Publishing Company. The price is twenty cents the copy, postpaid.

—As is officially announced by President W. W. Staley elsewhere, the Southern Christian Convention is to meet with our Portsmouth, Va., Church, April 24, 1914. This is to be one of the most important sessions of years, and due preparation should be made on the part of delegates and those who are to attend.

—His hosts of good friends will hope with Brother P. T. Klapp that his little daughter, Ruth, who had to be carried to the hospital recently for an operation, will soon recover. She has been ill for quite a while, and the loved ones have been and are yet very anxious about her condition. Brother Klapp has been compelled to miss several of his appointments on account of this illness in his family.

—The Mexican rebels and constitutionalists are facing each other at and about Torreon, and it seems that a decisive battle is about to be fought. This Mexican "trouble" is assuming the aspect of a real war, and great is the pity. Brothers in arms flying at each other's throats in this 20th century present a picture horrible to look upon. When men shall learn the gospel better, they will quit this business of butchering each other.

—A delightful letter from Rev. Martyn Summerbell, D. D., March 20, relates memories of his visit to Elon College and the South, and brings from his arctic region (Lakemont, N. Y., snowbound and frozen without on March 20) a real breath of Spring. Some people can be merry and cheery and warm and cordial, weather or no weather, and the genial Doctor is one of that happy number. His visit and lectures at Elon recently were sources of great intellectual and spiritual uplift to the community.

—*Virginian-Pilot,* March 17: "Suffolk, Va., March 16.—Congressman E. E. Holland stated today that J. W. Roberts will be appointed postmaster at Windsor, Va. The appointment is very satisfactory to Windsor people. Mr. Roberts is a native of the county, the son of one of its former treasurers. He was educated at Elon College and the University of North Carolina and has taught school at various points. For one year Professor Roberts was with the Suffolk High School and has a number of friends here. He and his family have made their home in Windsor for the past four years."

—From the Raleigh *News and Observer* of March 21: "For many years," said President Harper, of Elon College, who was in the city yesterday, "Elon College, Trinity College and the State University have been holding their commencements the same week—the first week in June. To do its share towards relieving this congestion Elon has shortened its session one week and henceforth will hold its commencement the last week in May. There are many who want to attend all three commencements, as all three are in the same general locality." Dr. Harper said affairs at Elon College were moving along in fine style. "We have 384 students enrolled up to date," he said, "seventeen States being represented. This is the largest enrollment we have ever had. Our new catalogue will be out in a few days and it will show some changes which, it is believed, will be for the good of the institution. For one thing, it will show that the B. S. degree has been abolished, the A. B. degree to be given in both scientific and classical courses. A special course has been arranged for ministerial students and in this Hebrew and Bible take the place of Latin in the regular course. The domestic science department has grown to large proportions. The new laboratory in the Alumni building was opened recently and the young ladies with much celebration and jollification cooked the first meal in it yesterday. The Alumni and the Old Guard Association have launched a movement, the success of which seems assured, to raise $30,000 to pay for the gymnasium building just completed and opened. The momentum which this movement has very quickly gathered is really one of the most remarkable things in connection with Elon College affairs at this time."

PROGRAM FOR THE MINISTERIAL COUNCIL OF THE N. C. AND VA. CHRISTIAN CONFERENCE

Y. M. C. A. Hall, Elon College, N. C., Tuesday, April 7, 9:30 A. M.

Call to order and devotional exercises by Rev. J. W. Holt, President.

THEME: *The Church and Its Literature.*

I. The Bible:
   a. Its Place in the Home, by Rev. W. L. Wells.
   b. Its Place in Public Worship, by Dr. W. C. Wicker.
   c. Its Great Commission, by Dr. J. U. Newman.

II. The Church Paper:
   a. Its Purpose, by Rev. J. F. Morgan.
   b. Its Contribution to the Religious Life of the Home and Church, by Dr. A. B. Kendall.

III. Religious Books and Tracts:
   a. Their Place and Value, by Dr. J. O. Atkinson.
   b. How to Make Them Count for Most, by Rev. H. V. Knight.

IV. Business Session.

—Rev. J. W. Wellons is gladdened with every mail now, each bringing him orders for his little booklet, "Family Devotions." Four ministers carried 75 copies with them last Sunday to their appointments and then did not have enough to supply the demand. The price is 10 cents the copy, or $1.00 the dozen, postpaid.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

A. W. Andes	3
Rev. J. O. Atkinson	11
Rev. B. F. Black	1
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. L. I. Cox	30
Rev. W. G. Clements	4
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Friends	31
Rev. Jas. L. Foster	8
Rev. Stanley C. Harrell	6
Rev. J. W. Harrell	2
Rev. W. D. Harward	4
Rev. J. D. Holt	10
Rev. I. W. Johnson	13
Rev. L. I. Johnson	1
Rev. J. Lee Johnson	61
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	12
Rev. N. G. Newman	1
Rev. C. E. Newman	3
Rev. J. U. Newman	4
Rev. J. W. Patton	6
Rev. C. C. Peel	7
Rev. R. H. Peel	4
Rev. H. E. Rountree	9
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
H. S. Smith	1
Rev. W. W. Staley	3
Rev. T. W. Stroud	1
Rev. G. R. Underwood	3
Rev. W. L. Wells	9
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	19
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	390

THE YOUNG MAN IN HIS RIGHT MIND

A SERMON BY REV. C. H. ROWLAND, D. D., FRANKLIN, VA.

"Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind."—Luke 8:35.

THE young man which lacks the element of faith is not in his right place, and shows a serious defect. A man without God is a poor kind of a man anyway. Some think that religion is almost a funeral announcement, but the tombs are more familiar to those who know not the Lord than to any others. The Lord found this man among the tombs, and he was not in his right mind. We need to get it fixed in our minds that religion is not a funeral dirge, but the lack of it is an open door to the tombs.

This incident represents a man in uttermost distress. "There met him out of the city a certain man, which had devils a long time, and wore no clothes, neither abode in any house, but in the tombs." When this man came under the attention of the Lord, he renewed him, and the issue is thus stated: "Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind."

There were three tests which showed that the young man was in his right mind.

1. *He had left the tombs.*
2. *He was sitting at the feet of Jesus.*
3. *He was clothed.*

We cannot alter the standard by which Christ's work must be judged. Let us judge ourselves by these tests.

I. The Young Man Out of His Right Mind

There are not a few young men whose actions prove that their minds are wrong. Is the mind right when one injures himself knowingly? One of the first signs that a man has gone wrong, is self-abuse. The best in a young man has its beginning not in ancestral fortune, but in a righteous purpose. The heart is the soil of all noble deeds. "Keep thy heart with all diligence, for out of it are the issues of life." The triumph of living is a healthful, wholesome, uncontaminated life.

A healthy body is necessary for a young man to be at his very best. It is possible to accomplish a great deal, and be hampered with a diseased body. There are many going through this life burdened with physical infirmities for which they are not responsible, but not a few are paying the penalty for their own evil deeds. The cultivation of an abnormal appetite breeds disease. The abuse of the physical man in any way leads to wreck and ruin. The physical wreck is hopeless whether his troubles be inherited or acquired. The young man in the text cut and abused himself.

Those who abuse themselves soon become dangerous to others. The man among the tombs was dangerous to those passing that way. When the claims of the body are ignored, then society is endangered. He who does not respect himself, does not respect others. The young man is not the most dangerous when he is in the gutter, and a common thief, and behind prison bars; for then his influence is gone, and he is a wreck, and the world knows how to meet him. It is often true that he is at his worst when he appears to be at his best.

When is a young man dangerous to those passing by? When he plans to do deceptive work; when he desires to receive pay for service not rendered; when he disregards his financial obligations; when he endeavors to rise at the downfall of others; when he tries to get rich quick in a dishonest way. He often appears well, but his thoughts are vile, and he leads the innocent astray. He wrecks homes, and poisons society. A young man is dangerous when he professes to be a gentleman, and is not. He is dangerous because it is hard to defend yourself against him. Absolom was more dangerous to his father, David, at the gate kissing the hands of those who came, than when he was at the head of an army, for his father could then meet him with an army.

The young man not in his right mind will seek a bad dwelling place. The one mentioned in the text, who abused himself, and was dangerous to others, abode among the tombs. It is sad to think that some of our most promising young men have gone wrong in their minds, and are dwelling in cesspools of sin. We know that a man who abides among the tombs is not right, and neither is he right who visits saloons, and gambling dens, and places of vice.

It is a dark picture to look upon that man cutting himself, and raving upon the passers-by, and writhing among the tombs. But I am so glad that Jesus passed that way.

II. The Opportunity for the Young Man to Get in His Right Mind

"And when Jesus went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs." This would be a dark world indeed if no one was given an opportunity. The story of man began with a miserable failure, but God in His infinite love gave man a new chance. So many young men feel that they can dispense with religion for the time being. They think they may need it when they come to die, but not now. It is regarded as a sort of accident insurance. The result is many young men are irreligious.

One of the needs in every man's life is guidance. There is the need for light. A godless man is in the dark. He has lost his way. He has no sure guidance as to the present or the future, and duty is in the mist. The best remains silent and the things he most seeks stay undiscovered. The world fails to satisfy, for its most splendid avenues turn out to be blind alleys. Man needs Jesus for His ideal, His faultless example, His inspiring standard, His holy and ineffaceable light. Nan's need for guidance was met when the "Word was made flesh and dwelt among us."

Another need is for power to endure and conquer, to struggle and become. The man in sin has no power, for he is mastered by that which he ought to master. The Lord created man to be a ruler, but sin has dragged him from his high estate. The fish of the sea were given to man to be a blessing, but Jonah was mastered by one. Man's appetite, and pride, and ambition are great gifts from God, but man must master them. When man is mastered by his appetite and pride, and ambition, he will be carried to the depths, as was Jonah.

The most glorious opportunity comes when God and man strike hands in Jesus Christ. Then is wrought out that which lifts the fallen, cheers the faint, frees the fettered, and crowns the right. You need not think that the light of nature is sufficient. Have the fire-worshippers of India, cutting themselves until blood covers them—have they found the light of nature sufficient? Has the Cannibal found the light of nature sufficient? Is there one in all the world who can say that the light of nature is sufficient? I call upon all the superstitious, and all the tortured ones, to prove that the light of nature is not sufficient. The Lord Jesus Christ must pass, or those in the tombs will not have an opportunity of getting in their right mind.

Very few think they are lost. A bankrupt sinner is seldom found. Most of those among the tombs think they could pay about ninety-nine per cent.—they just come short a little, and they think the Almighty will make it up some way. Don't let the devil cheat you out of the opportunity of coming to Jesus and getting in your right mind.

III. The Young Man in His Right Mind

The young man who came to the Lord in such distress was cleansed of the devils, and was clothed and sat down at the feet of Jesus as a learner. Those who came and found him sitting at Jesus' feet said, "He is in his right mind." To touch the hem of His garment is to be healed; to sit at His feet is heaven; to be in His presence is benediction enough. Dr. Parker said of this man, "Now he is renewed in habit, civilized, part of a commonality; no longer a rude solitary man, but tesselated socially, related civically, and now part of organized society."

It costs something to get our young men in their right mind, for the one mentioned in the text cost two thousand swine. Those who came and looked upon the young man sitting at the feet of Jesus saw that he was in his right mind, but they preferred swine, and young men among the tombs. They desired the Lord to leave, as He was too expensive. Many a young man has been sold for much less than two thousand swine.

We would not have you make a false estimate of life, for life does not consist in anything external to man, in the highest sense. But we would not have you put into our words, that we meant a "man's life consists in poverty." Jesus did not say that poverty was conducive to spirituality. We know it is just as difficult to live a manly life in poverty, and often more so, than amid the abundance of things. Jesus regarded wealth as quite a subordinate thing, but men often put property before human life. It is sad that often in our courts of justice offences against persons are more leniently dealt with than offences against poverty.

There are two ways of reforming men, an external and an internal. The first deals with outward changes, and formulates laws, and settles moral and political questions. The second seeks, before anything else, to renovate the heart and will. The later was the plan of Jesus, and He remained steadfast to it, and this proved the Divinity of His mission. If He had chosen the first plan, and had clothed the man among the tombs without a change within, the poor fellow would have been without clothes and among the tombs again before He left Gadara.

Jesus taught that the way to a true life was for men to fix their thoughts upon Him. He claimed to be life, and He declared that His mission was to give life in abundance. He gave the man new life, and he left the tombs. It is

very important to leave the ways of sin, and seek better companionship. It is a blessed work to get a young man out of the tombs, and sitting at the feet of Jesus, clothed and in his right mind. The price may seem high, but the price paid for man's Salvation, was Blood.

It was not simply leaving the tombs, but his life needed to be strengthened, and we find him sitting at the feet of Jesus as a learner. This life can be strengthened in worship. And that means, not merely ceremonial acts on Sunday, but to cultivate the habit of response to all that is good and true and beautiful. Those at the feet, of Jesus as true worshippers, shall know the meaning of joy, they shall know the meaning of peace, they shall know the meaning of strength, and feel the fulness of that "life which is life indeed."

But, those clothed and sitting at the feet of Jesus in their right mind, are not to enjoy it alone. "Possession falls under the great law of distribution." To get we must give. The young man in his right mind wanted to follow Jesus, and simply enjoy his presence, but he hear Him say, "Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him."

We hear Paul saying, "I am debtor both to the Greeks, and to the Barbarians." He felt himself a debtor to the whole fallen world. The world prosecuted, stoned, reviled, and condemned him; yet that did not alter his position or cancel the debt. We so often say the world is debtor to the Church, but let us not forget that, according to Paul's way of thinking and to the mind of the Holy Spirit, the Church is debtor to the world.

It is our desire to tell every Christian when and how he became a debtor to those in sin. It was when the Lord found you among the tombs, and drove the evil spirits out of you and clothed you, and put you in your right mind. When you possess the unsearchable riches of Christ you feel that you are under obligation to others. The Christian feels his obligation to the world because of his obligation to God. I am so glad that the love of Christ constrains us.

Young men is it asking too much when I say to you, "Tell how great things the Lord has done for you?" How can we ever pay the debt? By carrying to them the Gospel which we have received. The Gospel has enriched us, and we are to take these riches to others. We can only pay our debt to God by enriching the world. We must make known the Gospel to others. We need to pray for others. Let us embrace all nations in our intercessions. We should be so careful that we will not misrepresent the Gospel with an inconsistent life. Let every Christian pity the poor world around us, and do all within our power to rob the tombs of those crying and cutting themselves.

May I appeal to you in the Name of my Lord, that those who have remained in sin, and have injured your own souls; that you will now come to the Lord, and let Him drive out the evil spirit, and give you a garment of righteousness, and make you every whit whole? The Word says, "That whosoever believeth in Him," Whosoever means everybody. It is said that there was a printer in New York who set and printed a Bible for himself and he changed the promises in the Bible so as to make them all personal. He set John 3:16, "For God so loved John Smith that He gave His only begotten Son that John Smith, believing in Him, should not perish, but have everlasting life." The invitation is to me. It is to you. Will you accept the invitation and come to Jesus?

RELIGIOUS NEWSPAPERS

If there were no other reason, the fact that great secular weeklies and other irresponsible publications are dumping dangerous teaching into our homes should be sufficient to stir intelligent Christian people on the subject of establishing and maintaining religious newspapers. For instance, *Collier's Weekly,* a paper that goes almost everywhere and one that is highly esteemed by many people, recently devoted a whole page to a discussion of the question, "How Old Is Man?" The writer, ignoring the facts of divine revelation, proceeded to show that man is descended from a lower order of animals existing in the prehistoric ages, and declares that "When fifty years ago Darwin published his 'Descent of Man,' there were many to doubt. Today not merely a missing link, but *all* the missing links have been filled in."

This is only a sample of the kind of stuff our people are welcoming into their homes, because it is so cheap and because it is highly illustrated and served in attractive style. The article referred to is printed in such ornate and attractice style and with such catchy illustrations as to get the eye of the child at a glance.

We do not hesitate to say that *Collier's Weekly* is not fit to be in the homes of Christian people, and we warn our readers to beware of it. Notwithstanding it has been posing as a reformer, there is nothing extant in the form of literature that is so much in need of reformation as this publication. It is only the more dangerous because of its pretense in the matter of exposing frauds.

Referring to the matter of religious newspapers, and the importance of their support, we reproduce the following which, though referring directly to Baptist publications, is no less applicable to all other religious periodicals:

"These later years, as we all know, have been hard on distinctly religious newspapers. Old papers which were thought to be thoroughly well established have disappeared. Many causes have contributed to this result.

"For some of these causes many church members are chiefly responsible. They have not subscribed for church papers as they ought. Some pastors have been extremely short-sighted in this respect. They ought to know that the general circulation of a good church paper in their congregations would greatly lighten their own labors, and would also greatly increase their efficiency. It would their people on all forms of deniminational work at home and abroad. The newspaper makes its weekly appeal for education, for missions, and for the general conduct of religious life. Every pastor can tell quickly when he is making his pastoral calls whether or not those on whom he is calling take a denominational newspaper. Those who do not are pitifully ignorant on all matters of denominational interest. Their children also are without knowledge or interest in the life and work of the denomination. In the case of such families the appeals of the pastor for benevolent objects are largely in vain. He is obliged to give information on matters of detail regarding which all intelligent Baptists are thoroughly well informed. It is not too much to say that the general circulation of a good religious paper is fully equal to the service of an assistant pastor. It is as much the duty of a Baptist pastor to see that his people take a good Baptist paper as it is his duty to preach the gospel, to administer baptism, or to observe the Lord's supper.

"The time is coming when some religious newspapers will be endowed. It is as much our duty to endow them as to endow academies, colleges and theological seminaries. Why should not men and women of wealth give their money for religious newspapers as well as for educational institutions? Are not religious newspapers educational institutions? Are not their weekly visits a genuine substitute for professors and professional schools? Why should not men of wealth put money into the hands of pastors to furnish a weekly religious newspaper to young men and women and others too poor, or too indifferent, to subscribe for the paper? How could the money be better invested for the kingdom of God? Is not a great religious newspaper a tremendous force for righteousness? Is it not a potent advocate for education, for missions, and for everything patriotic, educational and religious? It would be easy to point to men today in the Baptist ministry, men of commanding influence, who were converted to Baptist views by weekly visits to the home of their boyhood of a Baptist newspaper. It is simply impossible to estimate the value for good and for God of the visits of such a paper in a family of growing children. How can a few dollars be so wisely invested for the kingdom of God as in a good religious paper?"—*N. C. Christian Advocate.*

NOW AND THEN

All men have a desire to accomplish something. Man is ever hoping, and the future has a brightness for the rich and the poor; young and old. The man who hoards away money seldom reaches the limit of his desire. We measure life by the dollar and squander time as if it were ours. We paint tomorrow's picture and let today's go unframed. We carry today's task into the morrow and the two together make a burden too heavy for us. The neglected *now* makes the *never.* Today is the day of salvation. C. B. Riddle.

LET US UNDERSTAND

In his Journal John Wesley describes attending a service at the English Church in Aberdeen, and being made uncomfortable by the imperfect reading of the Scriptures by the officiating clergyman. "Listening with all attention," he records, "I understood but one single word, 'Balak' in the First Lesson, and one more, 'begat,' was all I could possibly distinguish in the second. Why is such a burlesque upon public worship offered?"

One does not need to go into an English Church of the twentieth century to suffer a disquietude of mind similar to that which vexed Mr. Wesley, nor does one need to look for such an example of inefficiency in a liturgical church. A very considerable number of ministers of all denominations read the Scriptures too rapidly, in too low a tone of voice and with too little regard for the sense of what they are repeating. A charm in the public services of the Christian Scientists, which may account in part for their attractiveness, is the manner in which the selections of Scripture are sonorously and solidly delivered to the people.

Nobody has a monopoly on simple, straightforward, open-mouthed, easily understood reading of the Bible. It is not necessary that men should attempt to pronounce the words of the Scriptures after the showy fashion of a professional elocutionist, but a good, clear, round-toned, level-voiced utterance of the finest English style ever produced can be acquired by any man who will industriously seek it.—*N. Y. Christian Advocate.*

Now is the time to take advantage of our offer of The Sun and "The History of Mexico," all for $2.00. You get the latest book out, one that sells for $1.25 net, for only 50 cents, if you act now. Your renewal and 50 cents will bring it while the offer holds good.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The artificial attempts to reproduce or substitute for nature. Sculpture sought to reproduce human form in marble, and moving pictures attempts the reproduction of human activity; but oleomargarin is a substitute for real butter. The progress of science has brought out many substitutes for natural products and many of them are so perfectly produced as not only to deceive men, but to answer the same purpose as nature's own products. This tendency to substitute the artificial for the natural, in the markets of the world, has created a tendency to the artificial in manners and morals. Artificial ostrich feathers lead to many artificial products which increase the profits of industrial and commercial enterprise. The very habits and customs of the working and trading world influence the thinking and living world.

People themselves finally drift into the artificial in behavior and character. The invention of the phonograph and victrola, the adding machine and dictograph, tend in the same direction. The typewriter even effects handwriting. A new invention may come in the way of an electric cradle to rock the baby, while a victrola sings it to sleep. Maids operated by electricity may hold the baby, talk to it, feed it, and swing it in the yard. The babe will live in a little artificial world to itself and be amused by moving pictures in which cats, dogs and children will sport over daisied meadows, beyond which glow the colors of the setting sun. Artificial food will supply its wants and the precious darling will not disturb the happy mother in her long nights of rest. But nature's own touches of maternal hands and love will be absent in the artificial home. The lullaby of a real mother, as she presses the babe to her breast, surpasses artificial care as much as stars surpass the electric lights along the streets. Her song comes up from the fountain of her heart and not from a cylinder of cold steel. Is it not possible to pass from a domestic world, warm with the love of human hearts, to an artificial domestic world expressed in terms of art? Pictures are great and fill a true place in human society; but the picture-show should not displace the fire-side and the family room. It is the best room in the world.

Even in church we are in danger of praising God through the organ and the cathedral window. See what we have built for the Lord! Listen to the diapason stops! Look at the fresco reflecting the colors that decorate the world! The anthem rolls up toward heaven and falls back in showers of glory upon the ear! Eloquence speaks in tones of music and illumines the holy day with holy words! Refinement graces the pew and artistic floods of sound fill the choir, and the pulpit utters periods that enrapture the ear! But is it all genuine worship of real hearts? Does not form often displace reality and style substitute for grace?

Where are the home and the church? Do not functions, clubs, societies, organizations, meetings, obscure these ancient and needed institutions? The heart-throbs of a real home and the memories that cluster around that sacred place almost make a church. The reverence, the spiritual emotions generated in the old church almost make heaven on earth. Kinship seems to have lost itself in chums, and associates, boon companions, customers and friends. It is sweet when these and artificial creations blend with real family life and spiritual worship and fraternal service.

No sane or thoughtful person would condemn the artificial world, with all its wonders crowning the achievements of man; but the land-scape painting should not obscure the land-scape itself. Domestic life, the church, the real life of the world, should not be shut out by the inventions, the scientific conveniences and wonders of the age. The nursery should not be too large for the heart; and the world should not be too great for the church.

W. W. STALEY.

ELON COLLEGE NOTES

Readers of these notes will rejoice in an honor of great distinction that Elon's representative at the Inter-Collegiate Peace Contest achieved on Friday evening last. Every College of first rank in the State was represented, and our representative got first honor. The fortunate gentleman was Mr. W. J. B. Truitt. This is a distinction of which we are pardonably proud.

Miss Clements' Expression Class will give its Spring recital on Thursday evening of this week. The class is not large, but the program is expected to be a good one.

There is great regret here that Dr. Child is not to visit the College this month and deliver his course of lectures on his recent travels abroad. He is recuperating at Atlantic City, New Jersey.

Mrs. M. A. Atkinson has returned from Raleigh, where some weeks since she went in quest of special treatment for nervous indigestion. She is very much improved.

Mr. J. R. McNally, the popular Southern representative of the Kimball Piano Co., has recovered from a recent attack of "grip" and is going the rounds of his extensive territory and numerous agencies again. Mr. McNally is treasurer of the Sunday school and chairman of its finance committee. Sunday school attendance and Dr. Atkinson's preaching along with pianos and boosting Elon as the best town in the world are Mr. McNally's prime specialties.

Dr. Lawrence has been sick the past week. He hopes to be at his post of duty again this week, whereat his pupils and colleagues in the faculty will rejoice.

Dr. and Mrs. Atkinson and little Oscar and Emma Williamson started Tuesday on a visit to Brother Willis J. Lee, who continues ill at his home near Driver. Every heart in Elon wishes Brother Lee a speedy recovery.

Last week this scribe spoke of building operations as having been suspended by the ground-hog weather. His attention has been called to the fact that Rev. L. I. Cox has just completed a four-room cottage and is erecting another to be used by students with families—great helps these to a larger Elon. Brother W. C. Michael has about finished his new brick-yard, and Mr. J. H. Oldham is shortly to erect a residence on his farm adjoining the town limits.

Easter bids fair to be as usual a gala season here. On Thursday evening the Freshmen and Sophomores are to debate the attitude of the United States toward the Phillipines. On Friday evening the High School representatives will declaim for the Faculty Declaimers' Medal. On Saturday evening the Psiphelian Society will give its annual entertainment, the chief feature of which is to be a debate on the relative salary of men and women for like work. Our friends are invited to enjoy these exercises with us.

Miss Ruth Klapp, youngest daughter of Rev. P. T. Klapp, has been seriously ill for some time. A careless playmate threw a stone at her one day, striking her in the breast. Cold developed, which turned into pneumonia, involving a displacement of the heart. An operation is needful for her relief. Brother Klapp's friends will deeply sympathize with him in this sorrow, and will wish his daughter a successful issue of the operation and a happy return to health.

Mr. C. B. Riddle, editor of the Sunday school and Christian Endeavor department of THE SUN, was operated on for mastoditis in Raleigh last Tuesday. The surgeon says he is doing well, but another and a major operation must be performed before the difficulty is removed. Mr. Riddle is one of the men fortunate enough to be working his way through College, and this misfortune is a serious blow to him. He is a promising young ministerial student, and the Brotherhood will remember him at the Throne.

"X."

THE SOUTHERN CHRISTIAN CONVENTION

The Convention will meet in Washington street Christian Church, Portsmouth, Virginia, Tuesday evening, April 28, 1914, in its Twentieth Regular Session.

Trains reaching Portsmouth from all points will enable delegates to arrive on afternoon trains in time to be at opening session; and it is very desirable for full attendance at the first session.

Even one hundred delegates have been chosen to represent the seven Conferences composing the Convention: the North Carolina and Virginia Conference, 18; W. N. C. Conference, 14; E. N. C. Conference, 20; E. Virginia Conference, 32; Ga. and Ala. Conference, 4; Alabama Conference, 4; Va. Valley Central Conference, 8. The delegation is composed of an equal number of ministers and laymen.

It is important for every delegate to attend. The Convention needs all the delegates can bring to it; and the Conferences need all their delegates can carry back to them.

Our Committee needs to know who intends to attend the Convention, and we will thank all delegates who will notify W. W. Staley, Suffolk, Va., that you purpose going.

A tentative program will soon appear in THE CHRISTIAN SUN, and all Boards and Committees are hereby urged to send information to help build up a good program.

The Committee has under consideration the "Harvard Plan" of entertainment, which means lodging and breakfast free, and dinner and supper served in the vestry of the church at a nominal cost to delegates and visitors, probably 25c. per meal. If any one objects to this plan, write the chairman of this committee.

W. W. STALEY, Chairman,
N. G. NEWMAN,
E. E. Holland,
Executive Committee.

Suffolk, Va., March 21, 1914.

MEMORIAL CHRISTIAN TEMPLE, NORFOLK

The Third Christian Church, Park Place, Norfolk, has just closed a splendid series of meetings with nearly fifty additions to the church membership.

The Portsmouth Christian church has begun a series of meetings and there have been a number of conversions already. Rev. George D. Eastes is assisting Dr. Harrell and the church.

The Memorial Christian Temple has started a large Men's Mission Study Class using "The Call of the World."

Many new Sunday school features are being added to the Lambert's Point church since its Superintendent and Pastor attended the State Sunday School Convention.

Rev. D. A. Keys is on the road to recovery and his churches are glad to have him back in the pulpit and work. He is a strong leader of the civic forces in South Norfolk.

March 30, Monday night, at the Temple, the

pastor and two delegates from each of our seven churches in and near Norfolk will meet to form a church federation to advance the whole work of the Christian church in this community together.

Mrs. D. P. Barrett, our missionary to Porto Rico, is very ill with pneumonia and erysipelas. They are planning to sail for Porto Rico April 18th from New York. We hope she will be fully recovered by that time. Every effort is being made through prayer, medical skill, and nursing for her restoration. She is at the Protestant Hospital and has a special nurse.

The Tidewater Sunday School Association will meet at the Temple Easter Sunday at three o'clock. WARREN H. DENISON.

Norfolk, March 17, 1914.

FAMILY DEVOTIONS

"Wellons' Family Devotions" has been from the press not two weeks. The second day after it came out, four brother ministers carried copies with them to their appointment, and returned Monday, having sold 74, and didn't have enough to meet all demands.

Now, brethren, if you will offer it to the people, it will sell itself.

It has first a morning consecration before rising. Then a form for family worship at the breakfast table. Two suitable forms are here used, or extemporaneous prayer can be used, closing with the Lord's Prayer.

For evening services, all reading a lesson from the Bible, and prayer led by some member of the family, are two suitable forms of prayer to be used by any member of the family, or an extemporaneous prayer, closing with the Lord's prayer, then music.

Then early impressions by the mother, and this is a beautiful section.

Then the parents teaching the children what they ought to know and then what they ought not to do. Consecration of children; what time it should commence, and many other important lessons.

Now, brother ministers, if you will come to my help, we will put the book into hundreds and thousands of families where family devotion will be established, and so much good will be done. This book is suited to all denominations alike. In less than a week I had two orders from two of the largest denominations in the State. This little book is sold so low that everybody can get a copy. If you have not seen a copy, send an order for one and see for yourself. Then let your orders come by the dozen, and you need not have any fear that they will fall on your hands. If so, return them to me.

Price, 10c a copy, or $1.00 per dozen, postpaid. Order from Rev. J. W. Wellons, Elon College, N. C.

I hope every reader of THE CHRISTIAN SUN and those who are not readers of THE SUN, and other denominations will get a copy of the little book. You will find it a fine visitor in your family. If it is not convenient for your preacher to get it, send a dime or the stamps and get one, or one dollar and get twelve, and that will give you two for yourself. J. W. W.

ELON MAN WINS PEACE PRIZE IN GREENSBORO

The Peace Society of North Carolina colleges is three years old at this writing, or rather, it has held three conventions, which in each instance were preceded by an oratorical contest by representatives from the various colloges of the state, which had been chosen from a local contest.

The first and second contests were held in Raleigh; the third was held in Greensboro at the State Normal and Industrial College on the evening of March 20. Elon had a representative in the first contest and in the third, not being represented in the second because only one candidate presented himself for the local contest and so was not eligible for the State contest.

The president of the North Carolin Peace Society is Dr. J. Y. Joyner and the recording secretary Mr. John D. Berry, both of them located at Raleigh. The corresponding se:re- College. Professor Blair has done more than anyone else to popularize the idea and to make it effective in the educational life of the State.

The local contest at Elon occurred on the evening of January 31. There were four contestants as follows:

Mr. H. S. Smith, Peace and the Prince of Peace.

Mr. W. L. Monroe, Universal Peace the Salvation of the Race.

Mr. Warren McCulloch, America and the Prince of Peace.

Mr. W. J. B. Truitt, The Need of a Reign of Peace.

The faculty committee who sat in judgment on these orations decided that Mr. William Jennings Bryan Truitt would make the best representative for Elon in the State Contest and presented him the medal locally given for the best oration on this occasion.

The State Contest was participated in by the leading colleges who were represented as follows:

Mr. J. M. Pritchard, Wake Forest College, The Highest Patriotism: International Peace.

Mr. J. M. Waters, Atlantic Christian College, The Day of Peace, a Nation's Glory.

Mr. Guy Hamilton, Trinity College, War, a Determining Force for Peace.

Mr. R. L. Lasley, University of North Carolina, Peace Through a Higher World Unity.

Mr. David E. Henley, Guilford College, Justice and Peace.

Mr. B. Frank Pim, Jr., Davidson College, The Battle Cry.

Mr. William Jennings Bryan Truitt, Elon College, The Need of a Reign of Peace.

The judges of the State Contest gave first honor to Elon's representative, which carried with it purse of $75 and the duty of representing this State in the contest for all the Southern States to be held shortly in Nashville, Tenn.

It is needless to say that the Elon student body is jubilant over this victory. It is more honorable for a college to excel in forensic eloquence than in athletic skill, since brain is worthier than brawn. It is very gratifying, however, that the Elon students take high rank in both lines of inter-collegiate activity.

W. A. HARPER.

CHRISTIAN CHURCH SCHOOL OF METHODS AND CHAUTAUQUA

Virginia Beach, July 20-26

Much emphasis is being placed upon Sunday school work in the School of Methods. We want it to be well worth the while of any Sunday school worker to be present, for we are to have a strong list of Sunday school specialists.

ELEMENTARY SPECIALIST

Miss Elizabeth Harris, the New York State Elementary Superintendent, will be one of the strong specialists on the program. Here is what Dr. Joseph Clark, "Timothy Stand-by," the New York State Sunday school Secretary, says about her:

"Miss Harris is a remarkable woman, and takes her place among the finest specialists of the land in Elementary work. Indeed I know of no one in the country for whom New York State would be willing to exchange her. She was trained first in the Ohio State Sunday school work, later took a full course at the Hartford School of Religious Pedagogy, from which she was graduated. She served a year in Newark, New Jersey, as a Sunday school visitor in connection with a large church. Then followed two years in a similar position in Cleveland, Ohio, church. She is now in her fourth year as State Elementary Superintendent for this State. She has my unqualified endorsement. She is magnificent on the platform, superb in conference, and all one could wish as a teacher."

See our fine list of Sunday school specialists: Miss Elizabeth Harris, Mr. Hermon Eldredge, Dr. W. C. Wicker, Mrs. Bullock, Prof. S. M. Smith, and others.

We are counting on you.

WARREN H. DENISON, President.

OUR S. S. AND C. E. WORK

We hear it rumored from many good authorities that our people have not the progressive spirit, and for this reason we do not grow as fast as other denominations. This statement is doubtless true and is worthy of our consideration. There is another rumor in the air, that in many sections the progressive spirit has been grasped and our people keeping pace with other religious bodies. May this be so, and continue to be, so long as the object is to save men and women from sin and Satan.

But upon these statements, we wish to emphasize a fact and call attention to an important thing. The denomination that grows rapidly is that denomination whose interest is in its Sunday schools and other organizations for its young people. Here is where we have lost, and also where we must gain, to measure up to our standard as a people and opportunity as a church. We need a great awakening on these lines, and it is coming. May we not have it soon? C. B. RIDDLE.

FAMILY DEVOTIONS

Father Wellons has performed a valuable service to our people in the production of his "Family Devotions," the little book whose price puts it into the ready reach of all.

He offers forms for morning and evening prayers, and also forms for grace at meals, which ought to be welcomed in many a home.

One reason for the frequent omission of family prayers and for the neglect of the blessing at mealtime is the bashfulness of the head of the household, who distrusts his ability to conduct the worship in a suitable manner. This distrust often comes from a long distant time. When the family was established the man was young, and his sense of his own deficiencies was keen. He may have been religious in spirit and may have continued in the practice of private prayer, but supplication in public seemed a task too great, even when the "public" was no more than the dear heart he had lately taken to his bosom. With every year that the home passed with prayer omitted the dread of initiating the practice increases, until thought of it has become a bugbear. This is the practical explanation of many of the prayerless homes that we meet, and the fact is not at all a symptom of godlessness.

Dr. Wellons' little book renders a correction in these matters simple and easy. The father of the family may use one or other of these simple forms, even if he be modest and retiring in disposition. And it will be easy for him also, after using the forms that are prepared, after a little to insert expressions of his own to meet special occasions, and so gradually to gain confidence in his ability to form his own petitions.

The little book should be of great benefit and our pastors should use their influence to see it employed where it promises to do good.

MARTYN SUMMERBELL.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR MARCH 29

Jesus the Great Teacher
Read Matt. 7:21-29.

In this quarter we have not followed a logical order of the lessons, and for that reason the review may be somewhat difficult. You will note that the reference given above, which is the reference by the international committee, does not bear directly upon the lessons covered. Review! Review !! Review!!! That is what we need to do in many things, especially when it comes to the great teachings of Jesus, for the more we read and learn of Him the more He reveals Himself to us.

If we can get the central thought and great lesson taught in each lesson of the quarter, we shall have accomplished no little. Let us look at

Lesson I

And see "Jesus and the Children," and consider its Golden Text: "Gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble." The Superintendent and teachers should ask themselves the question whether or not they have lived this command for the quarter, and then bring to the class

The Mission of the Seventy

Which is lesson two, and find out how many of the class have been on a mission for Christ during the quarter, and see how many really know in their hearts the real meaning of the lesson's practical truth—Christ rewards the willing worker.

The Good Samaritan

Is the topic of the third lesson and brings to us that simple, yet difficult command, "Thou shalt love thy neighbor as thyself." True love shows and reveals itself in service. Many of us need to learn to serve rather than to be served. Christ came to serve. Speaking of serving, we are led to the fourth lesson,

Serving Jesus

And to read Luke 9:58, which forms a part of reference, we find the blessed Christ telling the people how poor He is of the world's goods. The foxes have holes, and the birds of the heavens have nests, and the Son of Man hath not where to lay His head. Have you let the Christ lay his head upon your heart, and have you laid your sins upon Him?

The Unfriendly Neighbor

This is lesson five, and if we learn from it how to pray—not to say the words alone, but with the spirit, our lives will be made better, our homes happier, and our hearts gladder. "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." This is the Golden Text. Did you ever stop to think that while He commands us to knock, seek, and ask, He is doing the same. He is knocking, seeking and asking for admittance to your heart.

Darkness and Light

Forms the topic for the sixth lesson and teaches us Jesus' great power as a healer and His power over sin and Satan. He shows His relation to the Father by saying that he casteth out demons by the finger of God. Christ has power to free us from sin and Satan. Will you let Him?

Lesson VII

"Christ's Hatred of Shams" is a thorough demonstration of the great teaching power of the Master. He rebuked the Pharisees repeatedly and left a lesson for us all—that He hates form, fashion, and foolishness as a substitute for religion. Remember the Golden Text, "God is not mocked," etc.

Faith Destroying Fear

This is the lesson which came on Washington's Birthday and had in it that simple and most beautiful lesson of confessing Christ. Listen to its Golden Text: "Every one who shall confess me before men, him shall the Son of Man also confess before the angels of God." It is a good thing to have Christ as an indweller and to tell men about it.

Trusting

Was the big word of the ninth lesson, and showed us how Jesus rebuked the Pharisee for asking Him to make him a divider. Christ came to make us rich spiritually, but many of us have mistaken His mission and call upon God for temporal blessings when we need most a spiritual blessing.

The Watchman

We all have a high regard for the watchman, the man who protects us while we are asleep. But in this lesson, the tenth, we were shown a different kind of watchman than what we are accustomed to seeing. This was the man watching for the Son of God, and in this we do our own watching. Are we watching for His coming?

The Sabbath and Its Use

May be said to be the burden of the eleventh lesson, and if we shall learn from it the sacredness of the Sabbath day, its divine institution, and God-given blessings, it will mean untold good to us. Happy Sunday time, a day filled with hope and joy, a day for service to man and for God. Welcome it, live it holy, and use it for God and for good.

Things Here and There

We have studied eleven lessons, all good, and what makes them good is that the Great Teacher has been in them all. But in this lesson, the last of the quarter, Christ takes things here and there, things of small importance, and teaches great lessons from them. All good teachers follow this plan and method, and no wonder we have the words, *Jesus the Great Teacher,* for the review lesson.

CHRISTIAN ENDEAVOR TOPIC: MARCH 29

What Missions are Doing for the World—Acts 13:1-12.
(Foreign Mission Meeting)

Bible References.—Isa. 58:10; Acts 26:18; Matt. 5:14; Ps. 51:10; Rom. 12:2; Prov. 22.2; Rom. 12:11; Prov. 6:6.

Suggestion to the Leader

The week before the meeting appoint at least six members each to take a separate foreign field, and bring a report of the work done by the missionaries in these fields, and the numbers of workers there. Be sure to state in each report whether or not some native has been converted and has come to America for education. Ask some of the younger members to relate some good stories of the native helpers. Some time during the service have a chain of prayer for the missions and missionaries.

Material World

To reap great and lasting good there must be a small beginning. Missions were the small beginning that has caused commerce with the Fiji Islands, the building of railways and opening of water courses in South Africa and the opening up of trading centers in South America. Much wealth has been derived from these places, which is only an imitation of the real value of each source. Not only has the wealth of these countries been increased, but the diseases which were once rife in these have been checked. Yellow fever on the islands is not so prevalent as it once was, neither is Cholera in China and Africa. The health of these countries means much more than the wealth, for without the former it is impossible to obtain the latter.

Moral World

Any one who reads the newspapers knows that the moral conditions of China and Japan are appalling. Most every paper has some story of a poor foreign girl who has been a subject of the White Slave traffic, or some foreign boy who has been killed in a brawl or immoral act. We are thankful to say that Missions are getting down to the roots of these evils, and it is wonderful how they have decreased, especially the White Slave trade.

Spiritual World

It is impossible to estimate the value of the souls that have been saved through missions. To see the real work that has been done, the present generation of natives must needs pass away. The center of the mission work has been with the small children and the results are not visible, until they take their place as the men of their various countries. Men from almost every country have been converted and gone to America or England for an education so that they might go back to their people and tell to them the Wonderful Story. But there is yet a great work to do, and men, money and prayers must still be had.

Our Need as a Denomination

The Christian Church has not worked as yet to its opportunities to serve God through missions. We need a great awakening, and must have it in order to hold our place as a denomination and as a Church. May we not have this awakening in the good year 1914?

S S NOTES AND NEWS C E

Remember the Convention. Get ready for it.

What about that special offering now to help the work on?

Take advantage of the Spring weather and increase your attendance.

Does your school use our own literature? If not, why not? Who will advance some reasons?

Strive to make your school or society the best, and if you miss it you have only profited by the effort.

Who needs a copy of the Hand Book? We have a number of copies on hand and can supply you free of charge.

Don't forget to give the little folks something to do. They like to be recognized sometimes as well as grown persons.

What are the department secretaries going to do? We have heard very little from them. We hope they are too busy with duties to write.

Sometimes a minister gets a few knocks for preaching from notes or manuscript. It he is too lazy to study and uses manuscript for protection, he needs the knocks. But what about the good Sunday school teacher who glances over his lesson a few minutes on Sunday morning and stands before his class with an open book to shield his negligence?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.

Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.

Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.

Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.

Mrs. W. T. Walters, Winchester, Va., Treasurer.

Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

ENLISTING THE YOUNG PEOPLE

There is no more important factor nor valuable asset in our missionary work than our young people. Give us trained young people, interested in the work, and we will see an impetus all along the line.

Miss Brickhouse has an article in these columns that deserves the co-operation of all our people to make it effective. We want to organize more societies among our young people during the month of April, and by the time our Southern Convention meets, there will be a great increase of members and organizaitons among our young people. Have we faith? So be it unto you according to your faith.

TO THE TREASURERS OF THE CONFERENCE WOMEN'S BOARDS

It is very important that the Conference Treasurers make a prompt and full report to Mrs. Walters of the quarter ending March 31 in order that she can close her books for the Convention April 29. All reports should reach her by April 15.

MRS. C. H. ROWLAND,
Pres. S. C. C. Woman's Board.

WOMAN'S MISSIONARY CONVENTION

The time is short and we will need to be very busy from now until the Convention meets. Let us put forth a great effort to have a good representation. Our Conference Women's Board are members and should feel it incumbent upon them to attend, in order to get new ideas and inspiration to forward the work in our respective Conferences. It will mean much to the progress of our church when all our women are alive to and actively engaged in mission work. Let us hasten the day by informing ourselves and getting in touch with the work.

OUR YOUNG PEOPLE

Spring Campaign

We are asking that the month of April be made the time for a Spring Campaign for our Young People's Missionary Work. This means that we need the co-operation of all our people.

Once a crew of shipwrecked sailors sought to reach shore in a row-boat, but near the beach, the boat grounded on a sand bank. The fishermen of the village ran to their aid, and seizing the rope the sailors threw them, pulled with all their might. Though the men were sturdy and strong, their combined efforts were not sufficient to move the boat. Then their wives added their strength; but still the boat remained unmoved. At last the children took hold, and all pulled together. Their efforts were rewarded; the boat slid over the sand bar, and the sailors were saved. In many of our churches recently, there have been vigorous missionary campaigns among our men and women; in April, we want to ask "young hands to take hold of the rope." Then, with a hard pull, a long pull, and a pull all together, results greater than we have yet known can be accomplished.

During the Four Weeks of April, We Ask:

Our Glad Gleaners, Willing Workers, and Young People's Societies to canvass their churches and Sunday schools for more members.

Our C. E. Societies and young people's S. S. classes to adopt a missionary policy, including consideration of our own mission fields, regular contributions to missions, and, if possible, a course in mission study.

Our Women's Missionary Societies and Conference Boards, to give time, thought and energy in some definite, systematic way, to the enlistment and organization of our young people in this most important work of the church.

Our pastors, each and every one, to use their influence, not just passively, but actively, in the development of young people's missionary work, especially by selecting and encouraging leaders.

Our Conference Y. P. Superintendents to correspond with the churches of their conferences, and visit as many as possible with a view to organization.

Why?

Why have this campaign, you ask? Because the great need of the hour calls for the enlistment of the children and young people of our land. Because in our own denomination enough has never yet been done for our young people along missionary lines. We want to keep pace with present opportunities of progress and growth. Because if all our people unite at one time in one purpose, there is no telling how great will be the impetus to the upbuilding of God's kingdom.

Keynote to Success

Will all our membership interested in missions unite in prayer that this April campaign for Young People's Missions be given the power of God's blessing? And that it may mean for our children and young people an awakening to real, deep, lasting missionary enthusiasm?

MARGARET H. BRICKHOUSE,
Y. P. Supt. Christian Church.

THE WAY OF IT

BY MRS. J. J. LINCOLN

The Southern Christian Convention, session 1910, through its Sunday School Board, went on record for better graded Sunday schools.

About the same time, the editor of our Sunday school literature observed, "There is a growing desire on the part of schools to become better graded."

A few months later and sustaining this opinion, comes the report of the Sunday school committee, A. C. C., with these words: "If we are to keep abreast the times: if we would have our Sunday schools live and prosper, we must regard the present tendency toward the grading of schools and lesson material."

All of this, and much more that might be quoted, set some of our pepole to thinking and reading on this great question, and for two or three years the vision widened and broadened and deepened until the S. S. and C. E. General Convention, 1913, in harmony with the spirit of the suggested movement, not only recommended that "more effort be made to grade our Sunday schools acording to approved standards," but recognizing that the time had come for definite action, and believing that this work had its safest beginning and its surest footing with elementary scholars, gradually developing and spreading to other classes, went a step further and created a department of Elementary Grades, the only instruction and the only policy hinted at being "according to approved standards."

And so, in fulfillment of duty assigned, the work of better grading the Elementary Division of our Sunday schools has been initially presented by the secretary in charge to the Elementary Supts. of our various S. S. and C. E. Conventions, and in some cases has met with ready and earnest response. So much for a beginning.

THE SUPERINTENDENT'S SUPPLICATION

We are glad to pass on the following very practical suggestions concerning prayer.

If a man is not a Sunday school superintendent in the closet, he is not one at the desk.

No one can be a true Sunday school superintendent that does not realize the immense responsibility of his position. He is at the head of an institution by which the claims of religion are presented to scores of young people, and to many of them intimately. To be sure, this work belongs preeminently to the teacher; but the superintendent is the one who is to keep the teachers up to the mark. He is to set up their goals and hold them to the pursuit of those goals. If the school is aimless and disorganized; or if, though well organized, it lacks the one great aim, the salvation of souls, it will be very largely if not altogether his fault. Realization of this should send the superintendent often and earnestly to his knees. The eternal welfare of many boys and girls is in his hands.

More than that, the superintendent's personal character must be high. He must maintain himself flawless in the eyes of the community. His tact, his faith, his good cheer, must all be kept at a high level. He must not be trapped into a snarl or a sneer or an explosion of anger. A single exhibition of passion is likely to spoil the work of months, and ruin or greatly injure his influence. The superintendent, if any man, needs the constant presence of the Holy Spirit, to keep him humble, sweet, friendly, wise and strong. And the Holy Spirit enters a life only by the doorway of prayer.

Besides these reasons, the superintendent is urged to prayer by the many difficulties of his work. He will meet unreasonable teachers, complaining parents, shirking assistants. He will be assailed by unjust criticism and cruel misrepresentations. He will be tempted constantly to give up his post, deciding that it is not worth while. Children will be impudent, irreverent, disobedient. His associates will not fall in line with his plans. Those from whom he expected the most may fail him. The highest occupations are most liable to disappointment and hindrances, and no occupation is higher than the Sunday school superintendent's. To meet these difficulties he has imperative and constant need of prayer.—*C. H. Hubbell, in Methodist Protestant Herald.*

Mrs. Boyd R. Richards, Winchester, Va., sends this good and interesting note: "At a meeting of the teachers of the Winchester Sunday school March 1, it was decided to inaugurate the graded system for the Primary, Junior and Intermediate departments of the school, and to use as far as possible the literature provided by our own publishing house. The work is to begin with the beginning of the next quarter. Mrs. W. T. Birmingham was elected Superintendent of the Primary Department, Mr. Harry Seabringht of the Junior, and Miss Augusta Richards of the Intermediate. Mrs. Boyd R. Richards was elected correspondent for the Sunday school and Christian Endeavor page in the CHRISTIAN SUN."

CRADLE ROLL

Dear Cradle Roll Superintendents:

I suppose you have all seen pictures of that cartoon, "Let George do it." Well, Mrs. Foster felt she simply could not accept the Cradle Roll work for the General Convention. She told them the same thing when the Eastern Virginia Christian Convention met, and they wanted her there. They put me in as a sort of afterthought, and now, they have done it again! I am not going to ask you what you think of it. I am scared! But, since I am in it, and since YOU are in, let's all work together to make it a good thing, and so that we shall feel so proud of it, that everyone else in the Conventions will want a finger in the pie, too.

Talk about work! I take a back seat for no one, no, not even the minister when it comes to a question of what there is to be done in this great and glorious work. I want his help to do it, of course, but I don't know but what we will save him work in the long run, by saving the Babies for Christ instead of having our ministers of tomorrow trying to reclaim them from the devil when they grow to be men and women. Don't you agree with me?

Now, you want to know something of the amount of work to be done, don't you? Well, if my arithmetic is in good working order, this is about the way it stands. Conferences named in the Handbook, 5; Churches, 125; Cradle Rolls, 27. No. enrolled, 636. The Eastern N. C. Convention reported one Cradle Roll, but no enrollment was given. Besides these, three others have started this year, and are, I hope, going to do splendid work, one at Sunbury, N. C., one at Durham, N. C., and one at Centerville, near Waverly, Va., or an even thirty Cradle Rolls for 125 churches!!!

Yes, you do not need me to tell you there is work to be done. Work with a capital W. If there are 636 babies in thirty churches that are on our Sunday school rolls thru the Cradle Roll, or an average of nearly 24 churches? Are we to let them go along in the hope that "In some way or other, the Lord will provide" a way for them to come to the fold? I tell you, friends, we cannot afford to do this. God is able to do it. Yes, but God uses human means. And the means he has chosen for this are you, Brother Pastor, to stir up a sentiment for a Cradle Roll, you, Brother Superintendent, to secure someone who will do this work: you, the mothers in Israel, who ought not to be willing that any should perish; you the members of the churches and Sunday schools, from the biggest to the least, from the least to the greatest. Are you going to help bring the babes into the Kingdom, or are you going to stand by the wayside while the enemies comes and sows the tares, and reap for yourself the condemnation Christ pronounced on "whosoever shall offend one of these little ones"? God forbid.

But we must be up and doing. This is a call to battle. Who is on the Lord's side?

The fight is on, oh Christian soldier,
And face to face in stern array
With banner gleaming and colors streaming,
The right and wrong engage today.

Where do you stand? Are you helping forward the cause, or are you trying to "stand still and see the salvation of the Lord?" Well, you know, Moses told the children of Israel to do that once, but God said, "Bid my beople that they go FORWARD. Let us take that for our motto, and go forward in the strength of the Lord, and He will take care of the results.

Yours for the Master's Work,
MRS. F. BULLOCK,

Not broken wills, not crucified wills, but consecrated wills, does He seek to pour His will through. *Samuel Longfellow.*

SHE STAYED IN BED

Ingram, Texas.—"Ever since I became a woman," writes Mrs E. E. Evans, of this place, "I suffered from womanly troubles. Last fall, I got so bad, I had to stay in bed for nearly a week every month. Since I have taken Cardui, I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regaiu its normal state of health, in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it. Ad.

The devil tempted Eve to all sin when he tempted her to resist the will of God.—*Luther.*

DON'T TAKE CHANCES

About one piano purchaser out of four gets perfect and permanent satisfaction from the instrument he buys. If you knew the Piano business you would understand why this is the case, for most pianos now-a-days are made to sell and not to endure. The average piano looks good at first, and for a while sounds well, but after a few years it begins to show its poor workmanship and inferior materials by a thin or metallic tone.

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Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
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Read our offer on page fifteen.

ONE OF THE MANY MOTHER'S JOY HAS SAVED

Burlington, N. C., Nov. 19, 1913.
Goose Greese Company,
Greensboro, N. C.

Gentlemen:

I am writing this letter because I think it is due you and for the sake of Humanity. I am not a man that wants my name paraded in newspapers. Coming from Baltimore on a sleeper my little girl took a severe cold and cough. For three weeks the doctors came to see her three times a day. Instead of getting better she grew worse. On the night of which I am speaking the doctors left me some emergency medicine and told me if the cough did not stop give her this. We gave it to her but with no benefit whatever that we could see. We had used other croup salves and they did not seem to do much good. My wife advised me to get a jar of Mother's Joy. I did so, using a half jar on my child's throat and chest and in fifteen minutes she stopped coughing and did not cough another time during the night. Now I am not a believer in Patent Medicines, but I think that you have the best Croup and Pneumonia salve made.

Yours very truly,
COL. J. H. HOLT,
Adv. Burlington, N. C.

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Yours very truly,
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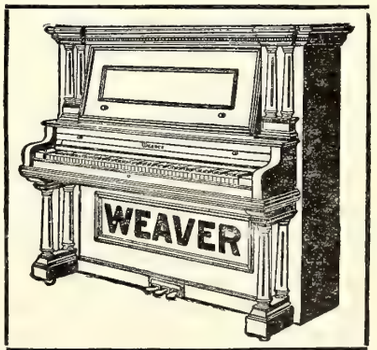

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

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Brought forward		$2,223.03
Children's Dues		
William Staley Cheatham.	$ .10	
Madeline Atkins	.05	
Norman Louis Daughtry	.10	
William Reuben Holt	.20	
Virginia Pearl Ayscue	.20	
Vester Mulholland	.10	
Lizzie Chandler	.15	
Worth Chandler	.15	
Minnie Chandler	.15	
Ovid Stephenson	.50	
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Monthly S. S. Offerings		
Smithwood	$ .40	
Rock Springs	1.00	
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Suffolk, Va.	25.00	
Ether	.55	
O'Kelley's Chapel	2.11	
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Tyler Bolling, work	$ 3.00	
Elon Graded School, interest on Endowment	39.00	42.00
Total receipts for the week		$ 87.06
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My Dear Children:—

You have delighted the heart and inspired the soul of Uncle Jim again this week. We have a page of bright, sunny letters that are full of interest and inspiration to every lover of the Orphanage. You have done so well that it is unnecessary for Uncle Jim to write much; he wishes that he could tell you how glad he is to enroll five new Cousins again this week; four of them from Durham, and Uncle Jim knows them well, and is sure they will make us faithful and useful members. We are glad also to reinstate two who have not written in a long, long time. But they promise to write more often this year, and we are going to endeavor to hold them to their promise.

I know all of our Cousins are interested in the Orphanage, and would like to be able to render some service in its behalf. So I am going to ask each Cousin to do a little personal work for us. And when I tell you it may bring several hundred dollars into our depleted treasury, I am sure you will be glad of the privilege of rendering the service. I want every Cousin who goes to Sunday school, and I am sure almost every one does, to go to yur superintendent and tell him that you are a member of the Band of Cousins and are very much interested in the Orphanage, and that the Orphanage is in very great need of funds just at this time to pay past bills and buy something for the little orphan children to eat and wear, and that you would like for your Sunday school to make an offering monthly for this purpose. Tell him that the Southern Christian Convention requests this of each school, and that your Conference has approved of this offering. Many of our schools are now contributing the Monthly Offering and find it helpful to the schools.

Now this would be a very pleasant and easy task for each of the Cousins. I am persuaded that it will mean hundreds of dollars for the Orphanage, and I know you will gladly help Uncle Jim out this much. He thanks you in advance.

Roxboro, N. C., March 14, 1914.
Dear Uncle Jim:

We stayed at grandma's until papa brought grandma home from the hospital, February 3rd, so we could see her. We were to come home that week, but I was taken sick and couldn't come until the next week.

I enclose my February dime which I earned myself. Papa pruned the grape vines February 4, and I carried the branches to the end of the row and piled them up nicely, so he paid me a new nickle. I picked up chips several times while grandma was away, and she gave me five cents for that. Grandma said not to scold if I brought trash with the chips, but I did not. I brought large pieces of bark for chips. Then Annie told me to pick up the other kind of chips. I soon came in with a few nice wood chips in my basket, and said, "There are not many white chips." I helped get eggs, too, at grandma's. One day I found one and laid it near the edge of the back porch, and it rolled off on the ground and broke.

Margaret West's mama wrote that Margaret had a box of soldiers for me, and when mama read it to me, I said, "Are they skin soldiers and can they walk, or will I have to make them walk?" I used to take a pencil and scribble on the envelopes before mama's letters were mailed. Now I can print my letters and mama lets me address some of the letters. I wrote to papa and grandma while grandma was at the hospital, and I said: "Papa will say, 'Pattie, look on the other side of the letter and see if he wrote my letter on that side.'"

Papa and I went fishing in February, too. We did not catch any fish, but I had five bites and he did not have any.

February 5 Willie and Uncle Ben brought Florence Uatricia to grandma's in an automobile and spent the day. She looked like Uncle Ben and was fat and pretty. Mary Beale must keep on writing and help drive the advertisements from our page. I wonder if Caleb Ralph Copeland is growing as fast as I am.

My letter is late, but we have been busy, as we have not had a cook but a few days since our return to Roxboro. Fondly,

William Staley Cheatham.

Thank you for your nice, interesting letter telling us all about your nice stay at grandma's, and how you earned your money. It is noble of you to send the first of your earnings to the Corner.

Franklin, Va., March 14, 1914.
Dear Uncle Jim:

Here comes a little Maryland boy that wants to join the Band of Cousins. I am not quite eight months old, but a great pet with brother and sisters. I am now at Grandpa Daughtry's near Franklin, Va., Aunt Myrtie's old home. We have had a nice snow this week four inches deep, but mama didn't let me see much of it. I am now sitting on Aunt Emily's lap, and love her a lot. If this letter escapes the waste basket I hope to be heard from again. Enclosed find ten cents for the Orphanage.

Norman Louis Daughtry.

Welcome to this fine boy from Maryland. We are glad to have you join us in our great work of caring for the church's orphans. Write again real soon, and have your other brother and sisters to join with you.

Houston, Va., March 12, 1914.
Dear Uncle Jim:

Please excuse me for not writing in February, but daddy and I have both been sick and mother did not get time to write for me. We went up to grandpa Thompson's Saturday before the first Sunday, and spent the night. I had a fine time. Always enjoy going to grandpa's so much. Enclosed you will find my dues for February and March. With much love for you all, I remain, Your nephew,

William Reuben Holt.

We are sorry to learn that you and "daddy" have been sick; but glad you are able to go again. I know you had a good time at grandpa Thompson's. Uncle Jim knows that is a good place to visit.

Henderson, N. C., March 1, 1914.

Since I sent my last letter we have been having bad weather most all the time, and I have been sick and had to stay in. I still have a bad cold. Hope you and all the Orphanage family are well, and all the Cousins too. I am glad to see so many new ones every week. I wish all the little boys and girls would join the Band of Cousins and help the little orphans with their mites. I enclose twenty cents my grandpa gave me to pay my dues this time. I think I am lucky to have money give me to pay my dues while I am too little to work.

With love and best wishes, I am

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The woman with tender skin dreads February and March because they are likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle.

Fortunately for her peace of mind the recent discovery of a new prescription, othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength othine should remove them.

Get an ounce from your druggist and banish the freckles. Money back if it fails.

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No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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J. O. JONES.
Traveling Passenger Agent,

Your devoted niece,
Virginia Pearl Ayscue.

Yes, we have been having an abundance of bad weather, but the warm Spring weather will soon come, and melt away all the snow, and drive out the colds; then we will sing with the birds.

Durham, N. C., March 13, 1914.
Dear Uncle Jim:

Here I come with my dime for the little orphans. I am going to try to write each month. This is my first letter. I have been thinking I would write you for some time. I will close with love and best wishes for you and all the Cousins. From your little nephew,
Vester Mulholland.

Thank you, Vester, we are so glad to welcome you to our Band. I know how faithful you are and we shall expect nice letters from you each month. Have your little sisters to write also.

MIGHT NOT BE ALIVE

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living today, if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came ever day, but he did me no good. Finally, he advised an operation, bgut I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, and builds strength. Try it. At your druggist's. Adv.

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No. 43 .....6:00 p. m.
FOR THE NORTH
No. 84 .....12:48 a. m.
No. 38 .....11:35 a. m.
No. 66 .....12:05 p. m.

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CHURCH NEWS

PAGE VALLEY LETTER

It is a great pleasure to me that we have such a nice church paper to read. It is a welcome visitor to our home each week. And ought to be in every home of the members of our church. The church members who profess to know Christ should read their church papers. We often become too careless and unconcerned about our religious life. We will read some trashy novel instead of our Bible, our Sunday school lesson or our church paper.

There is not anything worth while that will not cost some effort, and energy. We often become discouraged and think wrong thoughts, and do evil deeds. Which spirit is it that is leading us? Surely it is the evil one, and we are taught by Christ that we can't serve two masters. We will either love one or hate the other. There are many such Christians today who serve Satan during the week, and come to church on the Sabbath and pretend to serve Christ, and also others who claim to be Christians and only come to church once a month. Still others who seldome come at all. They are so indifferent they hardly ever think about going to church. They do not read their Bibles, or their church papers or anything good and uplifting. Why are so many people out of the church? And out in the world of Sin? One reason I think is just because so many of us who claim to be Christians are living such cold and indifferent lives before the world. What a dangerous life we are living and what a character we are leaving for someone to stumble and fall over. May we live a life of readiness so when He comes He may find us watching with our lamps trimmed and burning bright. If we neglect to live this life until death comes and summons us to go, it will be forever too late. Our doom will be sealed and we will hear the words, "Depart from me, I never knew you." How important then it is that we should be ready. If we then have any flowers to scatter may we scatter them on the pathway of some friend while living.

M. C. MARTIN.

SHADY GROVE

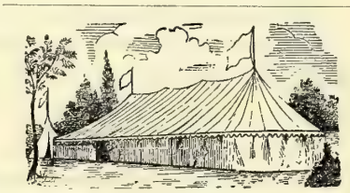
Winter has reigned in the Valley for several weeks. On February 13th snow began falling and continued until travel became difficult, in some places impossible until the snow was removed with shovels. Since then snow has fallen upon snow. There have been several bright days, but the sun has failed to drive away the winter king with his treasure of snow and ice. We have filled all of our appointments except on the third Sunday in February, but have not attempted any revival work for several weeks. Considering the weather, we have had fair congregations at most of our services.

We are reminded that with all our planning there is a higher Power that directs. "Man proposes, but God disposes." We plan to do His work, as we think: the weather, which He also controls, interferes with the plans. Did we make a mistake in our plans? Was the time not yet ripe for the work? Or, were we not yet prepared for the service? Perhaps He would have us "tarry at Jerusalem" for power. Of one thing we may be sure: Where He works there can be no failure. There is always fruit bearing from time gospel sowing. With the wheat there will also appear the tares. It was always so. When our Master worked, teaching or preaching or performing miracles, some believed on Him, and others went and told the Pharisees. And thus will it be with us. Some will receive the Word, and some will oppose and criticise; but if we are earnest and faithful the work will prosper in our hands.

What, then, is required of us? Preparation for the work. And by this I do not mean education in the ordinary sense of the term. Education is a "handmaid of religion," and a most serviceable one, but can never be the life of our religious experience. "The letter killeth, but the spirit giveth life." If we would bring others to a knowledge of the truth that makes free we must let that truth get full possession of our lives. We must believe and live what we preach. We can do this only by living in vital union with Him who is the way, the truth and the life.

I am glad to read the letters from the workers in the field. This exchange of ideas, plans and experiences is helpful to us all. I am glad we have such a medium of exchange as THE CHRISTIAN SUN. In view of the great opportunity of helpful thought exchange, I pray God that what I may be permitted to write may breathe of living experience, conquests, and achievements in the Masters name.

R. L. WILLIAMSON.



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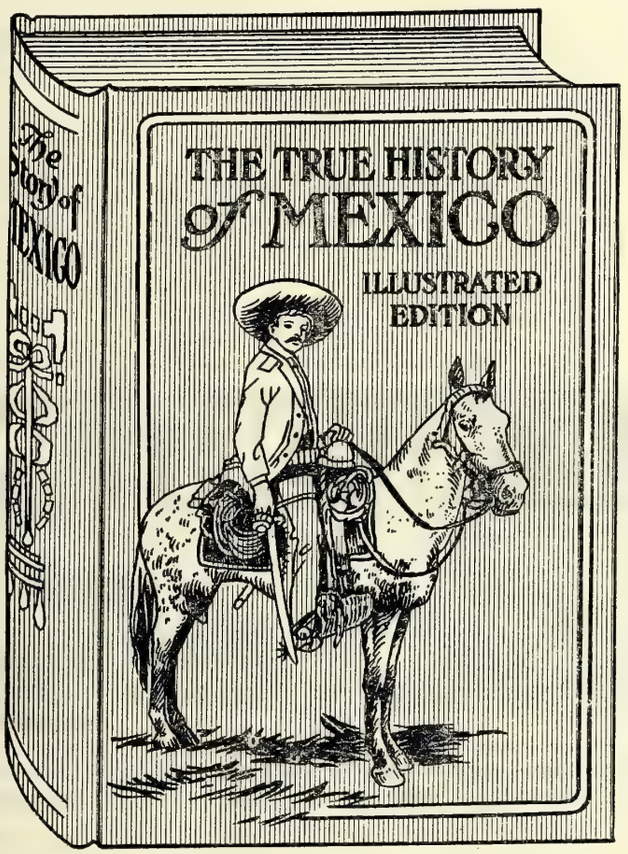

This illustration gives but a faint idea of the size and handsome appearance of the book itself, which is 7x9 inches, contains over 400 pages, with 64 full-page photographic engravings, numerous text illustrations and a map printed in colors, and is beautifully bound in decorated cloth, stamped in leaf and colors.

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ALL NATIONS are today watching unhappy Mexico, where bullets are more potent than ballots, and where the force of arms has replaced the consent of the people in maintaining a form of government. At the moment when universal attention is focused on the land of revolution and chaos, THE CHRISTIAN SUN has made special arrangements with the publishers of the latest and most readable book on the subject, THE TRUE HISTORY OF MEXICO, for the immediate distribution of this most remarkable book as explained below.

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It describes the state of rebellion and brigandage which has prostrated one of the most productive countries on the Western Hemisphere. It tells how railroads have been destroyed; how mail and telegraph facilitiese have been suspended; how mines have been shut down, cattle allowed to stray unbranded, crops permitted to die unharvested, and how civilization and peaceful pursuits have become impossible until order has been restored by a strong hand.

It tells of American citizens who have been subjected to plunder, confiscation of property, and wanton murder by both federalists and revolutionists, and shows why government is at a standstill, why chaos exists everywhere in the absence of any firm hand to give security and protection, either to the mass of Mexicans who are non-combatants, or to citizens of the United States and other countries, who in times of peace, and by invitation, invested their money and their future in Mexico.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

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Manning

Charlie Manning, the only son of the lamented John N. Manning, died February 5, 1914, at his home near Pace's Depot, Va. He was a member of the Presbyterian church. He leaves to mourn their loss, a wife, four children, and one sister, Mrs. Nannie Barksdale. He was fifty years old.

In the Spring of 1862 Rev. Solomon Apple and I married Rev. John N. Manning and Miss Hightower, and had preaching that Sunday morning at Shiloh Christian church near Barksdale, Va. The church has been abandoned. Rev. J. N. Manning was the leading spirit in writing up our Declaration of Principles and Form of Government.

W. S. LONG.

Lashley

Ora Lee, daughter of Edwin and Sarah Ellen Iseley, was born October 4, 1884. She was united in marriage to David H. Lashley September 7, 1903, and died March 6, 1914, aged 29 years, five months and two days.

Sister Lashley was a noble Christian woman. She was converted and joined the Christian church at Pleasant Hill about five years ago, where she remained a faithful member until the end. She was conscious of her approaching death and remarked to her sister-in-law, "I'll soon be gone. Don't you hear them singing?"

She leaves to mourn their loss a husband, seven children, two boys and five girls, a father, step-mother, six brothers and two sisters, together with a great host of friends.

Funeral services were held in Pleasant Hill church by this writer, and her remains quietly laid to rest in the nearby cemetery.

J. V. KNIGHT.

Powell

Captain Thomas Powell, son of Lee and Sarah Powell, Raleigh, N. C., died at his home, 213 N. Dawson street, February 14, 1914. Age forty-two years. He was for nineteen years yard conductor for the S. A. L. Capt. Powell was a member of the Raleigh Branch of the Brotherhood of Railroad Trainmen. He leaves three sisters, Mrs. Oscar Summers of Raleigh; Mrs. J. L. Collins, of Newbern, and Miss Fleda Powell, of Raleigh. Father, mother and two brothers are deceased. Funeral services were conducted by the writer from the home Sunday, February 15, and interment was in the city cemetery.

C. E. NEWMAN.

Macon

It pleased God, in His infinite wisdom, to remove from our midst Sister Hannah Macon, who departed this life December 16, 1913. She had been a faithful member of New Center Christian church for 38 years.

Be it resolved: First—that we bow in humble submission to the will of our Father, who doeth all things well. Second—That we as a church have lost a faithful and devoted member. Third—That we commend her Christian character to all, and strive to imitate her example, and to enter into that rest prepared for the finally faithful. Fourth—That we send a copy of these resolutions to the bereaved family, and a copy to The Christian Sun for publication, and a copy be spread on the minutes of our church.

C. D. LAWRENCE,
MRS. T. W. LAWRENCE,
MRS. I. F. CRAVEN,
Committee.

Coghill

Mrs. J. F. Coghill, Jr., (nee Miss Elsie Edwards, daughter of C. T. Edwards) was born in Vance County, N. C., November 28, 1883; died February 28, 1914, after about two weeks' illness of pneumonia. Aged 32 years, nine months. She leaves a father, mother, husband, one brother and five children.

When about thirteen years of age she professed faith in Christ and united with the church. December 23, 1903, she was married to J. F. Coghill, Jr., son of Brother Fuller Coghill.

I was her pastor for seven years, and always found her the same noble Christian woman. Funeral was conducted at Fuller's Christian Church, March 2nd, where she had for years held her membership, and the burial was in the new cemetery of the church.

C. E. NEWMAN.

Clymer

The following preamble and resolutions were adopted at the February quarterly Conference of the First Christian church, Greensboro:

Whereas, our heavenly Father, in his providence, has called to reward, Rena Maude Clymer, a member of this church and a daughter of Mr. and Mrs. L. M. Clymer, who have, with their children, labored so earnestly and unselfishly in this church since its organization;

And, Whereas, the life and character of the deceased was so beautiful in spirit, and we recognized in her youth the promise of so many Christian and womanly virtues and services to the church; now, be it resolved:

First—That we submit humbly to the will of Him who doeth all things well, recognizing in the death of our young sister the loss of a most attractive and loyal member of the church and Sunday school.

Second—That we extend to the bereaved family our heart-felt sympathy and commend them to the love of the great Head of the church, who gave and took away.

Third—That this memorial be spread upon our church records and copies sent to the family, and The Christian Sun for publication.

CHARLES A. HINES,
S. A. CAVENESS,
F. L. ATKINSON,
Committee.

MONEY OR YOUR LIFE

Some folks seem to value money more highly than their health from the way they sacrifice the latter for the former. If you ever experience the agony of Eczema, Tetter or some other tortuous skin malady you will appreciate what a little thing money really is compared with health. But remember, 50c worth of Tetterine will relieve the worst case of skin disease on record, quickly and parmanently. No use to spend more. 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga. Ad.

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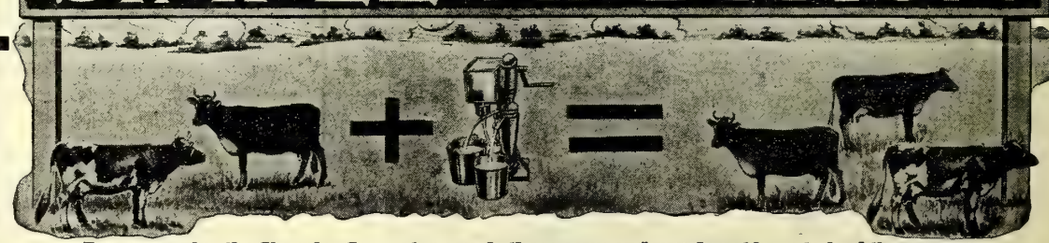

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Write for the Separator Catalog. It tells what others have done with the Sharples. We can tell you where to sell all the butter fat you can produce and at better prices than local markets pay for churned butter. We can also explain how to save 25 per cent more by raising calves on skimmed milk.

For large dairies (10 cows or more) we make the Sharples Mechanical Milker, a wonderful money maker and time saver.

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Dealers wanted in unoccupied towns

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., APRIL 1, 1914 NO. 13

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Your Friend's Bible

The church reads the Bible: the world reads the church. Your friend, unsaved, reads you much more closely than he reads his Bible. His idea of God, his conception of duty, his knowledge of divine events he picks up from the church members he comes in contact with. He may turn to his Bible now and then, but his real reading is of those who profess to live the Bible and be Christians. What sort of Bible belief and doctrine are you teaching your friend by your life and conduct? Paul had this fact in mind when he wrote, "Ye are our epistle . . . known and read of all men."—2 Cor. 3:2.

Linked Together

That we are living and walking in the footsteps of others is no indication of safety or security. Others may be in the same danger, and harbor the same prejudice, passion, or poison that we do. Three men climbing the Swiss Alps the other day were all killed. They had attained a height of 5,000 feet and, roped together for mutual safety, were ascending higher, when an avalanche struck one and so dragged all three to instant death. In union there is strength, but that may mean the strength of death as well as of life. Paul was divinely aware of this when he wrote, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" 2 Cor. 6:14.

Trained for the Best

An American who was in Paris at the time entertained at dinner the American baseball teams who were recently on a world tour. Rare old wines and the finest French brandy were served, only, however to be left untouched by the players, An ordinary player of ball, or an ordinary workman, may, if he means to remain ordinary, and fall below that, take alcohol if he will, but the man at the top, and who means to do his best, knows full well that nothing will prove his undoing like alcoholic beverages. This strenuous time of keen competition, and of doing one's best, is eliminating the possibilities of the saloon. We will yet come to see as David declared, "It is God that girdeth me with strength, and maketh my way perfect." Psa. 18:32.

Brotherhood Acres

Out in Michigan the churches are doing some worthy work along educational lines. For one thing, a church gets several of its members to give the proceeds of one acre each year to the education of some worthy young man or young woman of the congregation. In this way the church has one or more young persons in college every year. These acres, set aside for Christian education, are called "brotherhood acres." This reminds one of the good apostolic times when "All that believed were together, and had all things common." Acts 2:44.

The Light of Life

The papers tell us that during the bitter cold spell in New York recently, many of the electric signs and lights grew dim. It was thought the bulbs had burned out, or that the lights were fading. A man was sent to the top of one of the great hotels to replace the burnt-out bulbs, when lo! the bulbs were all right and the lights were burning, but pigeons, sparrows, seagulls and some other birds had crawled close to the light that they might get its meager heat, and live. And they did. There was enough warmth in the hundreds of lights to keep thousands of birds from freezing, and the birds had availed themselves of the opportunity. So every human heart, at one time or another, feels the need of light and warmth and love. And that Light sufficient to preserve, protect and keep alive who comes into it, streams forth in ever-sufficient flame from Him Who said, "I am the light of the world; he that followeth me shall have the light of life." John 8:12.

The Typical Building

What building in all our country typifies the American spirit? Dr. Newell Dwight Hillis says it is the insane asylum. This embodies, according to the noted divine, as no other structure, the spirit and the product of our time. Benevolence has erected it, but the nervous, reckless rush in our busy world fills and sustains it. The skyscraper is not our typical building, because it, with its bee-hive of industry and conscienceless activity, helps to produce and fill the asylum. Westminster Abbey is England's typical structure, and the cathedral tells the story of Italy. But, says Dr. Hillis, "Every time you double the population in this country, the feeble-minded children are multiplied by four and the insane by three." If these be facts, it is high time we were giving more heed to the words of Jesus in Luke 10:41, 42: "And Jesus said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

The Deadly Fifth

An Australian scientist, Dr. Frederick Fox, died recently from the effects of a snake-bite. He was a victim of that which he had claimed to cure. He had for years cured snake bites and claimed to have found a safe antidote for the virus of the most deadly snake. While experimenting with a krait, the deadliest of serpents, he was bitten five times. He smilingly inserted four punctures, not noticing that there were five incisions in his flesh by the serpent. The four healed up, but the fifth which had escaped notice, and so did not receive attention, proved fatal. It not infrequently happens in life that when we try to cure our moral ills by "resolutions" and by "reforming," one evil is gnawing its way secretly into the heart, and one evil is sufficient to undermine the whole structure. The only safe way in this world to be preserved from all evil is to take to heart the words of the inspired writer: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life." John 3:14, 15.

A Burden-Bearer

The Christian Herald of New York relates this incident: "For twenty years William Kahler, seventy years old, has been a beggar in San Francisco, eating food taken from ash cans and sleeping wherever he could find shelter. On the night of March 5, the sidewalk on which he had made his bed seemed so cold and uncomfortable that a patrolman arrested the old man and took him to the police station that he might have a comfortable mattress and blankets. In searching Kahler, it was found that what was supposed to be a hump on his back was uncommonly hard, and investigation revealed that it was not a deformity but a tin box which was packed with gold coin and paper money. Various false pockets in Kahler's clothes were emptied of additional money. When all was counted the total was found to be $33,000." Here is indeed a real burden-bearer, and one that enlists our contempt, as well as our pity. He loved his gold better than his God, self, or fellowman. His gold was his god. And he made every sacrifice that he might satiate the cravings of his god's morbid appetite. This man is not alone in his moods and disposition. There are thousands who, in greater or less degree, pile up their fortunes, a veritable hump on their backs, and go staggering to the grave beneath it rather than part with it for the good of fellowman or the glory of God. Our Savior came in contact with such a burden-bearer, a man bending beneath the weight of hoarded wealth, staggering under the killing cruelty of corrupting care, and said to the poor, metallic soul, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved, for he had great possessions." Mark 10:21, 22. That is the only man we have any account of in Scripture who came to Christ honestly seeking the way of life and went away sorrowful, and without finding it. He had made his riches his god, and went away from Him who loved him staggering beneath the weight of hoarded wealth that proved his ruin.

EDITORIAL

THE CONVENTION

On Tuesday, Wednesday, Thursday, Friday, April 28th, 29th, 30th, and May 1, 1914 the Southern Christian Convention is to be in regular biennial session at Portsmouth, Virginia. (A tentative program is presented elsewhere in this week's SUN.) This Convention is made up of representatives form seven Conferences and as a body owns and controls, through its duly elected agents, Elon College, THE CHRISTIAN SUN, and the Christian Orphanage, properties representing several hundred thousand dollars, and shapes the policy of our Domestic and Foreign Missions, as well as that of our Sunday-schools, and other church auxiliaries.

The work of this Convention is always important and from its biennial sessions of late years, at any rate, may be dated the beginning of some important church interest, enterprise, or institution.

This session is not likely to prove an exception And while it is never possible to predict with certainty the channel of practical results along which the energy and vigor of the Convention will follow, there is a feeling, deep seated and far reaching, that our missionary problem, particularly our foreign missionary problem, must have careful, earnest, and prayerful heed.

It is an open secret, acknowledged to our shame, that we have not taken the matter of foreign missions seriously. We have not even shown ourselves a missionary church. We have not been anxious, much less burdened, for the millions who are dying in pagan lands without Christ, without hope, without even the opportunity of having Christ or hearing about Him. No missionary cry has ever grieved our hearts, and no missionary appeal, either for men or money, has ever even troubled or awakened our lethargic souls.

The Christian churches of the Southern Christian Convention know almost nothing about Christian missions, and only manifest the slightest interest therein once a year, viz.: when our conference apportionments for missions are to be raised.

Here is a great sleeping giant, is this Convention of ours, in the matter of missions. Every whit of his strength is needed today, as it never has been needed, to help in bearing the burden of carrying and sending the gospel to those who wait in darkness, ignorance and sin. This giant's strength, because not exerted, goes to waste and becomes less potent day by day because not utilized.

The feeling is prevalent that the giant should be awakened. There are scores of churches amongst us that ought to be supporting each a missionary on the foreign field. Are they doing so? There are numbers of individuals who ought to be bearing all the expense of one or two missionaries on the foreign field. Are any doing so? And these churches, and these individuals, would be the happier and richer and better if they were doing this thing than they now are without doing it.

Our sons and our daughters, by the score, ought to be going to, or ought to be in training for the foreign field. Are any considerable number doing so, and are many hoping and praying that God will do this very thing amongst us?

There is a missionary debt upon us. There is a feeling that this ought to be wiped out. There is a feeling of shame and humiliation that it exists at all. It has been printed in THE SUN till many of its readers are sick of seeing it. This is well. For the feeling is extant that we will not get well till we take our medicine, get beneath this debt and wipe it out. Many are praying that it will be wiped out this year. The Convention soon to meet must say what we of the South are going to do about this debt. Shall we let it stand to our shame, or shall we, like true souls and brave, take our stand for its honorable discharge, and raise the slogan, "Forward."

The Southern Convention may, and will likely do, a great many things. But all things considered, it seems to us that it will have to give no litlte heed to missions, and that there never was such a time as now, for us to give our earnest heed to this most pressing and vital matter.

Between now and the Convention we need to ponder over our missionary needs, and the sad lack that has attended us all along. We may build colleges and endow them with infinite riches, print church papers and send them into every home, establish orphanages for every needy child in all the land, but unless we are missionary we can't grow, and unless we become missionary we can't prosper and don't deserve to. God cannot prosper a non-missionary people and keep His word.

If we want to strike a note whose music will ring out to ages yet to be, let us at our coming Convention strive to catch the missionary vision, and take such advanced steps in missions as will, in a measure, atone for our past sin of slothfulness and indifference to plain duty and exalted privilege. Let us seek for wisdom and light in this missionary matter, and see what we can do with our means, and our men and women, in helping evangelize the world.

If we shall, by God's help, make our Convention a real missionary Convention, take advanced steps for missions as we have not done heretofore, I believe with all my heart it will be the wisest and the very best thing that we have done in a decade.

WHEN MEN BECOME DEMONS

Rum is not the only thing that will run men mad. Slaughter, bloodshed, the smell of smoke and battle, grim war in very truth, will have that same effect. If one doubts it, let one read the account of the awful and heartless carnage that has been taking place in and about the town Torreon in Mexico the last few days. Seven assaults, we were told, were made upon one stronghold by the rebels, only to be repulsed with tremendous loss in killed and wounded, heaps and lines of dead bodies marking the places and paths where each renewed effort was made. "The rebels fought like demons," read the dispatch, "and men with flesh torn from face or limb cursed those who would carry them to the rear, or to hospitals, and men who were bleeding, staggering, emaciated, insisted on pressing to the front to swell the number of the dead in the lines of the attacking force."

General Villa was described as "being everywhere, begging, pleading, urging, cursing, commanding, pressing forward his lines" to be mowed down with merciless shot and shell. And those killed were not carried away for Christian burial, or decent interment, but were thrown into hurriedly dug trenches and covered up, even in sight of those who were wounded and dying, "lest decomposition should set in and pestilence ensue." That man Villa is a heartless and soulless murderer and seems to find his full joy in blood-letting.

War has not lost its cruelty; human carnage has not ceased in the world. The more is the pity. For that which makes demons of men is all bad; and that which sweeps men into eternity in pitiless thousands is an evil through and through. Beside the demon Rum put down the demon War as a curse and a scourge to humanity.

Durham had a destructive fire last week, with losses aggregating nearly a million dollars, and the destruction of some of the best business houses of the town; but Durham is one of the livest towns of this, or any other State, and so will not long remain in ashes.

Some of us are willing to remember Grover Cleveland as a great and worthy President, and a man capable of using words of weight and wisdom. He, too, was the son of a preacher and in the preacher's home learned the worth of the Bible, and so when President, he sent out the message to all of us: "I very much hope you will do something to invite more attention among the masses of our people to the study of the Bible."

Music of the best and sacred type, is not to be omitted from the extensive program of the Panama Exposition at San Francisco in 1915. The largest organ in America, if not in the world, has been ordered for the occasion. This instrument will be 77 feet high, 40 feet wide, and 20 feet deep. It will have 114 stops, and four manuals, and will cost $60,000. Even in the time of Job, whose writings some claim to be the oldest book of the Bible, the organ was in use and is referred to in Job 21:12: "They rejoice at the sound of the organ." And no instrument has been used so much in sacred service, and in praising God.

Congress is having the most strenuous and exciting time it has had for months over the question of the repeal of the law exempting American coast-wise vessels from tolls in passing through the Panama Canal. Speaker Clark and Leader Underwood have taken a stand firmly against the administration, and men of honest opinions are differing widely. Human judgments differ, and must of necessity do so, for all finite minds, however broad, are limited in capacity and in knowledge. There is One who knows all, and with Him, therefore, is neither variableness nor turning.

Some six or eight students of the University of this good State were arrested for gambling last Saturday, and besides being placed under bond for appearance at Court, were summarily dismissed from school. Let us hope that this will have a wholesome effect on the morals of the men at our University. For some time there has been talk that gambling was rampant there, and this is said to be the weeding out of it. There are more indications than one, however, that the moral and religious life at our University is not what could be wished. We are living in a progressive time, 'tis true, but we have the secret notion that if more of the genuine religion of Jesus Christ were taught, preached and practiced in our University there would be a toning up of moral conditions in that quarter.

We are living in a "progressive" time. It all keeps one's head in a whirl. We thought the political party in power at present "progressive" in the matter of legislation, and that we were on the go. But it seems not enough; and in not a few States they are holding "progressive" mass meetings. We are certainly on the move. Next week North Carolinians will meet, many hundred strong, in a "progressive" convention at Raleigh. The age is characterized

by progressives in politics, in religion, in agriculture, in education, in everything. We agree with the sentiment of the "rag-time" to the effect that "We don't know where we are going, but we are on our way." There is certainly a breaking up of the old, and one wonders where in the world the new is going to carry us. Farewell to the old land marks of thought, theology, and things in general.

Some of the religious papers, even, at long range, are calling Billy Sunday all sorts of names because his methods do not fit in with their notion of doing things. Here is a report, in a reliable New York paper, of what the people of Pittsburgh, Pa., think of him after an eight weeks' preaching service in their town: "A $16,000 tabernacle was erected there by co-operative church forces. Something like thirty or forty thousand dollars additional were expended in conducting the work. Thousands of men and women declared themselves determined to live a Christian life. On the last day of the campaign a free-will offering, made without any urging on the part of leaders and amounting, according to reports, to $35,000, was presented to the evangelist. All expenses had been met by the previous offerings, and a surplus of $5,000 left in the joint treasury of the various church organizations. The business element of the city considered the entire outlay the best investment ever made for Pittsburgh." Evidently the people of Pittsburgh do not think this man a fool or even immoral.

NOTES AND PERSONALS

—And now for the best Convention in all our history.

—There are many matters to receive attention, and are all important; but let's make it a distinctively missionary Convention.

—A dear good friend writes: "Enclosed find $3.00. Half of this is to renew my subscription; the other half for a new subscriber to help make the necessary 1,000." Thank you, beloved.

—President W. W. Staley, in submitting a tentative program for the Convention, invites criticism and suggestions, but trusts all such will be sent him at once, as the final program must be made up at an early date.

—The Southern Christian Convention, Portsmouth, Va., April 28, 29, 30, May 1, inclusive. All delegates, and as many alternates and friends as can do so, should make ready to attend.

—Several pastors and laymen have asked that the time for securing the necessary 1,000 new subscribers to THE SUN be extended to May 1. This we have done, and at a financial sacrifice. Now, beloved, the number can be secured by co-operative effort.

—Rev. J. W. Wellons, D. D., reports that the first edition, of 2,000 copies, of his "Family Devotions," is exhausted, and he is now busied bringing out an extra edition of 3,000. Many orders for the booklet are coming in and he is much elated over the demand for it.

—Oh! for a few laymen like Brother Neville of Chapel Hill. He just took a little time off, because of his interest in his church paper, and easily secured thirteen new paid up subscribers. Read his letter elsewhere on this page. What say the laymen as to Bro. Neville's proposition of their securing the remaining 600? If the laymen go after them they will certainly come.

—Mrs. C. H. Rowland has an important announcement in her department this week. The Woman's Missionary Convention to meet in connection with the Southern Convention at Portsmouth is an important meeting, and should be largely attended. Our women are awakening to the great missionary task and privilege before them. The program of the Convention is given with that of the Southern Convention by President Staley.

—This cheering line and devout wish, which should have heed, came from Rev. M. T. Morrill, D. D., Secretary of Foreign Missions: "Very encouraging reports of the foreign offering are coming to me, although the offerings are rather late in reaching our treasury. I wish that the readers of THE SUN could be enlisted to pray that the foreign offerings this year may exceed those of any year of our history." We can assure Dr. Morrill from personal knowledge that many SUN readers are already enlisted in the number of those who are devoutly praying for this very thing.

—From the Portsmouth correspondence in the Norfolk *Ledger-Dispatch* of Monday, March 23, we judge that Brother Eastes is not mincing matters along certain moral lines. We quote: "The 'Grizzly Bear,' 'Turkey Trot,' 'Bunny Hug and the 'Tango' were denounced by the Rev. George D. Eastes, of Norfolk, in a sermon at a meeting yesterday afternoon at the Washington street Christian church, where a revival has been in progress for the past two weeks. Mr. Eastes' subject was 'The Modern Dance, and the Chrsitian's Relation Thereto,' being the second in a series of discussions of popular amusements. Taking for his text the eighth verse of the fourth chapter of Philippians, Mr. Eastes declared that Christian people should put themselves against the modern dances, which are becoming a collossal factor in life, and which he maintained the Christian could not uphold and be true to the church of his choice, to his better self and to God. His denunciation was entirely diceted to the dance as it exists today, and he held that there was no harm in the old square dance of our fathers, so long as you could keep it square. The gradual lowering of moral standards has, he said, brought us to something far different. Mr. Eastes declared that there was not a religious denomination in America of any importance which did not denounce the dance as endangering moral and social purity, and as at present indulged in fundamentally immoral. Any amusement, he declared, which depends upon sex as its source of popularity, is wrong. Mr. Eastes preached last night on the subject of 'Excuses.' It was announced that there had been thirty-five decisions as a result of the revival services."

LAYMEN TO THE RESCUE

Dear Brother Atkinson:

I read in THE SUN nearly every week about some one sympathizing with you about our church paper, afraid of its being printed on the cheaper quality of paper, former smaller size, etc. If we do not want it to return to that, the thing to do is to get to work and get up the subscribers and not wait for our preachers to do all the work. Subscribers are what you want now, and not sympathy. We will sympathize afterwards, if we don't get the number of subscribers wanted. We should not depend on our preachers to get up the subscribers; we should help them. Our church work will prosper more if we will do more of the work ourselves. In the seven Conferences we have about twenty-one thousand members and about eighty or more ministers, and you have asked for about one-twentieth of this number as new subscribers. Won't you give us one month longer and see if the laymen can't help get up the balance, six hundred, by May 1, and let every pastor appoint two or more members in each church and let's get to work and get them up? We can do it if we will try. I got up thirteen this week, and never lost very much time. If we will just speak kindly to them about our church paper and tell them the paper needs our support and subscription, most of them will take it. The SUN office must have a new wheel in the office with one thousand new spokes in it. The ministers have made four hundred of them, and let the laymen help make the other six hundred, and let you put that wheel to work, and no one knows what it will accomplish in the future for our denomination.

Find enclosed thirteen subscribers with the cash for each, for THE SUN.

Yours truly,
E. W. NEVILLE.

Chapel Hill, N. C.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	3
Rev. J. O. Atkinson	11
Rev. B. F. Black	1
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. L. I. Cox	30
Rev. W. G. Clements	4
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Friends	48
Rev. Jas. L. Foster	13
Rev. Stanley C. Harrell	11
Rev. J. W. Harrell	2
Rev. W. D. Harward	4
Rev. J. W. Holt	10
Rev. L. I. Johnson	1
Rev. I. W. Johnson	14
Rev. J. Lee Johnson	61
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	12
Rev. N. G. Newman	1
Rev. C. E. Newman	3
Rev. J. U. Newman	4
Rev. J. W. Patton	6
Rev. C. C. Peel	7
Rev. R. H. Peel	4
Rev. H. E. Rountree	9
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	3
Rev. T. W. Stroud	1
Rev. G. R. Underwood	3
Rev. W. L. Wells	9
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	19
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	418

BUILDING ON THE ROCK OF AGES

A SERMON BY REV. N. G. NEWMAN, D. D., DEFIANCE, OHIO

TEXT: "I will build my Church."—Matt. 16:18.

GREAT buildings are universally admired. They are the goal of travelers, the pride of nations, and constitute no inconsiderable part of history. We unconsciously associate Egypt with the pyramids, Athens with the Parthenon, London with Westminster Abbey, and Rome with St. Peter's. These represent great skill, labor, and money. St. Peter's was more than a century in building. The great pyramid of Gizeh cost the labor of 100,000 men for thirty years. The tomb of Taj Mahal in India required 20,000 men for twenty years and $50,000,000. The student traveler stands equally entranced amid the ruins of antiquity and the architectural triumphs of his own day. But all these we consign to the dust, and turn this morning to a "building which hath foundations whose builder and maker is God"—the Rock-built Church of Christ.

I. THE FOUNDATION

Of this the ancient prophet speaks, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." To which Paul adds, "For other foundation can no man lay than is laid, which is Jesus Christ.' A foundation must have three qualities.

1. It Must Be Broad.

Breadth is essential. A foundation too narrow jeapordizes everything you put on it. The foundation laid in Zion is a "precious corner stone." The corner stones had to be of great width because they bore the chief weight of the building. Those in Solomon's temple were thirty-eight feet broad, and weighed more than a hundred tons. But these were only the coarse building stone. Not so with our foundation of precious stone, as perfect as the tiniest jewel and broad as the mother rock of the solid hills. The systems of religion and philosophy presented in the past have had much good, but were all too narrow. They have been limited to class or race. Christ is the one universal being whose love embraces the entire race of men, and the foundation of whose church is broad enough for the ends of the earth to gather upon and stand as one.

2. It Must Be Solid.

The best foundation for building is stone. But Zion's foundation is a "tried stone," that is, a stone which has stood the chemist's tests of fire and acids, and is therefore known in commerce as a gem or jewel. Yes, surely so. Tried by Pharisees and rulers, tried by Judas, tried by the Jewish Sanhedrin, by Herod and Pontius Pilate; yet with the universal verdict, "I find no fault in this man."

3. It Must Be Permanent.

I have said that a precious stone defied the power of fire and acids. It is therefore enduring. "I lay in Zion . . . a sure foundation." "The foundation of God," says the apostle, "standeth sure." The chemist seeks the permanent element in matter. The philosopher seeks the permanent principle of truth, but like the chemist he seeks rest and finds none. The religionist seeks fundamentals and rests himself upon a creed, only to find it rent asunder, like the ancient wine skins so soon as the new wine of God's truth has entered. There is but one sure foundation,—Jesus Christ, the eternal and immortal, without beginning of time or end of days, having conquered death and the grave.

II. THE DESIGN

The design of a building is of equal importance with the foundation, and sometimes represents great labor and cost. Speaking of Christ as the pattern of his church, the apostle says, "In whom all the building fitly framed together groweth into an holy temple in the Lord." In the modern sky scraper the steel frame is first constructed, every line, arch, and angle appearing in this skeleton. The stone is then fitted into the frame. "In whom"—Christ the pattern to which the material composing the church must be fitted. Two defects in designs are common, lack of strength and lack of beauty.

The Church has a design—

1. Perfect in Strength

A weak design may cause the collapse of a great building. "All power in heaven and in earth," says Christ, "is committed unto me." "In whom dwelt all the fulness of the Godhead bodily." With the burden of mortality upon him he bore in his own body the weight of the world's sin. With the body laid aside and clothed in the power of an endless life, shall he not much more bear the weight of his blood-cleansed church until the last living stone is fitly framed together and the glorious temple complete in him?

2. Perfect in Beauty

Many otherwise magnificent buildings are hideously ugly, as the Pension Building at Washington. They become the jest of travelers and a thorn to the pride of citizens. The design failed in beauty. Not so with the model of the great divine Architect, the Man of Galilee,—"the brightness of his Father's glory and the express image of his person," "without spot or blemish," "the fairest among ten thousand and the one altogether lovely."

III. THE MATERIAL

With a perfect foundation and a perfect design, what kind of material is demanded for the building? Listen to the apostles addressing the church: "Ye also as lively stones are built up a spiritual house." "Know ye not that ye are the temple of God?" Turning to 1 Peter 2:9, you find the most perfect description of the material of Christ's church to be fund in the Bible: "Ye are an elect race, a royal priesthood, an holy nation, a people for God's own possession."

"An elect race"—a people descended from a common ancestor. "One is your father, even God." Not only is the church a race, but an elect race. "I have chosen you"—called out from the world.

"A royal priesthood"—a people who have access to God by no arbitrary decree, but because of their relationship to the King—because of what they are, and whose mission it is to carry men to God.

"An holy nation"—a people united under one government. Christ is head over all things to the church. Let Christendom multiply her creeds and divisions a hundredfold, yet the Church remains essentially one. The Church is a holy nation. Can this be true? Yes, the Church is an holy institution, with a holy foundation, a holy design, and can be built only with holy material. Such is the real Church, the invisible Church, and such will be the visible Church. Christ in the human heart is the hope of glory. So in His Church. The process is on and the work begun by Christ will be continued until we all come into "the knowledge of the Son of God, unto a perfect man, unto the measure of the statue of the fulness of Christ."

"A people for God's own possession"—men whose wills and affections have been yielded to Him. "And ye are not your own, for ye have been bought with a price." "Christ also loved the church and gave Himself for it—that he might present it to himself." Love covets the possession of its object. The picture of Edenic days when God walked and talked with man is the divine ideal. Heaven craves the communion and fellowship of mortals, and to this end have the counsels of heaven been directed. For this end exists the blood-bought and rock-built church. To this end the prophets spoke, the poets sang, the law thundered from Sinai, the divine hand moved in all history, Christ came, and the Holy Spirit works.

CHRISTIAN CHURCH SCHOOL OF METHODS AND CHAUTAUQUA

Virginia Beach, July 20-26.

One of the practical and important themes that will be presented each day of the Chautauqua is that of the Bible. There will be a strong address daily on the Bible related to some phase of living. The opening Bible address will be on "The Bible: its Extension and World Power," by *Rev. A. B. Kendall, D. D., Burlington, N. C.* Dr. Kendall is well known throughout our brotherhood and is one of our successful pastors, strong preachers, an earnest student. The three men who will speak on these Bible themes are Drs. A. B. Kendall, M. T. Morrill, J. U. Newman. Some are already talking about rooms, tents, etc. Write the General Secretary, Prof. S. M. Smith, or the chairman of the Entertainment committee Rev. L. F. Johnson, D. D., about such matters.

Missions is the greatest theme of the hour What subject is so engaging the attention of men and women to-day as missions? What theme is drawing the largest conventions? There is but one answer, missions. What is the keynote of every religious convention in the land? Echo answers, missions. What theme has the newest, freshest, most interesting literature of the day? We must reply, missions. What theme is to be presented thoroughly at our Seaside Chautauqua and Methods School? One of them is missions. Who will have charge of that subject? Several experts.

Mrs C. H. Rowland, Franklin, Va.
President of the Women's Mission Board of the Southern Christian Convention will have one hour with the work of the women in missions giving an address and conducting a conference.

Mrs. W. H. Denison, Norfolk, Va.
Treasurer of the Women's Home Mission Board of the American Christian Convention will conduct another hour of women's work with address and conference.

Rev. M. T. Morrill, D. D., Foreign Mission Secretary,
will conduct a round table conference on missions, and will give two addresses on missions. A number of other addresses will bear indirectly upon this vital theme. Come and hear this important theme discussed.

WARREN H. DENISON, *President,*
S. M. SMITH, Gen'l Secretary.
Norfolk, Va.

SPIRITUAL WASTE AND SOUL FAMINE

Northeast Japan is in the grip of the most terrible famine known to the district during the last seventy years—and why?

It is not that the people will not work. They toiled early and late in the planting and cultivation of their crops.

Nor is it that the soil is losing its fertility, for such is not the case. The changing climate and especially early coming of the cold weather this year are the direct causes of the disaster, but this does not tell the whole story. Northeast Japan is subjected to frequent famines because large available resources within her borders are allowed to go to waste unutilized. The writer has been about a good bit through this section, in connection with his regular work. A recent trip through the famine district in relief work gave added opportunities for observation, and it is simply amazing to note the vast amount of water power everywhere that is wholly wasted. By a judicious harnessing of this great unused water power Northeast Japan might easily become a prosperous manufacturing district, in touch with the developing commerce for all the world; for good harbors, capable of trans-oceanic traffic, are quite within her reach.

Why, then is it not done? Simply for the want of capital. The capital is not here. Japan is heavily burdened with debt, and cannot furnish the necessary funds, and her land laws are not such as to invite the investment of foreign capital. Consequently this extensive natural power goes to waste, while the people fight a losing fight with an unfavorable climate, and famine draws a regular periodical toll of human life an energy. But this only points us to the larger and tremendously more important fact that the spiritual waste, here and throughout the whole non-Christian world, is even more marked and its results even more baneful.

It is not to be supposed that the Spirit of God has not reached to heathen lands. It is always there, ever awaiting an opportunity to enter human hearts and enkindle the spiritual life of man and replace the poverty and famine of his soul with the fulness of the power of the eternal God. Jesus said to the church in Laodicea, "Behold, I stand at the door and knock." If he so appealed to the church, then how much more does he appeal to the outside world? For He came to seek and to save the lost.

So Jesus stands with the fulness of spiritual power at the door of human hearts throughout all heathendom, knocking with infinite patience, asking to be let in that he might lift their lives out of famine conditions and make them rich in the power and spirit of God.

But, like the unused water power throughout Northeast Japan, this gift of God's indwelling Spirit is not utilized, and men and women and children continue in miserable blindness of soul, knowing nothing of that inner depth of life for which mankind was intended.

Everywhere and always during my recent relief work through the famine district did this thought burn into my soul—that these people are temporarily enduring acute physical suffering, so acute that unless assistance is speedily rendered, many of them will die from starvation and exposure; but that they also suffer (ignorantly, of course) a spiritual loss that is permanent, and that means more than spiritual death—that means an utter ignorance of the blessings and possibilities of spiritual life. That is the sad part of it. They do not know the possibilities of real, spirit-filled life. The plaintive cry of the ancient prophets Isaiah and Jeremiah, "My people know not, my people do not consider; therefore their honorable men are famished, and their multitudes are parched with thirst," rings anew through one's soul as he sees the pitiable spiritual condition in heathen lands.

But again the inevitable "why?" The water power is left unharnessed for want of working capital, and the waiting Spirit of the eternal God is not utilized by these people for the similar reason that they have not yet been given a working knowledge of the love and goodness of God sufficient to convince them of the desirability or even the reality of His Spirit as an asset of human progress.

And this fact lays a tremendous burden upon the Christian world at large. I am aware that, wholly without the help of men, God can work directly on a human soul that knows absolutely nothing of Him, at least in the Christian sense, and bring that soul into a comforting fellowship with Himself. But the whole inference that one draws from the life and teachings of Jesus and the Apostles is that God works through human agencies, and until some one carries to these people the story of God's love with sufficient plainness and conviction as to awaken within them some response to the pleadings of the Spirit from without they will go on in ignorance of this great, divine, spiritual force.

But just here a word of caution may be helpful. It may be said that millions in money are already being used yearly to carry the Gospel to the heathen. And this has been going on for a long time. Have they not already been told?

It is true that the Gospel message has been proclaimed far and wide. Doubtless more of the world's population have heard the Gospel, or some part of it, than missionary statistics indicate. But it is not a mere matter of preaching the Gospel. This is a chief agency, but it must be done in more ways than by the word of mouth. It is a matter of the eye as well. Men need to be allowed to see actual evidences of the power and presence of the Spirit. And it is also a matter of absorption. The child, to be properly educated, needs the school environment, the school atmosphere. The heathen, to be convinced of the desirability of opening his life to the Spirit of the Christian's God needs the influence, so far as it can be given him, of the Christian environment. The Christian school, with its sure uplift, Christian work of a social nature, touching physical life; eleemosynary work, touching the heart lift; all these and others are essential ways of preaching the Gospel. It is not a matter of saying to the missionaries, native and foreign, "Here is a definite sum of money—take it and preach the Gospel in a certain place." It is the rounded out exemplification of the Christian life to people in the large, followed up by the personal appeal to the individual. And this is not a woman's work, as the effort of past years might seem to indicate we interpreted it, nor a man's work, as the Laymen's Movement has said, but *it is the work of the Church,* infilled with the living Spirit of God.

It is essential that we should think of the task in its real magnitude. We are face to face with a force that is rivaled only by the power of God Himself. We are learning by these periodical famines in Northeast Japan that the country is face to face with a problem that will tax the utmost resources of the nation to conquer it. No giving, even of millions of money in mere relief work, will solve the problem. It will but give temporary relief. Until the Nation rises to the task of utterly changing the entire economic system of this afflicted section the periodic seasons of distress and affliction will continue. And likewise, only as the whole Church of God makes it the great business of its very life to *exemplify and illustrate* the essence of Christian life before the non-Christian world, going at it with the grim determination that prods the farmer in his harvest field, will we see any large and permanent inroads into the forces of heathenism that will outrival the natural increases in population among such peoples.

E. K. McCord.

Sendai, Japan, February 9, 1914.

COLUMBUS, GA., LETTER

Dear Editor: The meeting which was in progress at Beulah (Girard) at the time of my last letter resulted in much good. Brethren King and Collier, of the United Brethren Church did the preaching. Quite a number professed faith in Christ, others were reclaimed and seven united with the church. Rev. W. E. Carter, who is their pastor, has recently moved into the community and, instead of two Sundays, will give his entire time to the church. I am sure the entire Conference will be very much gratified to know this.

At the close of the meeting at Beulah, Bros. King and Collier resumed work for two weeks, at North Highlands. This meeting was also a successful one, resulting in an addition of eight members to the roll of the church. These meetings were very deep spirited and much good, permanent work was done. Of the members received into the North Highlands church, one was a man who was "compelled" from the byways and hedges to come in,—a man with four hands. Since he was twelve years old he has made his living in a tent, showing himself at ten cents. He was brought from his tent in Girard to North Highlands church to "behold the Lamb of God," and to forsake his tent and to serve God. This seems to have been an extraordinary occurrence, and that alone has been a great help to many in that community. He is now with Brother King in his meetings.

Our work at Rose Hill is in very good condition. Though during the last month our Sunday school has fallen off right much.

On the 25th day of February, at the home of the bride's parents, in Girard, Ala., Miss Georgia May Hill became the wife of Mr. Benjamin K. Ward. Miss Georgia is the accomplished daughter of our good brother J. F. Hill; and Mr. Ward is a worthy young man of promise. May health and happiness be theirs as they journey through life together.

A pounding! Well, I have wondered for a long time how a pastor and his family feel when they are being "pounded." It's awful. It's great. You know it is, when folks come up to the house and want to unload their wagon, and to relieve themselves of provisions which they have donated from the goodness of their hearts. I wish every pastor could experience it. This one has certainly been a blessing to us, and may the Lord share His blessings with all those who contributed toward it in any way.

E. M. Carter.

NOTICE

Will those who made pledges at Conference last Fall for the Reidsville church kindly let us have the amount of your pledge at your earliest convenience. These pledges were to be paid by April 1, 1914, and that date is here with a number of the pledges unpaid. Please ne to our aid at once, so that we may go forward with the work. Thank you.

L. I. Cox, Pastor.

Elon College, N. C.

Who lives to Nature rarely can be poor;
Who lives to fancy never can be rich.

—*Young.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

At the 1912 Convention held at Elon College 40 ministerial and 22 lay delegates were registered. There is an equal number of ministers and laymen chosen to represent the Conferences. This year the number is100—50 ministers and 50 laymen. The fundamental principle in the government of the Christian church is an equality of representation on the part of ministers and laymen. It is very important that this equality shall be maintained in actual administration. This can be accomplished only by a full delegation of laymen at the Convention to meet in Portsmouth on April 28-May 1.

Every minister should attend for two reasons: in the first place, he should bring to the Convention the force of his presence and the help of his experience. He has been chosen to represent a constituency and he should represent them. If he is not able to bear the expense of such attendance, his congregation should make up a purse sufficient to meet this necessity. As a rule, ministers are only too glad to attend such meetings unless lack of funds makes it impossible. I was on the train the other evening and an eminent lawyer from Raleigh said he thought the small remuneration received by ministers was a handicap to their work. Any observant person can see clearly that financial embarrassment hampers men and reduces their usefulness. I have buried good men who were crushed by financial obligations they could not meet successfully. The salary of many ministers is so small that they cannot fill the place in the Church, as they might, because they are all the time under burdens that press out of them much of their strength. It might be well for congregations to remember this and to combine their strength in paying larger salaries: but for the present, it will relieve the situation if congregations will find out whether their pastors are able to attend the Convention and, if not, to provide for such attendance. Often the value and reputation of ministers is simply a difference in financial condition. A minister with a large family, small salary, much sickness, is absolutely cut off from many opportunities, though he may be more capable than one whose name is prominent in church journals.

Another most important matter is for laymen to attend the Convention. The democracy of the Christian church may be its strength or its weakness. If laymen take the interest their rights entitle them to take they can make the church strong and active, if they fail in this, it weakens the church in all of its departments. It would be better for the church to be managed by the ministers alone than to be managed in name only by equality of representation. What the Christian church needs at this very time, at this coming Convention is a full representation of laymen. Almost all denominations are emphasizing beyond us the value of laymen and the laymen themselves are coming into organized service for the Master. If 50 laymen would come to Portsmouth and throw themselves into the work as some of them do, the Conferences would enter upon a new course of activity.

If Secretaries of Conferences would write Delegates elect when they send them their certificates of election it might have a beneficial effect in increasing the attendance. We ought not to go to Portsmouth without a full representation.

W. W. STALEY.

ELON COLLEGE NOTES

Several persons have been here recently looking for building lots, on which to erect homes this summer, and others for houses to rent. All have children to educate. There is no better town in the State.

The Elon Graded School closed Friday. The teaching force have rendered good service, have enjoyed the confidence and cooperation of the citizens, and are worthy of commendation. Patrons of any school can make it more efficient by genuine cooperation with the teachers. A community which does not extend this co-operation ungrudgingly is standing in its own light. Elon enjoys a wholesome reputation along this line, as it does along every good line.

Dr. Atkinson returned from Brother Willis J. Lee's Saturday evening and reports Brother Lee improving. His many friends will rejoice greatly for this good news. Mrs. Atkinson is still at Brother Lee's and will remain there some time yet.

Dr. Amick was the guest of honor at the Boys' Departmental Banquet of the Greensboro Y. M. C. A. Tuesday evening. He spoke on Some of Life's Ideals. On the first Sunday in April he is to preach at Hawfields Presbyterian Church.

On Tuesday, Dr. Wicker conducted the funeral of Brother J. H. Fowler at Mebane. Brother Fowler was one of Elon's good friends. His son, J. O. Fowler, was once a citizen of the town, going from here to Mebane to go into business with his father. The sorrowing friends and relatives have our sympathy.

Dr. Lawrence suffered a relapse last week, and is still confined to his home. He hopes to be back at his post of duty within another week. Others of the community who are sick are Mrs. L. R. Tickle, mother of Rev. G. W. Tickle, and Mrs. Compton, mother of Mrs. J. Cc. McAdams. Generally speaking, the health of the students and citizens is excellent.

Brother J. H. Farmer spent two weeks recently at his home near News Ferry, Va., looking after his interests there. Brother Farmer is a valuable citizen of our town and deeply interested in every enterprise of his Church. He is treasurer of the Citizen's Bible Class and a most efficient one in that position.

The Publishing House has been expanding upward recently. Several dormitory rooms up stairs have been thrown into a large composing room and the hand-type and the lin-o-type machine have been moved up there. This gives more room for the presses and binding work, which must be carried on below. Those who have made the Publishing House possible should feel congratulated in that they have done the course of Christian Journalism a high and deserved favor. *Our* Publishing House is certainly a credit to us, and has already grown into larger proportions than the most hopeful had anticipated.

Miss Clements' Expression and Voice pupils gave a delightful recital on Thursday evening. Missess Annie Laurie Wicker, Lorena Garrett, Nannie Haskins, Cornelia Rntherford, and Sallie Foster, together with Mr. S. S. Myrick participated in the Expression part of the evening's program, while Miss Mary Barbour and Messrs. J. F. Morgan and H. S. Smith gave solos that pleased and cheered. The occasion was a creditable one indeed.

Dr. Newman will on Thursday evening of this week give the Faculty lecture for April. Dr. Newman's theme is to be The Problem of Sin, as it is treated by the great poets of the world.

Rev. W. A. Ledford, Siler City, N. C., a minister of the Methodist Protestant Church, has been spending a few days in the home of Dr. Amick. He gave a most uplifting chapel talk on Friday morning and preached to great acceptance on Sunday evening, his sermon taking the place of the regular Christian Endeavor prayer-meeting.

Miss Sudie McCauley, matron of the Orphanage, is visiting her relatives at Chapel Hill for a few days. Her brother, Ralph, recently operated on for the third time in two years, is also at home and reported as doing well.

"X."

TENTATIVE PROGRAM OF THE SOUTHERN CHRISTIAN CONVENTION

For Portsmouth, Va., April 28--May 1, 1914
In Washington Street Christian Church

FIRST DAY—EVENING

Tuesday, April 28, 1914, 7:30 P. M.

1. Called to order by W. W. Staley, President.
2. Devotional Services, A. B. Kendall, D. D.
3. Organization:
   (a) Enrollment of Delegates.
   (b) Election of President, Vice President, Secretary, Assistant Secretary, and Treasurer.
4. Appointment of Committees:
   (a) On Finance.
   (b) On Apportionments.
   (c) On Nominations.
   (d) On Resolutions.
   (e) On Press.
5. Addresses of Welcome and Response:
   (a) On behalf of the church, by Pastor J. W. Harrell; on behalf of Local Ministers' Association, by Rev. L. F. Johnson; on behalf of the city by Mayor Frank S. Hope.
   (b) Response by Rev. C. H. Rowland.
6. President's Address: Evangelism and Missions.
7. Miscellaneous Business.
8. Adjournment.

SECOND DAY—FORENOON

Wednesday, April 29, 1914, 9:00 A. M.

1. Devotional exercises—Rev. T. W. Strowd.
2. Roll Call, reading and approving records, enrollment of delegates.
3. Report of Executive Committee—W. W. Staley, Chairman.
4. Report of Treasurer, John A. Mills, and Reference to Finance Committee.
5. Education:
   (a) Report of Board—W. A. Harper, Chr.
   (b) Preparing Our Ministry—Rev. N. G. Newman.
   (c) Denominational Colleges a Necessity—W. A. Harper.
   (d) Discussion and vote on report.
6. Nomination of twelve Trustees for Elon College.
7. Miscellaneous Business.
8. Adjournment.

SECOND DAY—FORENOON

Wednesday, April 29, 1914, 9:00 A. M.

Woman's Missionary Convention of S. C. C., in Baraca Room, Mrs. C. H. Rowland Presiding

Devotional Exercises by Mrs. I. W. Johnson.
Organization.
Appointment of Committees.

1. Report of Mrs. C. H. Rowland, Pres. of S. C. C. Missionary Board.
2. Report of Corresponding Secretary, Mrs. W. A. Harper.
3. Report of Treasurer, Mrs. W. T. Walters.
   (a) Sendai, The Work and Workers—Mrs. W. H. Denison.

4 Report on Young People's Work—Miss Bettie Stephenson.
(a) Pleasant Half Hours with Willing Workers—Mrs. W. A. Harper.
(b) An Appeal for Santa Isabel—Miss Mamie Holland.
5. Report of Superintendent of Literature—Mrs. W. H. Carroll.
(a) Information the Key to Interest—Mrs. W. T. Walters.
6. Report of Superintendent of Cradle Roll—Mrs. L. F. Johnson.
(a) Why Have a Cradle Roll—Mrs. L. F. Johnson.
7. Miscellaneous Business.
8. Adjournment.

SECOND DAY—AFTERNOON

Wednesday, April 29, 1914, 2:00 P. M.

1. Devotional Exercises.
2. Reading and Approving Records and Enrollment of Delegates.
3. Publications:
(a) Report of Board of Publications, by Rev. J. O. Atkinson, Chairman.
(b) Shall the Church Paper Be Supplanted?—Rev. W. C. Wicker.
(c) The Obligation of the Church to Furnish Religious Literature to the World—Rev. I. W. Johnson.
(d) Discussion and vote on Report.
4. Nomination Trustees for Southern Christian Publishing Company.
5. (a) Report of Editor of CHRISTIAN SUN and Publishing Agent—Rev. J. O. Atkinson.
(b) Discussion and Vote on Report.
(c) Election of Editor of CHRISTIAN SUN, Publishing Agent, and Board of Publications.
6 Miscellaneous Business.
7. Adjournment.
8. Doxology and Benediction.

SECOND DAY—EVENING

Wednesday, April 29, 1914, 8:00 P. M.

Song Service—Rev. I. W. Johnson.
The Church in Its Training Work—Rev. W. H. Denison.
Song.
The Call to Young People—Rev. G. D. Eastes.
Missionary Pageant, in costumes representing various nations—in charge of Miss Margaret Brickhouse.
Closing with Devotional Song and Benediction.

THIRD DAY—FORENOON

Thursday, April 30, 1914, 9:00 A. M.

1. Devotional Exercises.
2. Reading and Approving Records.
3. Home Missions:
(a) Report of Home Mission Board—J. E. West, Chairman.
(b) More Men and More Money—J. E. West.
(c) Possibilities of the Loan Fund—Rev. J. W. Harrell.
(d) Our Home Work and Immediate Needs In Georgia and Alabama Conference—Rev. H. W. Elder.
(e) Discussion and Vote on Report.
(f) Report of Special Committee on Outlook in Washington—W. W. Staley, Chr.
(g) Election of Home Mission Board of Five.
4. Miscellaneous Business.
5. Adjournment.
6. Doxology and Benediction.

THIRD DAY—AFTERNOON

Thursday, April 30, 1914, 2:00 P. M.

1. Devotional Exercises—Rev. J. D. Wicker.
2. Reading and Approving Records.
3. Foreign Missions:
(a) Report of Foreign Mission Board—Rev. N. G. Newman.
(b) A Great Business—Its Liabilities and Assets—Rev. N. G. Newman.
(c) General Discussion and Vote on Report.
4. Woman's Home and Foreign Mission Board:
(a) Report by Mrs. C. H. Rowland, President.
(b) Woman's Place in the Missionary Work of the Church—Mrs. C. H. Rowland.
(c) Practical Benefits of the Missionary Vision—Rev. J. O. Atkinson.
(d) Open Discussion and Vote on Report.
(e) Election of Woman's Board.
5. Miscellaneous Business.
6. Adjournment.

THIRD DAY—EVENING

Thursday, April 30, 1914, 8:00 P. M.

Song Service—Rev. I. W. Johnson.
The Survey of the World Field—Dr. W. A. Harper.
Song.
Undertaking Larger Tasks for God—Rev. J. O. Atkinson.
Sunday School Demonstration: Representatives of Departments marching across platform with banners.
Devotional Closing.

FOURTH DAY—FORENOON

Friday, May 1, 1914, 9:00 A. M.

1. Devotional Exercises—Rev. W. D. Harward.
2 Reading and approving records.
3. Young People's Departments:
(1) Report of Rev. W. T. Walters, President of Young People's Convention.
(a) The Church Developing Its Forces—Rev. W. T. Walters.
(b) Open discussion and vote on Report.
(2) Report of Committee on Sunday Schools—Rev. H. E. Rountree, Chairman.
(a) A Vision of Our Sunday School opportunity, Rev. W. H. Denison.
(b) Open discussion and vote on report.
(3) Report of Committee on Christian Endeavor, Rev. C. H. Rowland, Chairman.
(a) Anchoring Our Young People to the Church, Rev. C. H. Rowland.
(b) Open discussion and vote on report.
4. Miscellaneous Business.
5. Adjournment.

FOURTH DAY

Friday, May 1, 1914, 2:00 P. M.

1. Devotional exercises, Rev. T. E. White
2. Reading and approving records.
3. Final reports of Special Committees on Nomination, Finance, Resolutions, Apportionment, and Press.
4. Orphanage.
(a) Report of Board of Trustees, Rev. J. O. Atkinson, Chairman.
(b) The Aim of an Orphanage, Rev. J. O. Cox, Superintendent.
(c) The Benefits to the Church of Maintaining an Orphanage, W. H. Carroll, Attorney.
(d) Open discussion and vote on report.
(e) Election of two Trustees for six years and one to fill vacancy caused by death of Maj. Elijah Moffitt.
5. Election of 16 Ministers and 16 laymen as Delegates to the American Christian Convention, Springfield, Ohio, October 13, 1914.
6. Announcement of Boards and Committees by the President.
7. Final Adjournment.
8. Devotional closing.

W. W. STALEY,
Chair. Executive Committee.

Suffolk, Va.

A PREACHER TO THE NATION

"Mount Vernon is the greatest thing in this country," said a man who had just returned from a visit to Washington, and the home of our first President.

He is a person who has traveled both here and abroad, and who all his life has been accustomed to wealth, beauty, and comfort. In his native city he can see every day a dozen residences that cost more than Washington's simple house, and that occupy more ostentatious grounds; but in none of them can he or any other person find the quality that impressed him in Mount Vernon.

Nearly every visitor to the home of our first President is affected in the same way. It is not the extent of the place, for it measures only two hundred acres, nor is it the size and elegance of the house, or the character of the furniture within it; rather is it an atmosphere of dignity, of calm, of restfulness—the absence of ostentation. Here lived one of the great historic figures of all time, and because he was great,—because he had personality,—he impressed himself on the house in which he lived, and on the grounds on which it stands. It is Washington himself that we feel at Mount Vernon.

To one who, in this day, strolls through the well-kept buildings, and looks across the green lawns to that beautiful vista beyond the Potomac, it seems incredible that the noble place should ever have been hawked about the country, in the vain effort to find a purchaser; that Congress should have refused to buy it; that it came, indeed, perilously near to falling into the hands of a man who wished to make "a fashionable beer garden" of it. To the patriotic women of the country, and especially to the patriotic women of the South, we are indebted, as a nation, for this national shrine.

It is never possible to gauge the influence of such a monument. Those who feel most deeply are usually the least ready with words to express their feelings, and many are conscious of no impression except that of mild interest in a historic survey. There is, nevertheless, a constant elevating influence in every acre of the sacred soil of Mount Vernon, and in every other place that holds up to an ostentatious age a picture of the simple dignity that our forefathers knew so well, and that we find it so difficult to attain.—*Youth's Companion.*

—It is gratifying to learn, in a recent note from Rev. W. H. Denison, D. D., Norfolk, that Mrs. D. P. Barrett, who has been ill with pneumonia, is rapidly improving. She has been removed from the hospital to her home. Bro. and Sister Barrett, who have been at home on furlough, hoped to sail April 18 for their work in Porto Rico, but it is feared Sister Barrett's strength will not be sufficient for the journey by that time, though they are hopeful. These two missionaries have done a fine and permanent work in Porto Rico and have spent the time of their furlough in creating an interest among our people in the work they are engaged in and have before them. Their coming home for rest and help has really been a source of profit to our missionary cause. For the more we know of missions, the more we will do for missions.

CHURCH MOTTOES

The following are taken from the *Congregationalist*, which tells us they are "mottoes of church advertising" used at Piedmont Church, Worcester:

The church is not a refrigerator for preserving perishable piety. It is a dynamo for charging human wills.

A church is not a club for social snobs, but a hospital for the healing of broken hearts and a home of refreshment for the weary and troubled souls.

The church does not exist to furnish amusement, but to offer instruction and inspiration for living a life of godliness.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCOOL LESSON FOR APRIL 5

Christ's Table Talk.—Luke 14:7-24.

Golden Text.—Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14:11.

The Lesson

The discourses of our Lord studied in this lesson were spoken in the house of "one of the Chief Pharisees" where he had healed the dropsical man on the Lord's day, as studied in lesson eleven of last quarter. During the time of the entertainment He was led to give some instructions both to the guest and to their host, which go far beneath their surface meaning and teach great lessons of charity and humility.

Social Life Abused

Let us take Christ's talk as *advice* rather than that of a *parable*, G. Campbell Morgan says that half the social life of today is purely commercialism. We doubt not his words, and a little observation will help to prove it. The high place and privilege of the social life has been debased by money and in many places. Men use the privilege of sociality to advance some personal plan and fail to get the friendship and fellowship it has for us.

Seeking Honor

Some of the most heartless things to be had are honors. High sounding names and titles and very little behind it. Read the Golden Text and see how many times you follow its teachings and the number you can name who are seeking its counsel. Christ did all He could to keep himself out of the limelight and yet He was sought after. He humbled Himself for men and men exalted Him. David Livingston humbled himself for Africa's needs, and the world is still praising him for his great work. Bob Ingersol sought honor and fame and he is well-nigh forgotten.

The Select

If this lesson teaches anything, it teaches us how far we are from the Christ spirit. We have our "set" and "circle," and when a feast is ready we invite these and leave the very person uninvited whom Christ would send for if He were here. Did you ever think how nice it would be to have a big feast and send for the poor, the lame, the blind, and all those who seldom enjoy the social life? Don't you think it would make some poor heart glad and brighten the way of some weary traveller? Try it and it will do you good.

The Kingdom

In verse 15 one man, after hearing Christ's talk, said, "Blessed is he that shall eat bread in the Kingdom of God." Then Christ began to tell the man of the Kingdom of God, and explain it by telling of a certain man who prepared a feast and sent out for men to come. They did not come, but began to make excuses. The feast is still prepared and men are being invited, and men are still making excuses as to why they do not come. But note that the excuses given by the men were trivial. No man has ever found an exuse reasonable enough for not accepting Christ. What has been your excuse, or what is it?

Don't sing over *a dozen* songs after the classes are over before you dismiss. If you want to have choir practice, dismiss first, or have a special hour for it.

CHRISTIAN ENDEAVOR TOPIC: APRIL 5

Twelve Great Verses—IV. The Power Verse.—Phil. 4:13.

(CONSECRATION MEETING)

The Endeavorer's Weekly Calendar

Sunday—Should I not give to Christ a part of my time? He gave his whole life for me.

Monday—Should I not devote to him a portion of my means? He gave up his home in heaven for me.

Tuesday— Should I not endure and even suffer, if need be, for his sake? He died for me.

Wednesday—Should I not sometimes speak a word for him? He is always interceding for me.

Thursday—Should I not over come a few difficulties for his sake? He overcame all for me.

Friday—Should I not lead some one to confess him? He has confessed my name before the Father and the angels.

Saturday—Should I not praise him for his goodness every day? Through him we receive every good and perfect gift.—*C. E. Quarterly.*

Where Many Fail

Turn to your Bible and read Philippians 4:13, as indicated above, and you will find these words: "I can do all things *through Christ which strengtheneth me.*" These are the words of Paul, and he meant all he said. *Through Christ which strengtheneth me.* Many say, "I can do all things," and leave the remainder of the sentence off. This is why they fail. *Through* Christ, not human effort alone.

Using Our Powers

Kinds of Power

There are many kinds of power; power of intellect, power of the muscle, power of the spirit and power of character. There is a likeness in all these, and though they are largely God-given, we cannot use them for the best until we have connected them with the great power station of God, and there is a decending and ascending current.

If our powers are God-given, then we should use them for God and His glory and not for sin and selfishness. It is a sad sight to see many young men and women allowing their powers to go undeveloped and caring nothing for the higher and holier things of life. Use your powers for good and for the advancement of something worth while.

The Development of Power

We all have the equipment for power, but the serious trouble comes in the fact that we do not develop this equipment and make it more useful and serviceable. The man who never reads his Bible cannot hope to grow strong in the knowledge of it He who never prays will never enjoy the sweet friendship and communion with God, and the Christian Endeavorer who neglects his pledge must grow weak.

In the Meeting

The Christian Endeavor world gives this commendable plan for the roll call: "Call the roll this way: call the letters of the alphabet, one by one, and as each letter is called all those whose sirnames begin with that will rise. Each one will then take part, sitting down when he finishes. When one group has participated the next letter will be called and so on through the alphabet.

S S NOTES AND NEWS C E

Now is a splendid time to organize a Christian Endeavor Society. Why not try it?

It would look good for some school or society to send THE SUN a list of new subscribers. How about *yours* having that distinction?

Rev. J. O. Cox, Elon College, N. C., Treasurer of this department, would appreciate a special offering to help him meet the expenses fo the work.

Rev. H. E. Rountree, Corresponding Secretary of the S. S. and C. E. in the N. C. and Va. Conference, is undertaking some special work in his field. Please help him.

Brother Samuel Welsh, Broadway, Va., R. 1, writes for information and suggestions about organizing a C. E. Society. Let the good work go on. Send us a report when you get started.

The editor of this department leaves this week for New York City for medical treatment, but will leave the work in competent hands. We trust kind Providence will soon permit us to be back at our post of service.

The Secretary visited a school the other day out in the country. "What time do you have service?" we asked. "Ten o'clock," replied a good brother, "but country people are never on time." Teach people to be on time. Don't wait, and they will soon find out you mean business. If you are obliged to be late every Sunday, change the hour of service. Query: Why is it necessary for country people, any more than town people, to be late?

The warm Spring days begin to make the housewife think of her Spring cleaning and the renovation of her house. I wonder how many of the Sunday schools have thought of any plans for introducing new ideas into the school for the Spring, or to use the housewife's terms to "give it a good airing," and start it to running right for the Summer. Brother Superintendent, wake up your school from its Winter sleep and prepare to send a good report and good representatives to your Convention.

HE WENT TO CHURCH

I went to church today. Not to church alone, but to a great Convention of Christian workers. We had practically an all day service. Among the speakers and talkers were, Dr. W. W. Staley, Suffolk, Va., Rev. A. W. Andes, Harrisonburg, Va., Bro. A. C. Albright of Liberty, N. C., Rev. F. G. Coffin, D. D., Albany, N. Y., Rev. J. O. Atkinson, D. D., Rev. J. O. Cox, Supt. of the Christian Orphanage, Mrs. F. Bullock, Waverly, Va., Rev. B. S. Crosby, Milan, N. Y., Rev. J. H. Barney, Clearville, Pa., Rev. Alden Allen Litchfield, Conn., Roy Helfenstein, Edinburgh, Scotland, Miss Minnie Beman, Whitestown, Ind., Rev. John A. Stover, Miss Margaret Brickhouse, Norfolk, Va., Rev. W. C. Wicker, D. D., Elon College, N. C., Henry W. Adams, Dr. J. P. Barrett, and many others whose names I do not recall. The day has been cold, but nevertheless a splendid service. Our meeting house was that of a hospital room. To satisfy your curiosity I had better tell you how I got this splendid delegation together. I take the CHRISTIAN SUN *and Herald of Gospel Liberty.* It costs me less than six cents to hear all these speakers. It costs 10 cents to go into a moving picture show.

C. B. RIDDLE.

Rex Hospital, Raleigh, N. C.
Sunday, March 22.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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WOMAN'S MISSIONARY CONVENTION

Portsmouth, Va., April 30.

Let our missionary societies take notice and plan to have representatives present.

IN TIMES OF GLOOM

Be master of the clouds,
Let them not master thee;
Compel the sunshine to thy soul,
However rough the sea.

Be not as those who own
Nor hope nor glow of faith;
Beyond the clouds the light remains,
And true life conquers death.

Be thou of good cheer yet,
Though dark and drear the way;
The longest night wears on to dawn,
And dawn to perfect day.

Possess thy soul in calm;
Let patience rule thy heart,
And in gray shades of clouded times
Bear thou the hero's part.

Then shalt thou know the flush
Of happy, radiant days;
For he who trusts God in the dark
Is taught new songs of praise.

—Marianne Farningham.

WOMAN'S MISSIONARY CONVENTION

There is a large field of usefulness and of service before the women of the Christian church along missionary lines. It is the purposes of the Woman's Missionary Convention, to be held in connection with the Southern Christian Convention, to bring our women in closer touch in the work, to increase interest, arouse enthusiasm and disseminate knowledge. There will be reports from the Superintendents of Departments and a discussion of the same. A program is being prepared that is intended to present the different phases of the work. Let us come together to teach and to be taught, to help and to be helped. Let us pray daily for guidance and wisdom in matters pertaining to the making known, at home and abroad, our Christ and His Lord.

THE GLORY OF THE MISSIONARY CALLING

It is something to be a missionary. The morning stars sang together, and all the song of God shouted for joy when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the great teacher and only model missionary that ever appeared among men, and now that he is head over all things, King of Kings and Lord of Lords, what commission is equal to that which the missionary holds for him? May I invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary? We magnify the office! For my part, I never cease to rejoice that God had appointed me to such an office.—*David Livingstone.*

TWO DYING WOMEN IN INDIA

Here are two hospital scenes, in Malabar, as sketched by Miss Edith Bower in the December Church Missionary Gleaner:

"There are two specially bad cases to-day," a nurse said to a missionary," "one is a Hindu woman and the other a Christian."

"I will go to the Hindu first," was the answer.

On a bed in the corner lay a woman muttering and moaning. She turned on the pillow on hearing footsteps, and saw the kind face of the white lady.

"Oh, madam! madam! come close to me," she cried. "I'm going to die, and it's so dark! so dark!"

The missionary stepped up to the bed, and a thin brown hand fastened itself convulsively on her skirt. "Come close—quite close," she gasped.

Looking down into the wild dark eyes gazing into her face, the missionary involuntarily thought of the scorpion. Here was a sting, indeed—death without hope, and with the awful dread before it of having to come back into this world again to the miserable fate of a Hindu woman, or a snake, perhaps, or a scorpion. Oh, the agony of terror in those dying eyes. Then a wandering away into delirium, but ever and anon that haunting cry, "So dark! so dark!"

Into the other ward the missionary passed. A woman was lying there in great pain, but when she saw her visitor, a look of radiant joy lit up her face.

"Madam," she whispered, "they say I am dying, and I am so happy. It's so light—so light!"

She took the little chair by the bedside. The sick woman's hands were lying peacefully on the coverlet. She needed no human support. Long ago she had put those hands into the Hand of the Crucified One, and he was not failing her now. Very soon the end came. With a smile on her lips she passed out into that world where it was all "so light."—*S. S. Times.*

SOME THOUGHTS ON THE IMPORTANCE OF WORK FOR CHILDREN

It is quite beyond our powers to attempt to portray the possibilities of the life of a child. The subject is broad and deep. The problems of childhood are great enigmas, hard, indeed, to solve; and studying the child-heart, rendering ourselves capable of understanding the best traits which must be brought out in training the little ones, is no small task. Our responsibility is too great to be measured. The basis of child training should be the home, that sacred altar which God Himself established upon earth, and in which parents should co-operate and form a partnership with the Father of all as the head of the house. How few of us seemingly realize to what extent our life and the influence we shed about us leaves its impress on the forming mind. Truly it has been said that " the child is father of the man," and how often we are led by the hand of the little child. The child is a combination of love and trustfulness, the thing nearest to God of all living creatures. I think that is why Christ "took a little Child and set Him in the midst." The confidence of our little ones in us is beautiful, and it is that which keeps us serene in many a conflict which would otherwise overwhelm us. It is commonly conceded that a child's education should begin a hundred years before it is born. How, then if our incestors have been evil, can we eradicate evil tendencies for which we are not directly responsible? It is our opinion that we may overcome many of those inborn characteristics by bringing to the surface all the best traits, that the good may dominate; and then, by careful teaching, both by precept and example, put down out of sight all unwelcome tendencies toward evil.

Led on by the Giver of all good gifts, and above all and in all, and through us all, taking prayer as the keynote of our being, we can instill into the child from babyhood the peace and beauty of right living. Let us, then, put forth greater effort in our own home training to reach out and help those about us to climb higher—for we must aim high if we would reach the goal. "There is no excellence without great labor." If we find that we can not go out into the world to work, if it is our mission to teach and train a little child the way of life, let it be our best and the best will come back to us.—*Mrs. H. D. M., in Missionary Tidings.*

TWO GOOD SUGGESTIONS

One of the Denver, Colorado, Woman's Missionary Societies has a plan that is well worth trying elsewhere. A certain woman has been appointed to write a letter after each meeting, giving a "bird's-eye view" of the meeting. This letter is made very interesting and full of information. Different members of the Society make copies of this letter and these are sent to the shut-ins or those who for other reasons can not attend the meetings.

Here is a suggestion, not only for announcing the Circle, but also for scattering missionary information. Hang a missionary bulletin board in a conspicuous place, preferably in the entrance to the church, for announcing future meetings, clippings from daily papers having a bearing on missions, effective charts or small maps, quotations from great missionaries, portraits of missionaries and pictures of scenes and events in missionary lands, announcing of great events in missionary history, notices of articles of missionary character found in secular magazines and papers. Let the girl with the artistic talent make this board so attractive that all will be interested.—*Selected.*

RALEIGH LETTER

Early in the year it was decided by ten churches of the city to conduct a simultaneous series of meetings beginning March 1st. These meetings came to a close Sunday evening, March 15th. Each afternoon at 4 o'clock there was a union service at the Presbyterian church, conducted by one of the visiting ministers. In the evening at 8 o'clock services were held in the various churches. There were services conducted at Peace Institute, A.and M. College and the Blind Institute.

One hundred and eighty-one members have united with the churches as a result of the meeting.

I had no ministerial help at the Christian church, but many of our members were faithful and rendered excellence assistance. There were six professions, some reclamations and seven received into the church. Others will join later.

Our work here is encouraging. There were present at Sunday school on 3rd Sunday, one hundred. At the morning and evening services our auditorium was about two thirds filled. We have Junior and Senior C. E. Endeavor Societies which meet each Sunday afternoon. The Ladies' Aid Society is doing excellent work. We are planning for special services on Easter.

C. E. Newman.

CHURCH NEWS

AUBURN

On the second Sunday in April we are going to have a Mission Sunday at Auburn. We have been planning, talking and praying over it for some time, and we feel that we are going to have a great day. The Sunday school has arranged a program consisting of missionary songs and recitation for the morning. In the afternoon there will be a sermon. We have decided to raise all our Conference mission funds on this day, so we shall have that much of our finance in hand.

The work at Auburn seems to be progressing. This is my second year there, and the work is hopeful. We are planning to re-seat the church at some time early in the future. About $50 of this fund is already in the treasury.

Liberty (Vance)

This is my first year with the good people of Liberty. I went there feeling my inability to take up a work that Bro. C. E. Newman had done so well; but I hope we shall, by the Lord's help, make this year count for much in His kingdom.

It doesn't take long with the Liberty people to find that they are a loyal, sacrificing, energetic people in the work of the Master. They do things down there. On our last meeting day, as the congregation was assembling on the church ground from various directions, a smoke was seen in the direction of Bro. Frank Ayscue's. It was soon learned that Bro. Spencer Lassiter's home had gone up in flames. At the close of the service we took a collection for Bro. Lassiter which amounted to $51.85.

Bro. Sidney Ayscue has been superintendent of the Sunday school since the beginning of the year. He proves to be an efficient superintendent, and this important phase of the church work is well managed. We have a good Sunday school.

Plans have been made for fencing the cemetery. It will cost about $500, and we expect to complete the work early in the Summer.

It would be hard to find a better church and community than Liberty. It is a pleasure to work with such a people.

J. C. Stuart.

CHAPEL HILL, N. C.

I spent third Sunday in this month with the Chapel Hill church, and am sorry to say, we will not be able to occupy the house of worship in April, as had been anticipated. Disagreeable weather, delay in getting the windows, and now a long wait for the pews will make it June before it will be ready for use. The windows are in, the floor down, the plastering finished, and the doors hung. Let all those who have pledged send in, for it is badly needed.

Oak Level

This church seems to be in good shape. The music is attracting much attention. The Sunday school is a bundle of energy clothed with a kind spirit of Christian fellowship.

I was greatly pleased to find Sister Staley at home again, able to go about the room in the house. Her illness was severe; but the power of God rebuked it, to the great joy of her family, her church and neighbors.

Sister Pearce happened to the misfortune of getting her arm broken between the shoulder and elbow, but she was cheerful, and it was doing well.

Amelia

This church is holding its own, and might be a power for good if it knew its own strength. It is in a good neighborhood and excellent farming section. It has some energetic workers, and considering all things, is doing fairly well. The music is good. The disagreeable Winter has been somewhat against the Sunday school.

Hayes' Chapel

This church is doing well for a church of its strength. The weather was so bad last Sunday I missed my appointment.

W. G. Clements.

HIGH POINT

At the last annual meeting of the Western North Carolina Christian Conference this writer was elected as conference missionary, and was asked to look after the interest of the Christian church in High Point. The work was taken up immediately, and in co-operation with the home mission committee of that conference we purchased a lot in Southwest High Point, or corner of Green and Tryon streets, where work has already begun on the erection of a church, and we hope to have a place to worship in the not far distant future.

The work of building the church is in the hands of one of High Point's best architects, Mr. A. M. Brown, and Bro. D. V. Cassady, our most loyal member in High Point. And under these men we are sure the work of the building will be done well.

We have no place of worship in High Point, and hence we are just a little handicapped in the work now. However, we are trying to get things in order so that just as soon as our church house is ready we can enter into real worship and the work of the church. On last first Sunday I preached for Rev. C. C. Wagner, pastor of the Reformed church, and on each first Sunday afternoon we have been having a song service at the home of Bro. Cassady, which has been very helpful to our cause in High Point.

The outlook for our church here is very hopeful, and we feel the Lord has a work for us to do in this thriving city.

Will the brotherhood remember the work at High Point in prayer, and if there are those who wish to contribute to this cause (and I hope there are many), any amount, either myself or D. V. Cassady, High Point, N. C., will receive the same gratefully.

Our location is in a growing part of High Point, and as yet, there is no church in that part of the city. Hence our great opportunity and duty to do good in the Master's name. Yours in the work,

J. F. Morgan.

LEE'S CHAPEL

After a three months' absence due to continued sickness in my family, I was permitted to return to the above church of my charge, and preach to them again last Sunday. The congregation was good, and the service seemed to be much enjoyed. When I was with them third Sunday in December we worshipped in the Clinton school house and at that time we had no house of worship except the school building, though the brethren had a good deal of material on the ground for the new house. During our absence we had several letters of sympathy from our young brother, Deacon Phillip Gunter, saying in the midst of the rought weather, "We are doing what we can on our new house." To my great surprise, when I reached them last Sunday I found the new house finished, seated, heated, with a nice pulpit, two nice chairs, and an organ. I don't think I was ever more agreeably surprised than when I found these brethren had accomplished so much under such unfavorable circumstances. I asked young Deacon Gunter how did they ever succeed so well. He said in reply that it was "unity," and they were of one mind. He further said before they struck a lick on the church building they met on the site and knelt down and had a prayer service, and they had agreement all the way through. I feel like it is due to mention the fact that Mrs. T. M. Cross of Sanford, N. C., made the church a present of the organ, and that one of our young brothers only 14 years of age, viz. Leonard Buchanan raised the money and placed a large stove in the church. These dear brethren deserve a great deal of credit for their success. This house and place of worship is the result of years of earnest prayer. The lot of land, two cres, on which this house is built was donated by Mr. T. M. Cross, of Sanford and Mr. Hype of Moncure, N. C., and to these and all others who have aided us we tender our sincere thanks, and may God bless them all with a home in Heaven, and a long and happy life here. I am now here in St. Leo's Hospital, Greensboro, N. C., with my little daughter Ruth for an operation.

Saved to serve,

P. T. Klapp.

March 19, 1914.

Pure Delicious Food made at home with

ROYAL

BAKING POWDER

Most healthful, useful and economical of leavening agents. Made from pure, cream of tartar—extracted from grapes.

WAR-CLOUDS IN BRITAIN

The debate in the British House of Commons on the Ulster question on March 19 shattered for the time being all prospects of peace, and precipitated events that have astonished the nation. The Unionists asked the Government, if it would not leave Ulster out of its home-rule scheme, to submit the question of home-rule for Ireland to a referendum, and promised that Uster would submit to the decision of the nation. The Government refused. Bonar Law in the House declared that, if the Government tried to coerce Ulster, the army would refuse to obey, for soldiers are citizens when it comes to civil war.

Sir Edward Carson, the leader of the Ulster forces, made a dramatic exit from the House and took ship for Ireland. The Government gave orders to move trops in Ireland. Immediately a large number of officers in the regiments affected resigned rather than be forced to take up arms against Ulster loyalists. So serious was the situation that General Paget, the commander-in-chief of the forces in Ireland, appealed to the officers in the name of the king to withdraw their resignations. They refused. The Government issued a declaration stating that the movement of troops was only a precautionary measure to guard Government stores and property against possible attack.

The Ulster Volunteers have perfected their military organization. They number more than 100,000 armed men who have been drilled for war, and they are officered by military men.—*C. E. World.*

EXCHANGE YOUR OLD BODY FOR A NEW ONE

You can do it in three weeks and thereby regain your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities, which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water, (use no other water for twenty-one days) and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 9G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

THOSE BAD SPELLS

Lebanon Jct., Ky.—Mrs. Minnie Lamb, of this place, says: "I believe I would have been dead by now, had it not been for Cardui. I haven't had one of those bad spells since I commenced to use this medicine." Cardui is a specific medicine for the ills from which women suffer. Made from harmless, vegetables ingredients, Cardui is a safe, reliable remedy, and has been successfully used by weak and ailing women for more than fifty years. Thousands of women have been helped back to health and happiness by its use. Why not profit by their experience? A trial will convince you that Cardui is just what you need. Adv.

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Have cool spots in summer, and shelter from winter winds. Use Elm, Maple, Linden, Sycamore, for shade; Lombardy Poplar, Indian Cedar, Virginia Cedar, or Spruce, for shelter.

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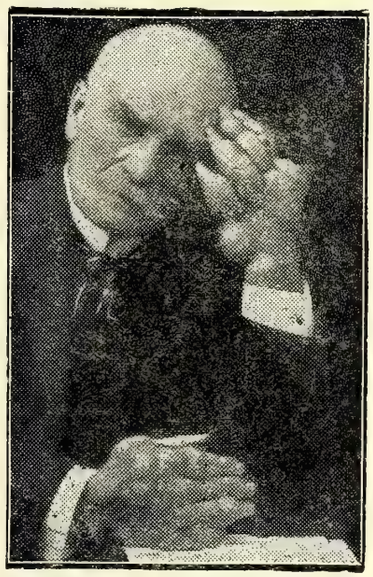

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Mr. Delano took his own medicine. It cured his rheumatism after he had suffered tortures for thirty-six years. He spent $20,000 before he discovered the remedy that cured him, but I will give you the benefit of his experience for nothing.

If you suffer from rheumatism let me send you a package of this remedy free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how rheumatism twists and distorts the bones. Maybe you are suffering the same way. Don't. You don't need to. I have the remedy that I believe will cure you and it's yours for the asking. Write me today. F. H. Delano, 541-B Delano Building, Syracuse, New York, and I will send you a free package the very day I get your letter.

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Southern Christian Publishing Company

ELON COLLEGE, N. C.

Duplex RICHMOND PATENTED D E TRADEMARK

The Duplex Envelope System

SIMPLE : SCIENTIFIC : SATISFACTORY

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The Duplex Envelope System is the most successful method yet devised for promoting systematic weekly offerings for both Local Church Support and Missions or Benevolences. Ninety per cent. of the churches that once adopt the Duplex System continue to use it from year to year. Which means that, taking the churches as they come—large and small; rich and poor; city and country; churches with whole-time pastors and churches with half-time or quarter-time pastors; churches whose methods keep pace with an age of "scientific-management," and churches with go-as-you-please methods—in ninety per cent. of the total the Duplex System is a success.

But it is needless to say that the churches which get the *best* results are those in which the System is not simply put in and left to work itself; but those in which efforts are being continually put forth to develop in every member a vital sense of responsibility for his share of the work of the Church at home and abroad. One thing that every church can do, is to have an Every-Member Canvass—two by two—when the Duplex System is installed, and once a year thereafter—conducting the campaign along the lines set forth in the *"Manual of Missionary Methods,"* published by the LAYMEN'S MISSIONARY MOVEMENT (No. 1 Madison Avenue, New York City).

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Southern Christian Publishing Company

ELON COLLEGE, NORTH CAROLINA

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Join the CHRISTIAN SUN PIANO CLUB

SEE ANNOUNCEMENT ON PAGE 16.

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
J. O. Atkinson Chairman Board of Trustees, Elon College, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$2,310.09
Children's Dues		
John Newman Denton	$ .10	
S. E. Denton, Jr.	.10	
Joseph Rabb Denton	.10	
Dortha Williams	.10	
Mary Lee Williams	.10	
R. P. Crumpler, Jr.	.10	
Joel Edward Harrell, Jr.	1.00	
Fred Lawrence McKinney	.10	
Julia McKinney	.10	1.80
S. S. Offerings		
Auburn	$ .60	
Linville, Va.	1.30	
Union, Va.	1.00	
New Elam	1.45	
Sweet Valley, Pa.	2.25	
Wake Chapel	4.44	
Greensboro	2.25	
Elon College	5.86	19.15
Special		
Tyler Bolling, work	$3.00	3.00
Total this week	$	23.95

My Dear Children and Friends:—

Our report is very short this week, but we reported all that we received. I am sure our friends will not be satisfied with this report, and all will join in making it better next time.

Our school closed last Friday, and the teachers report that our children have all done very good work in school. It is our purpose to do some school work during the vacation period so our children will be better prepared another year.

This Spring weather is fine for gardening and work on the farm. It is so fine that Uncle Jim can hardly keep himself in doors. He has been working on the yard, trying to get everything looking nice for our friends when they come to see us. They will therefore please excuse a short letter this time, as we are very busy.

Your devoted UNCLE JIM.

Isle of Wight C. H., Va.,
March 10, 1914.

Dear Uncle Jim:—

I would like to join the Band of Cousins. Mama is reading the children's letters now, and I enjoy hearing her. I also read them myself. I have a hen's nest, and am sending only five cents now, as my hens are not laying much. I hope to have more next time. I have a little brother three months old. Perhaps he will join later. I wish all the little Cousins could come and play doll with me. I have 23 dolls. I love to go to church and Sunday school. I love my church.

Well, I must close for now, in fear the waste basket might find my letter. If it does not I will write again. Your loving friend,

Madeline Atkins.

We are glad to have this little girl with all of her dolls join the Corner. If she just would bring her dolls to the Orphanage, we would have a time. Hope the hens will lay enough so that brother can join too. We need him.

Durham, N. C., March 13, 1914.

Dear Uncle Jim:—

I have just finished reading the nice letters, and oh, my! don't the page look good without a single advertisement. So brother and I would like to join the Band of Cousins and help keep them off. We enjoy going to school very much; haven't missed a day on account of bad weather. I am in the sixth grade, and brother is in the fourth. Our school will be out the last of April. Enclosed you will find fifteen cents each, our dues for January, February and March.

Yours niece and nephew,
Lizzie and Worth Chandler.

Thank you, my dear little friends. Uncle Jim appreciates your letters and help very, very much.

Durham, N. C., March 13, 1914.

Dear Uncle Jim:—

Here comes a little girl seven years old who wants to join the Band of Cousins. I go to school, and am in the third grade. I had a bantum hen that set and hatched four little biddies. One cold night she died. I have to bring the biddies up without a mother. They will soon be large enough to eat. Come to see me and I will give you fried chicken.

One of my school mates gave me another bantum hen, almost like the one that died. I am going to sell my eggs and send a part of the money to the Orphanage. Enclosed you will find fifteen cents, my dues for January, February and March. I did all this myself. If it does not find the waste basket you will hear from me again next month. Your niece,

Minnie Chandler.

Thank you, Minnie, for such a nicely written letter. Wish all the Cousins could see how plainly it was written. I am sorry you had the misfortune to lose your first bantum hen. You have some real "orphan" biddies now; but I know you will care for them real well and soon they will be large enough to sell or eat. Uncle Jim is very grateful for the invitation, and hopes he may be able to accept.

Kite, Ga., March 17, 1914.

Dear Uncle Jim:—

We want to renew our membership in the Band of Cousins, if you will allow us to come back after our long absence. We will try to write more often this year.

Your nephews,
Ovid and Millard Stephenson.

We rejoice over the return of any and all of our neglectful Cousins. Yes, we are all going to do better this year; and we will have the fullest, brightest page in the paper, for all the Cousins are going to help.

Suffolk, Va., March 21, 1914.

Dear Uncle Jim:—

Here I come again after a long absence. I am going to school now and like it fine. My teacher is Miss Georgie Monell. I have been sick with mumps for a week and had to stay in-doors, and it did not suit me very well. We had right much snow yesterday and today; wish you and the Cousins could have been here to eat snow cream. Hope you and all the Cousins are well and enjoying life. Enclosed please find $1.00 for the Orphanage. Much love to you and the Cousins. Your little nephew,

Joel Edward Harrell, Jr.

We are glad to hear from this dear little Cousin after so long a time, and glad to learn that he has grown into a little man, large enough to go to school. We thank you very much for the invitation to eat snow cream with you, but fear the warm sunshine has melted the snow ere this.

Spencer, N. C., March 21, 1914.

Dear Uncle Jim:—

My grandma Gunter has given sister and me a dime each to join the Band of Cousins. I am a little boy four years old, and my sister Julia is two. We enjoy hearing grandma read the Corner, and would like to see all the little Orphans. Here are our dimes for March. When I get to be a large man like daddy I will work on the train like he does and will give you dollars instead of dimes. Love to all.

Fred Lawrence and Julia McKinney.

We are very grateful for this nice little letter and the love and interest of these friends in the Orphanage. When all of our Cousins get to be men and women, contributing their dollars instead of dimes, we will make the Orphanage go.

Stem, N. C., March 25, 1914.

Dear Uncle Jim:—

As usual, I am a little late about it, but here is my dime for March. Daddy said for you to tell the typesetter or some one to be a little more careful about the spelling in my letter this time. If they can't read his writing any better than they did in my last letter, he will have to get a typewriter and use it. Don't you think so?

Your little friend,
R. P. Crumpler, Jr.

Uncle Jim is very sorry for the errors in your last letter. We are all subject to mistakes, and the printer is no exception to the rule.

Suffolk, Va., March 25, 1914.

Dear Uncle Jim:—

Sister and I enjoy the Cousins' letters so much. We want to join

TRADE Bro-Mal-Gine MARK

"No, madam, I never recommend headache medicines that affect the heart action. It's easier to suffer temporarily with a bursting head than it is to die with a bursting heart."

"But I can safely recommend this. Been selling it for 15 years and never had a case where it did the least harm."

"Oh, yes, it's pleasant to take, we serve it at our fountain and it is the most popular remedy we have for Headache, Neuralgia, Backache and other aches that are superinducedby colds and stomach disorders."

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"Thank you. Call again."

10c, 25c, 50c Bottles.
A Pleasant Liquid Potion.
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F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

DROPSY TREATED, usually gives quick relief, soon removes swelling & short breath, often gives entire relief in 15 to 25 days. Trial treatment sent Free
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SHUPTRINE COMPANY, Savannah, Ga.

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Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

J. O. JONES.
Traveling Passenger Agent,

the Band. I am nine years old and sister is four. We enclose twenty cents. Lovingly,

Dortha and Mary Lee Williams.

We are always glad to receive letters from little girls and boys throughout the church who enjoy the Corner, and want to help make it better. We are glad to have you become one of our faithful band.

McRae, Ga., March 25, 1914.

Dear Uncle Jim:—

This is S. E.'s first letter. We send our love and dimes.

John Newman, S. E., Jr., and Joseph Rabb Denton.

Wish all of the cousins could see how nice this letter was written. We are very grateful for these faithful cousins.

DONATIONS

The members and friends of Bethlehem Christian Church contributed the following:

J. M. Story, one bushel corn; E. K. Iseley, one bushel wheat; I. N. W. Garrison, one bushel wheat; A. T. Gilliam, bushel wheat; J. H. Gilliam, bushel wheat; Riley Sutton, bushel wheat; J. G. Kernodle, bushel wheat; F. R. Shepherd, bushel wheat; J. D. Simpson, bushel wheat; L. D. Rippey, bushel corn; Mrs. R. A. Thompson, 12 yds. goods; Mrs. C. H. Sutton, can of fruit; Mrs. L D. Rippey, can fruit; Hub Milling Co., bushel corn; H. O. Keck, bushel corn.

UNDERWOOD'S WORDS TO YOUTH OF LAND

Three Copies of Interesting Publication Mailed to You Free.

Hon. Oscar W. Underwood, of Alabama, is one among the many distinguished men and women who will write for The Youth's Companion this year. Others are Miss Mary N. Murfree, Gene Stratton Porter, Mrs. Burton Harrison and Edith Barnard Delano. Stories of the Old South and the New, stories that interest every one North, South, East and West will be features of The Companion during 1914. Archibald Rutledge's stories of "Old Plantation Days" will be delightfully put in contrast with C. A. Setphen's series, "Stories of the Old Home Farm"—Stories of Maine and "Cutting Ice at 14 Degrees Below Zero." Those who do not know the Companion should take advantage of the publisher's offer to send to any address free three current issues of the paper, beginning with the Washington's Birthday number. Address The Youth's Companion, Boston, Mass., inclosing this notice. ad.

DAINTY COOK BOOK FREE

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package, if your grocer does not sell it. **KNOX GELATINE,** 201 Knox Ave., Johnstown, N. Y. Ad.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their names and address at once.

WHY COUGH?
Most coughs are useless. Then why cough? Better go to your doctor. Ask him to prescribe. If he orders Ayer's Cherry Pectoral, take it. If something else, take that. Let him decide. J. C. Ayer Co., Lowell, Mass.

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SEABOARD AIR LINE RY.
Schedule Effective January 3, 1912.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH.

No. 81	.....	4:35 a. m.
No. 29	Ar.	10:05 a. m.
No. 41	.....	4:10 p. m.
No. 43	.....	6:00 p. m.

FOR THE NORTH

No. 84	.....	12:48 a. m.
No. 38	.....	11:35 a. m.
No. 66	.....	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
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Now is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles

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MAIN STREET, BURLINGTON, N. C.

REPORT OF THE CONDITION OF
The Elon Banking and Trust Co.

At Elon College in the State of North Carolina at the close of business March 4th, 1914.

RESOURCES

Loans and discounts		$12,183.28
Overdrafts		117.40
Banking Houses	$1,474.43	
Furniture and Fixtures	1,086.76	
		2,561.19
Due from Banks and Bankers		4,390.99
Cash items		2,714.59
Gold coin		375.00
Silver coin, including all minor coin currency		19.08
National bank notes and other U. S. notes		639.00
Total		$23,000.53

LIABILITIES

Capital stock paid in	$ 5,000.00
Undivided profits, less current expenses and taxes paid	768.12
Deposits subject to check	13,538.62
Demand certificates of Deposit	3,544.93
Cashier's checks outstanding	148.86
Total	$23,000.53

State of North Carolina, County of Alamance, ss:

I, W. L. Smith, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

W. L. SMITH, *Cashier.*

Correct—Attest:

J. J. LAMBETH,
T. C. AMICK,
G. S. WATSON,
Directors.

Subscribed and sworn to before me, this 25th day of March, 1914.
HOSEA D. LAMBETH, *Notary Public.*

DON'T WORRY—EAT

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not you? Try it today. ad.

PROMINENT CLERGYMAN PRAISES TETTERINE

Rev. A. C. Turner, Lakeland, Fla., writes: "I was afflicted with eczema for more than twenty years. Several months ago one box of Tetterine (50c' was given me, and by its use I have been cured. I shall ever remember the makers of this valuable remedy with gratitude." Tetterine is equally effective in permanently relieving Ringworm, Tetter, and all other skin and scalp diseases. It seldom fails. 50c. at drug stores or by mail from Shuptrine Co., Savannah, Ga. Ad.

WELLESLEY COLLEGE HALL BURNS

On the morning of March 17 College Hall, one of the largest of the Wellesley College buildings and the centre of the college activities, was destroyed by fire, causing a loss of $900,000. When the fire was discovered about 5 A. M., 350 students and professors were in the building. The girls were awakened and told to dress; then the fire-gong sounded. The roll was called on the various floors, after which the doors were unlocked, and the girls filed out without a trace of panic, a splendid testimony to the effectiveness of fire-drills and the courage of the girls. The college was dismissed to reopen on April 7.

Nearly every laboratory is gone; there are only a few lecture-rooms left; and many of the instruments and collections used in teaching have been destroyed. The insurance, which was the highest that the insurance companies would accept on so old a building, is quite inadequate to replace the structure.

Yale, Harvard, and other men's colleges have offered equipment to Wellesley, so that the college will be able to continue its work.

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OUR DEAD

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Thompson

Bedford Dewitt Thompson, son of Joseph B. and Emily Jones Thompson, at Salt Lake City, Utah, February 15, 1914, in his 25th year. He had been west for about three years.

Last Fall he went to Salt Lake City from Lincoln, Nebraska, hoping that his health would be improved thereby. But he gradually grew worse till the end of his pilgrimage came.

His body was sent home to Burlington, N. C., for burial, and was interred in the cemetery at New Providence, Graham, N. C. Funeral services were conducted by the writer, assisted by Bros. Tuttle and Patton. The deceased was a member of St. John's M. E. Church, Goldsboro, N. C. He leaves two sisters and one brother. May the dear Master comfort those who mourn.

P. H. FLEMING.

Lynn

Mr. W. R. Lynn, of Greensboro, N. C., died Saturday, March 21, after three years of illness. The funeral service was conducted by the writer from the home on W. Bragg St., Saturday morning. The body was taken to Rockingham county for interment.

Mr. Lynn was born June 22, 1848, at Lawsonville, Rockingham county, N. C., and lived in that county the most of his life. He moved to Greensboro in the year 1893, where he and his companion lived happily together till his death. He was a member of Rehoboth M. E. church the last fifteen years of life, and died in the hope of eternal life. He leaves a widow and one brother and many friends.

H. E. ROUNTREE.

Duke

Mrs. Christiana Duke, widow of Wm. T. Duke, died at Magnolia, Virginia, on March 9, 1914. Before marriage she was Miss Whitehurst, of Norfolk Co., Va. She was born in 1853, married Mr. Duke in 1888, and he died February 18, 1913, one year and twenty-one days before she passed away. They had no children. She was sick only a few days. Her aunt, Miss Hodges, had been with her for some time, and was with her to the end. Her brother, S. C. Whitehurst, of Great Bridge, Va., and two sisters, Mrs. A. W. Johnson, of Parksley, Va., and Mrs. James Whitehurst, of Norfolk, Va., survive her. She was a member of Suffolk Christian Church. I saw her a few days before her death and she was then in health. No one can tell what a day may bring forth. Be ye also ready.

W. W. STALEY.

Dofflemyer.

John Russell Dofflemyer, little son of Hiram and Mattie Dofflemyer, died February 28, 1914, aged 2 years, 5 months and 29 days. A short history this, as measured by time, but long enough to find a permanent place in the hearts of loved ones; long enough to teach lessons of child-like faith and humility: "for of such is the kingdom of heaven." Though a vacant place is made in the home, and an aching void in the heart, heaven is richer and holds another treasure to draw loved ones thither.

Services were conducted from Leaksville church, and the little body laid to rest in the cemetery nearby. Many sympathizing friend were present.

R. L. WILLIAMSON.

Firesheets

Mrs. Nannie Firesheets departed this life March 18, 1914, aged nearly eighty years. She is survived by a son and daughter, several grandchildren, and a number of friends. She was twice married, but both of her husbands preceded her in death.

She had been in bed for three months and almost helpless a greater part of the time, and must have suffered greatly although seemingly unconscious, as she never complained. She was a kind neighbor and a person of cheerful disposition.

For some time she had been in feeble health, and had not attended Catawba church, of which she had been a member, for many years. But a few months before her sickness she attended Liberty Christian church, which is erected on the land given by her, and in which cemetery she was the first to be laid to rest.

A FRIEND.

Thomas

Whereas: Our heavenly Father deemed it best to call to the great beyond, on February 15, 1914, our dearly beloved sister and co-worker, Mrs. J. C. Thomas; and

Whereas: We can realize, to some extent, the grief of the family at the loss of so noble a life; be it resolved

First—That while we mourn her departure, we bow submissively to the will of the all-wise Father who "doeth all things well."

Second—That while the church loses a most devoted member, and her class, whose teacher she has been since the erection of the church, a most faithful teacher, we feel that our loss is her gain.

Third—That we pledge ourselves to nobler efforts in behalf of our church and Society, in furthering the cause of Christ, feeling that by so doing we best keep alive the efforts of one who gave the church and church work, ever and always, the first and best place in her heart; truly be it said of her, "She hath done what she could."

Fourth—That a copy of these resolutions be spread upon our church record, one sent to the bereaved family, and one sent to The Christian Sun for publication.

MRS. L. C. BEALE,
MRS. J. BRADSHAW,
MRS. ANNA WHITE.

Woods

James Madison Woods was born July 27, 1832, and passed to his reward February 18, 1914. He was a consistent member of Woods' Chapel church. He was earnest, zealous, and self-sacrificing for his church and for his Master's cause. In conversation with him we were often impressed with his deep desire for the success of Zion's cause. The home, the community, the church have sustained a loss that cannot be estimated.

He leaves a daughter, Mrs. J. F. Kingree; a brother, Mr. Jacob Woods; two sisters, Mrs. Fannie Meyers, and Mrs. Jacob Wilson; and four grand children.

He was laid to rest in Cedar Grove cemetery, beside his wife, who had preceded him about 15 years. Funeral services were conducted by the writer, assisted by Rev. Benjamin Neff, of the Brethren Church.

R. L. WILLIAMSON.

Wilson

Miss Grace Johnson was born in Isle of Wight County, Virginia, May 17, 1892, married to Samuel Wilson, of Suffolk, July 3, 1911, was the mother of two children, and died March 13, 1914. She was a member of Suffolk Christian church and a good Christian young woman. She had been much afflicted in her life, but never murmured.

She leaves a mother, two sisters, husband and two children, upon whose lives she has inscribed her love and her character. Memory brings up her face, her voice, her love. Memory is a sacred library, art gallery, a fountain of stored-up sweetness. Who would blot out graves? Who would seal up the fountains of sorrow? She said just before she passed away: "Jesus, I know you will take care of my babes." She committed all to Him in simple trust and then fell on sleep, safe herself in His arms.

W. W. STALEY.

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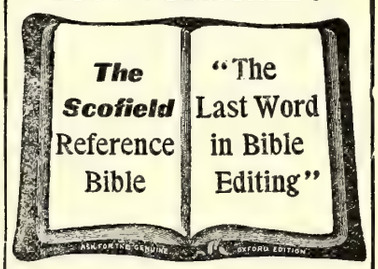

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SEE ANNOUNCEMENT ON PAGE 16.

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Philadelphia, Miss., Aug. 29, 1912.

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MISS VIOLA CLAYTON.

Helena, Ala., Jan. 6, 1913.

Ludden & Bates, Atlanta, Ga.—"I wish to state that on Jan. 21, 1912, I received the Player Piano I contracted with you for. I find everything as represented by you and I am very much pleased with same, it being a very pretty and sweet-toned instrument. I shall take pleasure in recommending it to my friends." MISS JESSIE L. WILSON.

Christ Church, London, S. E., Feb. 5, 1913.

Messrs. Ludden & Bates, Atlanta, Ga., U. S. A.—"We have one of your Farrand Cecilian Player Pianos and are most delighted with it. All who have ever heard it are in an agreement that it is one of the very best combinations that has ever been put on the market. Persons desiring such an instrument will certainly do well to examine yours, and if they will only give it a trial I feel sure they will try no further."
Fraternally yours, LEN. G. BROUGHTON.

NOTE:—Dr. Broughton is a Minister of world-wide reputation, his church in England being, as you probably know, one of the largest in the world. The Player he has is the same as that furnished by the Club.

Abbeville, S. C., Jan. 7, 1913.

Ludden & Bates, Atlanta, Ga.—"I am very proud indeed of my Player Piano and wouldn't be without it for anything." MRS. C. L. COCHRAN.

Sylvester, Ga., Nov. 26, 1912.

Ludden & Bates, Atlanta, Ga.—The Club Player that I bought from you is just fine. Its equal in sweetness of tone is hard to find, even in the higher priced pianos. I am very well pleased with it. It suits the eye and pleases everyone that sees it."
HENRY DUPREE.

Lincolnton, N. C., Jan. 27, 1913.

Ludden & Bates, Atlanta, Ga.—"I now have had my piano two months, which I bought through the Club plan, and would not take twice the amount I gave for it if I could not get another. All my friends are wild about it and think the tone beautiful and sweet."
MISS BETTIE HOLLY.

Greer, S. C., Jan. 14, 1913.

Ludden & Bates, Atlanta, Ga.—"The lovely piano came yesterday. Am just adelighted with it. So are all my musical friends. The tone is so full and sweet nd the case is lovely. Am sure that I could not be better pleased with any other. Ludden & Bates do all they promise in every respect." MISS LELIA RICTOR.

Gary, Fla., March 10, 1912.

Ludden & Bates, Atlanta, Ga.—"We are well pleased with the Ludden & Bates piano and consider it one of the best that money can buy. It is a real beauty and the tone could not be beat. It is considered by judges of pianos one of the finest in this place."
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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., APRIL 8, 1914 NO. 14

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Three Generations

In lecturing to his Bible class in Fifth Avenue Baptist Church, New York, John D. Rockefeller, Jr., said recently that there had been no liquor used in the Rockefeller family for three generations. "I never drank a drop of intoxicating liquor in my life," said the speaker, "neither did my father nor his father before him." Mr. Rockefeller holds to the theory that a man is not only responsible for himself and those about him, but for others to come, and generations yet unborn. Certain it is that our virtues, if not inherited, are inculcated into those who succeed us. David recognized this when he declared: "For God is in the generation of the righteous." Psa. 14:5.

Extravagance

Americans are the most extravagant people on earth. Even with toys and playthings wastefulness and heedless extravagance is the program, though children with few toys are better off than those with many. The child who has all the toys he wants learns to contrive nothing, to plan nothing, to devise nothing. Some toys are helpful and wholesome; too many are cumbersome and hurtful. Last year we of the United States manufactured $10,000,000 worth of toys and play things, and imported from Germany largely of its $29,750,000, this being the leading toy manufacturing country on earth. When one sees wanton and hurtful waste on every hand one is reminded of Solomon's words: "The prosperity of fools shall destroy them." Prov. 1:32.

A Law With Teeth

Many American citizens want anti-trust laws with teeth, that is, laws that will take hold, and hold on. The Chinese have such a law, and may yet serve as a model for us to pattern by. It is brief, but is said to be thorough and efficient. Read it: "Those who deal unfairly with merchants shall be beheaded. Those who interrupt commerce shall be beheaded. Those who try to close the markets shall be beheaded. Those who maintain the prosperity of commerce shall be rewarded." We are assured by well-informed Chinamen that the law is enforced throughout their country. Life is always cheap, and held in little esteem, where the true God is not worshipped, and where the religion of Christ is not practiced. "All they that hate me love death." Prov. 8:36.

Beware of Poison

There has been prepared a law, to be acted upon by the New York Legislature, to the effect that the skull and cross bones, universally used on poison labels, shall be placed conspicuously upon every liquor bottle, and printed in red ink. Under the symbol of death these words are to be printed: "This package contains alcohol, which is a habit-forming, irritant, narcotic poison." The law may not pass, but it embodies the plain and simple truth. This very fact may prevent its passage, for liquor dealers want to suppress the real facts in their unholy practice.

Christian Unity

Many of the denominations fail to agree when they come to baptism, the communion table, and statements of their deeds and differences, in those things, in fact, which have never yet saved a soul, redeemed a fallen brother, or made life rich for eternity and for God; but when it comes to the essentials they do agree and stand shoulder to shoulder in beating down ignorance, teaching men truth, and pushing the world upward toward God and salvation. In Canton, China, is Canton Christian College, whose friends are moving to equip it with five million dollars. It has a teaching staff of 19 men, 15 women who are Americans, and 20 Chinese teachers and 15 assistants. There are 400 Chinese students. The college is undenominaitonal, liberal in theology, and is incorporated under the laws of the State of New York. It is supported by the free will offerings of men and women who love Christ and the cause of truth. The work in foreign lands is showing us how the prayer of our Savior is being answered, "That they all may be one."

The Strongest Appeal

Even skeptics, "free-thinkers," and atheists are compelled, by reason and by facts, to admit that the strongest force in our country is the church. There is no other power, or might, amongst us which wields such a weight for permanence and progress as this. No man who thinks will deny this, and so we have come a long way indeed since our Lord, the Christ, gathering about him twelve men of moderate means, birth and achievement, declared that, upon the confession of one of them, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). A long way indeed since that humble beginning till the other day a man of the world, a member of no church and indifferent to religion, Mr. Andrew Carnegie, made this declaration: "Certain that the strongest appeal that can be made is to members of the religious bodies, to you I hereby appeal, hoping you will feel it to be not only your duty, but your pleasure, to undertake the administration of $2,000,000 of 5 per cent. bonds, the income to be so used as, in your judgment, will most successfully appeal to the people in the cause of peace through arbitration of international disputes; that as man in civilized lands is compelled by law to submit personal disputes to courts of law, so nations shall appeal to the Court at the Hague or to such tribunals as may be mutually agreed upon, and bow to the verdict rendered, thus insuring the reign of national peace through the international law." Then Mr. Carnegie prophesies that war will ultimately be abolished, and his wish is that these twenty-nine trustees, or their successors, representing as many denominations, shall administer the income of these two millions entrusted to their care, solely according to their own judgment. In this prediction of Mr. Carnegie that war is to be abolished one is reminded of the prophesy of Isaiah 2:4: "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war war any more."

The Handwriting on the Wall

And so the liquor dealers have seen, read, and interpreted the handwriting on the wall. So says the "National Liquor Dealers' Journal" in a recent leading editorial. We have not been accustomed to reproduce, nor approve, what the liquor dealers say and think about prohibition, but now that they are coming to understand we heartily commend these words from their official mouthpiece, the *Journal* above referred to: "The most influential argumnet against prohibition is that it is not effective, that 'prohibition doesn't prohibit.' This is not basic nor moral; the fact of failure to enforce is no argument against even the expediency, much less against the moral issue involved. Ultimately all questions must be settled by moral standards; only in this way can mankind be saved from self-effacement. The liquor traffic cannot save itself by declaring that Government is incapable of coping with the problem it presents; wheu the people decide that it must go, it will be banished. . . . For this the liquor business is to blame; it seems incapable of learning any lesson of advancement or any motive but profit. To perpetuate itself it has formed alliances with the slums that repel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers, and backs with all of its resources the most unworthy men, the most corrupt and recreant offiicals. It does not aid the purification of municipal, State, or National administration. Why? Because it has to ask immunity for its own lawlessness. . . . The case of the liquor traffic is called for adjudication by the American people and must be ready for trial. Other cases may be called later, but the one before the court cannot be postponed. . . . There are billions of property involved, . . . but when the people decide that the truth is being told about the alcoholic liquor trade the money value will not count, for conscience aroused puts the value of a man above all other things. To us (speaking for the liquor dealers) there is the handwriting on the wall, and its interpretation spells doom." The liquor dealers have been long in recognizing the folly and the crime of their deadly business, but now that they are recognizing it we shall hope for them to see the full fruition of their fears and their interpretation. Yes, the liquor problem is doomed.

EDITORIAL

THE PRIME NEED

Will not every one who reads the first line of this read the second and the third, and so on through? Thanks. Yes, it is a petition, begging in fact. No, not money, but more than money. See? There is that which is more than money, even in our evil time. Prayer for instance. That is what we have reference to—just plain, sincere, earnest prayer.

There is a reason. Also, and here is the real point, there is need. Did you know, gentle and ungentle reader, that in all this world there had never been a great meeting, one that meant something and moved people, without prayer? much and long and earnest and zealous prayer? Such is the truth. Recently when the Student Volunteer Movement Convention met, that meeting in which souls were sealed to service with God's eternal love, we are told that the mighty factor in that meeting was the knowledge that men and women throughout the world were praying for the Convention. The presence of God was there, and wave after wave of heavenly power and spiritual fervor swept over strong men and brought them to joy and humility and ecstasy in Christian fellowship. It is ever so. Every epoch making meeting must be saturated through and through, from afar and near by, with prayer.

Now there are hearts devoutly hoping that our Southern Convention soon to meet at Portsmouth will prove epoch making, and count mightily for the winning of men to Christ.

You can't go? All right. You can pray. That is needed. What if, while the Convention is in session April 28 to May 1, it were known that a thousand hearts were being lifted to God in prayer for its success and the advancement of the Kingdom through it? The effect in uplift, in inspiration, in heavenly wisdom would be irresistible, incomparable. It is important that members go to the Convention. It is equally important that those who don't go and really care shall pray. Will you, kind reader, be one of the number to pray daily for the Convention while in session? If so, do this: Write a card to Dr. W. W. Staley, President, Suffolk, Va., thus: "Though I may not be present at the Convention, I will be praying for God's presence and blessings there." If President Staley could receive hundreds of cards like that, not only would his heart be gladdened, but all the others present would feel a power not their own and would act in the light of a wisdom from on high. The prime need of our Convention to be, is prayer, much, continued, fervent prayer. That meeting will mean much, or little, in proportion to the prayer offered in its behalf. This simple request ought to be heeded by hundreds. Let us unite, as we never have united, in praying for the Convention. This is the prime and pressing need.

GOD'S FOREMOST MISSIONARY

Few men of our time have done more for missions than the late lamented Arthur T. Pierson. With pen and on platform, in season and out of season, he labored without measure for the advancement of God's Kingdom in foreign lands. He was acquainted with the missionaries on the field, and the missionary situation as possibly no other man was, and was himself the author of many inspiring volumes on missions. Now this man declared that the greatest missionary of all was not a man, but a book. Read his superb and eloquent testimony in this behalf:

"A peculiar prominence has been given the Word of God, as His foremost missionary. "The man is sometimes in bonds, 'But the Word of God is not bound,' the restrictions and restraints which limit and fetter men do not touch the Book. The lapse of time and the stretch of space do not affect it. It knows no death, disease, or decay; utters no unwise word, takes no wrong step, forms no indiscreet alliances, and lowers itself by no political entanglements or worldly compromises. This missionary is never weak nor weary, needs no rest, and is unaffected by climate, diet or local surroundings. Ever the same in fulness of its vitality and efficiency, it accommodates itself to every new environment, equally adapted to all the varieties of human temperament. A stranger alike to external hardship or internal disquiet, this messenger of God never halts in obedience, hesitates in aim or stumbles in action. It speaks as powerfully to the ignorant as to the intelligent, the poor as the rich, the low-born as the high-born; it is not intimidated by threats, dismayed by persecution, or destroyed by violence. It is alike unmoved by the skeptic's scoffs, the worldling's indifference, the bigot's intolerance. Like its Divine Author, it laughs in derision at those who, with their little watering-pot, would put out the stars in its firmament.

"It claims to have in it, as His Living Book, God's vital power, and to be life-imparting, so that men are born from above through it as God's seed.

"These claims the history of missions puts to the test, and proves God's Book to be His chosen channel whereby His Spirit pours life into human souls. Hence, even where living men have not yet borne their witness, His Word has often won its own unique triumphs."

A DENOMINATION WANES

A Unitarian minister recently called attention to the fact that his church was doing nothing for foreign missions; that his whole church only spent $4,000 a year in this direction, had only one representative in Japan, that Unitarians have no Foreign Missionary Society, no Women's Missionary Societies, no young people in their Sunday schools, seminaries or theological classes training to be missionaries; that their clubs, societies or organizations never consider the topic of foreign missions, and that their ministers never preach on foreign missions and their churches never take a missionary collection. This will explain why it is, and this alone is sufficient to explain, that this denomination which, because of its beautiful philosophy and attractive program, has won to its communion many of the richest and most brilliant men of the country, has not increased in power and in influence, and is positively on the wane; and in proportion to its brain and money has less influence in the country than any other communion whatever. God can't prosper a non-missionary church and keep His word, and the people who will not heed our Savior's command, "Go ye into all the world and preach my gospel to every creature," need not expect a Savior's blessings.

The new federal reserve banking system will begin business with over $100,000,000 capital. The system contemplates a reserve fund to be drawn upon in time of stress or urgent need and each national bank entering the system must pay 6 per cent. of its capital and surplus into the reserve fund. So far 7,494 banks with a capital of $1,788,000,000 have entered, and six per cent. of this amount would make a reserve fund of $107,280,000. The effort of the promoters have been to make our currency more elastic and to have a reserve fund from which to draw in time of stringency and a system that would cause the banks to stand together, instead of fear and fight against each other, in time of a panic.

We have said much about foreign missions, but we have not really got down to business. Have we? Look at this: Out of every one thousand dollars spent in this country, two hundred and fifty dollars go for food, two hundred and eighteen dollars for clothing, five hundred dollars for intoxicating liquors and tobacco, thirty dollars for other purposes, and two dollars for foreign missions. As one writer has observed, "Five hundred dollars for poison and smoke, and two dollars to send the gospel to millions of heathen."

Secretary of the Navy Josephus Daniels has issued an order against the use of alcoholic liquors in the navy after July 1. The order not only abolishes the traditional "wine mess" of the officers, but will bar all alcoholic liquors from every ship and shore station of the navy. Surgeon General Braisted, after an exhaustive investigation, recommended it, and Secretary Daniels ordered it. Three cheers for the Surgeon and the Secretary. They have caught the spirit of the time in which we live, and have done their countrymen a noble service.

Jacob S. Coxey, of Coxey army fame, has established headquarters in New York and is, he declares, to lead an army of 500,000 men to Washington to demand some other sort of legislation. Strange how far a delusion will lead an otherwise sane mind. Fact is there are a great many people left in the world yet who, in their imagination, rather devise some scheme to help humanity without work, than to be one of humanity to get down to work. What a happy and prosperous world this would be if all would plan to do work as skillfully and ingeniously as many plan to keep from work.

The finest feathers are not always indicative of the best birds. And so it goes that even in royalty the best dressed are not always clothed with highest powers and prerogatives. For instance, Queen Ena of Spain buys her dresses in Paris at an average outlay of $50,000 the year. On the other hand the German empress patronizes only Berlin dressmakers and manages along with $20,000 a year for dresses. But Queen Mary of England either makes, or has made in her own home, all the dresses she wears, except those for State occasions, and practices such economy in dress that it is not deemed in keeping with royalty to even guess at the small sum she spends in comparison with other royal women of Europe. Dress often reflects character, but it never creates it.

William Barnes, chairman of the Republican State Commitee of New York, has entered suit for $5,000 against William H. Anderson, superintendent of the Anti-Saloon League of that State, for alleged libel. Mr. Anderson in a recent letter referred to Mr. Barnes as "Boss of the liquor end of the Republican party." Mr. Barnes contends that "boss" as here used is "an odious and approbrious epithet," and that being thus branded is to be endamaged to the extent of $5,000. The case is to be stubbornly contested we are assured, and the courts must decide whether $5,000 more or less is sufficient to pay for calling one a boss and other disagreeable names. Some of us do not mind being real bosses, for instance, but we don't like to be told that we are. You have seen people who would not cavil to cheat you in a financial deal, but they would not like for you to call them dishonest. The dangerous, and often, the fatal thing in the world is to point your finger at the person and quote to him the words of Nathan to David, "Thou art the man."—2 Sam. 12:7.

The eleven days' (and nights') fight around Torreon were characterized by bloody battle, brutal fighting, and heartless warfare. Men went wild and fought like mad, we are assured. It is estimated that more than 5,000 men were made to sacrifice their lives there, and the scenes of human suffering were beyond description. After all, what are they fighting about and what is to come of it? One wonders.

And now the cold, disagreeable weather is largely atoned for. The shad fisheries along our coasts announce that though the season is late shad never were so plentiful nor the catch so abundant. Spring time has arrived, and the glories of another generous and gracious year are upon us. It is time to lay aside the chilling grin and indifferent mood of Winter, and greet this glad world with a bright smile and a happy hand shake . Get glad.

The College of Bishops of the Methodist Episcopal Church, South, loses out in its suit for control of Vanderbilt University, and that institution now passes out entirely from ownership or control of the Conference. In this loss Vanderbilt gets $1,000,000 as a gift from Carnegie which gift was on condition that the school be declared not under church or denominational management. This is purchasing a million dollars at a great sacrifice, and money is made to count for more than men. It is typical of the contest of our age—a contest between the dominion of money or the dominion of men—Caesar or Christ, dollars or divinity.

NOTES AND PERSONALS

—If your Conference has elected you delegate it is your duty to go to the Convention.

—Southern Christian Convention, April 28-May 1, 1914. Where? Portsmouth, Va., Washington Street Christian Church.

—We trust the laymen who were elected delegates to the Southern Convention will read Dr. Staley's Suffolk Letter in last week's SUN. It will do them all good.

—Rev. H. W. Elder, Richland, Ga., writes that he expects to attend the Portsmouth, Va., Convention and is trusting that " we shall have a great Convention." If all delegates will make the sacrifice Bro. Elder makes to attend we will have a great meeting.

—Writes Pastor Harrell, the host of the Convention at Portsmouth: "We are planning to make the Convention the largest success possible. The seven churches of Norfolk and Portsmouth are uniting to that end. Large delegations from each will be present every night."

—The First Christian Church (Greensboro) choir is to render a sacred contata, "From the Manger to the Cross," tomorrow , Thursday, evening, April 9, at the church, at 8 p. m. Prof. A. S. Hill of Greensboro is to be in charge. A free will offering is to be taken at the door for the benefit of the musical department of the church.

—Rev. D. P. Barrett, one of our missionaries to Porto Rico, now on furlough, but to return to Porto Rico shortly, is advised that a young woman in Porto Rico offers herself as a worker in our mission, and that a Sunday school in Illinois is willing to do its part in supporting a native worker. From such a source Bro. Barrett hopes for additional help in the work he is doing.

—We are pleased to receive a cordial personal letter from Rev. S. L. Baugher, Portland, Ind., giving good account of the work in which he is engaged. Bro. Baugher's Sunday school has increased from 12 to 200, and he has seen 100 conversions since he has been at Portland. Bro. Baugher is a Virginia Valley man devoted to his work and thoroughly consecrated to the Master's service.

—*The Christian Missionary* for March was of unusual interest, containing as it did many practical facts and suggestions. By the way we wish heartily that all CHRISTIAN SUN readers were readers also of *The Christian Missionary*. The subscription price is only 50 cents the year, and almost any one of the twelve numbers published is worth that.

—His hosts of friends will be glad to learn that Rev. P. T. Klapp has been able to remove his daughter, Ruth, home from the hospital where she underwent a successful operation. Ruth has had a long and dangerous illness and Bro. Klapp has been compelled on this account to miss several of his appointments. The daughter is much improved now, and a speedy recovery is looked for.

—The Ladies' Home and Foreign Missionary Society of the First Christian Church, Greensboro, gave a most delightful missionary entertainment last Monday evening at the church. The program consisted of "The Voices of the Women" and vocal music, male quartette and solos appropriate. "The Voices of the Women" was the impersonation of characters of the different nations in native costumes. The church was tastefully decorated. A splendid audience attended. A silver offering was taken at the door for the benefit of the society.

—Rev. J. W. Harrell, D. D., pastor, writes *The Christian Missionary* that "by the kindness of the Eastern Virginia Conference and the Christian Missionary Association, we have been able to pay $1,000 on our church debt, which leaves a balance of $9,200 as our total indebtedness. . . . We long for the day when it can be said that our debt has been paid in full." If ever a people have sacrificed heroically, and wrought patiently, and labored prayerfully and worthily, Bro. Harrell and his flock are the ones, and they deserve to see the day for which they long.

A NEW WORK ON SYSTEMATIC THEOLOGY

By Rev. W. S. Long, D. D.

It will be a great source of satisfaction to the entire membership of the Christian Church to know that Rev. W. S. Long, D. D., of Chapel Hill, N. C., is soon to publish a book on Systematic Theology. It was my pleasure to read the entire manuscript of this new book soon after it was completed and I found it thoroughly Biblical and a safe and sound theological statement of the position of the Christians as held by the leaders of the church from the beginning. This work when published will be delightful reading for the laity as well as the clergy and every loyal layman of the church would do well to encourage the writing of such books by giving this new work on theology a wide circulation. The reading of this book by the clergy will quicken thought and enable them to present the various doctrines of the Christian faith without contradiction in a systematic manner.

This book when published will soon find its way into the theological schools of the church as a text-book, for it is well suited to the needs of the ministers who are preparing for systematic thought in their preaching. It is well known that Dr. Long has been connected with our educational work for many years, and in this work he has been in sympathetic touch with the young ministers of the church and in a position to know their needs as few other men in the church could know them. He has written to meet these needs in systematic training.

A few of the topics treated in the book are: Existence of God, Divine Revelation, Inspiration of Bible, Nature and Attributes of God, Divinity of Christ, Holy Spirit, Trinity, Creation, Origin of Man, Covenants, Dispensations, Fall of Man, Atonement, Salvation, Regeneration, Adoption, Sanctification, Sacraments, Second Advent, Resurrection, Judgment, Duration of Punishment, Heaven. With such an array of subjects as these under the scholarly treatment of the author, with his painstaking care, with the access that he has had to the university library, we could expect nothing less than a work that would commend itself to the most thoughtful minds of the church. We as a people should encourage the production of such literature for no church ever becomes great in the extension of the kingdom until it develops a great literature of its own especially along the line of systematic thought and theological teaching. W. C. WICKER.

Elon College, N. C.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	4
Rev. J. O. Atkinson	14
Rev. B. F. Black	3
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. E. M. Carter	2
Rev. L. I. Cox	30
Rev. W. G. Clements	5
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Friends	51
Rev. Jas. L. Foster	13
Rev. Stanley C. Harrell	11
Rev. J. W. Harrell	2
Rev. W. D. Harward	4
Rev. J. W. Holt	10
Rev. L. F. Johnson	5
Rev. I. W. Johnson	14
Rev. J. Lee Johnson	61
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	12
Rev. N. G. Newman	1
Rev. C. E. Newman	8
Rev. J. U. Newman	4
Rev. J. W. Patton	6
Rev. C. C. Peel	7
Rev. R. H. Peel	4
Rev. H. E. Rountree	10
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	3
Rev. T. W. Stroud	1
Rev. G. R. Underwood	3
Rev. W. L. Wells	11
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	22
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	445

The Soul's Most Serious Question

A SERMON BY A LAYMAN, PRESIDENT W. A. HARPER

And Delivered Before the Students of Elon College

TEXT: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"—Psalms 15:1.

EVERY man and every woman worthy the name has asked himself or herself this question. Every boy and every girl who has reached the years of accountability and across whose mind the purpose of life has left the trail of its impress, has met this absorbing question face to face. It is the universal question of the human race. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" The ignorant savage, clad in the leaves of the forest and the skins of wild animals, with no shelter save the grotto or the friendly cave, in moments of deepest yearning, has proposed this question to himself and, in its winding labyrinth, has whiled away many a swift-footed hour. The Chinese, with the veil of the past drawn tightly over his spiritual eyes, has yet in moments of holy exaltation ceased his worship of ancestors, bid defiance to his Confucianism, and in the full vigor of his manhood and the effulgence of his waking hours, proposed to his soul this question of questions. The youth with length of days before him and with the flush and bloom and vigor of stalwart manhood luring him on, has yet in some quiet, holy hour drawn in the reins of his on-rushing steed, and in solemn earnestness pondered this entrancing theme in his heart of hearts. The proud captain of industry, with the wheels of a thousand factories and the horny hands of a myriad of human souls constantly doing his bidding, the type of the self-sufficient man of the modern world of finance, has yet at sundry times and on divers occasions deemed the pondering of this question of far greater importance than the future of the cotton market and the quotations of the various classes of stocks and bonds. High and low, great and small, prince and pauper, men of low estate and men of high estate, have each and all of them earnestly considered, prayerfully pondered this great question, upon whose solution turns the weal or woe of each individual soul.

This question grows out of man's essential nature, which is religious. The most degraded savage, the most cultured scholar, the most pious and consecrated saint, the most reprobate sinner who enjoys God's sunlight and air, all of them agree in being essentially religious animals. Aristotle, greatest thinker of a race of thinkers, saw this wonderful trait in human nature and proclaimed it as one of the fundamentals of his system of ethics. No race of humans has yet been discovered, be they never so ignorant and degraded, who have not had some idea of God and some practices of religion. A study of all the primitive races of the world which are known to us by their descendents on the earth or through the researches of archæologists, proves the essential and actual oneness of the human family on this great theme. Even the mongrel population of the desert region of Australia, and the Bushmen of South Africa, and the island and cliff dwellers of Lower California, are not without indications of a belief in superior beings and a system of theology, which, crude though it is, is yet evidence of the religious nature of man.

There is a feeling deep-seated in human nature that man is not self-sufficient, that he is not monarch of all he surveys, though an all-wise Creator has made him a little lower than the angels. There are powers and forces in nature that he does not and cannot understand, and so he presupposes God. There are facts in human experience which he cannot explain other than by the postulation of a hereafter and a future life and so he postulates them. To primitive man the future life was so real that property at its origin was eternal. Can you conceive of a man ordering that, when he should be dead, his slaves and wife and all his property should be buried with him, unless he and they believed in the hereafter and believed in it even more than they believed in this present life? To Socrates death was nothing but the mental abstraction and contemplation of the body and soul as separate, and on the very day on which he drank the fatal hemlock, he told the unjust judges that he was soon to die, but that he counted his lot as superior to theirs. To Cato, the great Roman censor, this life was simply a harbor on the great voyage of eternal existence. To Goethe, the great poet of the Germanic race, life was contained in the phrase, "out of eternity into eternity." To the Christ, the Savior of the world, life was a vineyard in which there was the Master's work to do, and the hereafter was a house of many mansions. Grant that this life is not all of life. Grant that there is a hereafter, and in the minds of all men who think there can be no doubt of this proposition, and the question of the Psalmist becomes a burning one, and on its answer will turn the issues of time and eternity. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"

Not only is this a universal question, founded on man's essentially religious nature, but it is the eclipsing question of life—not only the universal question, but the one question of existence. The savage spends most of his time studying it. In the morning as he goes out to hunt or fish, he stoops down to pick up every stone of peculiar shape, not because he believes that there is any virtue in a stone, *per se*, but because spirits are supposed to inhabit all objects of peculiar shape. He listens at the wind and watches the stars and worships the so-called idols, not because they are to him gods, but because they are material representations of great spiritual forces. To the savage the immanence of God, of which we hear so much today and which we are told is a major achievement of modern thought, is the most real thing in the world. To the answer of this question the Hebrew people devoted one-twelfth of their population and one-tenth of all their earnings, while there were great religious celebrations in which all the people participated at frequent intervals during the year. The greatest minds and best trained intellects of all times and of all lands and kindreds and tongues have been devoted to the solution of this question.

But it must not be forgotten that this is a personal question and that it must be solved by every one under the sun. With some it is the business of life, and with all it ought to be. But in a great many lives, and the number of these is far too numerous, this great question is crowded into the background. The statesman Cicero thought is was inferior in importance to the preservation of the republic, but the man Cicero, when he had seen his fond dream of the restored republic scattered to the our winds, and when family happiness had deserted him, a gray-haired old man of sixty winters, consoled his remaining days by thinking on the great moral issues of life, and, according to the light he had, solved them in a most philosophical manner. We count the downfall of the Roman Republic and the loss of Cicero's family happiness as small as against his wonderful contributions to moral science among the Romans. In the final casting of accounts Cicero will not be remembered for his consulship and his great labors in behalf of the republic, but for the wonderful insight into moral matters which is to be found on every page of his *De Finibus,* his *De Senectute,* his *De Amicitia,* and his other moral works.

Mr. John D. Rockefeller in his early days decided that the serious business of life for him was the amassing of wealth. The result is that he is the richest man in the world. But it is different with Mr. Rockefeller now. Already has he begun to give of his millions to the cause of education and the spread of the Gospel. He knows that soon the summons will come to him to appear before the Judge of all the earth and he is doing his best to get ready to answer that summons,—it is no longer the making of money with him, but the judicious use of money that in his case at least the metaphor of the rich man and the camel may not prove true. We have in the case of Mr. Carnegie another illustration of the same shift of the real business of life. While he was organizing the great steel corporation, the thing in life for him was the making of money. Today, an old man with the weight of years bearing down heavily upon him, he proclaims to the world the strange doctrine that it is a disgrace to die rich, a doctrine which fifty years ago he would have dismissed as the veriest dream of an overstrained imagination. With him today it is not dollars, but good deeds; not the organization of financial enterprises, but the attainment of eternal life, and while we may not approve the working out of his plan, yet we cannot deny him credit for a beautiful thought. The rich young ruler, puffed up by his position as ruler and by his wealth, was unwilling to sell all that he had and give it to the poor and to become a follower of the humble Nazarene, whose earthly life was spent in the solution of this problem. And yet we may be sure that, if this young ruler lived to ripe old age and saw the frailty of human power and the nothingness of material wealth when contrasted with the richness of the spiritual realm, we may be sure, I say, that his mind frequently rested upon that interview and that he regretted his unwise decision.

Solomon thought that the one desirable thing in this life was wisdom. He had it; his wisdom was the marvel not only of his own day, but of all later generations as well. The world has never since seen his equal in wisdom. In addition to this wisdom, he was the great and honored sovereign of a great people in the best era of their national existence, and his wealth was sufficient to supply him with all the luxuries of the oriental life. It does seem that, humanly speaking, he ought to have been supremely happy. But after long years of ceaseless searching after happiness, when the sunset

of life was reddening the western horizon of his earthly pilgrimage, he said these memorable words: "Let us hear the conclusion of the whole matter, fear God and keep His commandments; for this is the whole duty of man." Wonderful words these to come from the wisest man the ages have produced, and yet the words are as true as the eternal verities themselves. To you, young people, with life's possibilities srtetched out before you and with daily routine of college tasks constantly surrounding you on every hand, the serious business of life no doubt seems to be the making of grades, success on the athletic field, or victory in public forensic combat. Later in life these things will be forgotten. Ten years from now you will forget which side was victorious in the games of baseball between the states of Virginia and North Carolina. Twenty-five years from now you will have forgotten what grade you made in mathematics or English or Greek. What you will remember and treasure as priceless possessions and richest legacies will be the hours you spent in the Sunday school, the Y. M. C. A., the Christian Endeavor, the Church, and other religious organizations with which you have been so fortunate as to have allied yourself. And if you formed the habit of daily Bible reading at college you will count that as one of the sweetest and most helpful acquisitions of your whole life's career. It may be that after you leave college and enter upon real life, the siren of ambition will lure you to prefer business or pleasure or official position to the solution of this burning question of human life, but sooner or later, and the sooner the better for you and your soul's welfare, this great problem will present itself to you for solution as it presented itself to the Psalmist and has presented itself to every one who has breathed the breath of life, and *you must solve it.* My prayer for you is that this question may present itself to you early in life and that you may answer it with the spirit of the living God as your constant adviser.

The reason that I pray that this question may present itself to you in your youth is that you are not really and truly prepared to live until you have met and properly answered this great issue of life. You may stay on the earth, that is to say, you may exist, but you will never fulfill the purpose your Creator had in your creation unless you meet and solve this problem of the soul. It is true that a great many men and women are not models after which to patern your career. It is also true that a great many such people have attained to success in a worldly sense of the word, but they are not fit examples for the young man or woman who would live the complete life to pattern his or her life after. I take it that you young people are anxious to live the complete life, or else why are you at college? It is not the man who succeeds the most who has best used the boon of life. There are some things better than success. The man who lies in wait for his victim and deals him the death-dealing blow is just as much a success as Mr. Wilson, who today occupies the president's chair and directs the destinies of the greatest nation of the world. Both have accomplished their ambitions, both have succeeded. On the other hand Christ was a miserable failure, as the world judges success, and so was Socrates, and so were all the martyrs whose blood has proven to be the seed of the church. True success, not the momentary applause or volatile approval of the world, is what you young people, ambitious as you are to live the lives that shall yield the largest returns to yourselves and your fellowmen, are eager to attain. The only way to attain such true success is to answer this question in your youth, when the evil days are not and the years draw not nigh in which you shall say that you take no interest in your soul's welfare; for only when you have settled this great moral issue are you ready to enter upon life's highway, assured of yourself and confident of ultimate victory.

Mr. Orison Swett Marden, in one of his books, tells the story of a business man of large interests, whose books were balanced each night so that were he to die before the next morning, his administrators could at a glance ascertain his wealth and settle his estate without accounting or litigation. This may not be good business, though if it were practiced there would be fewer failures in the financial world; it is good religion and also the highest type of moral common sense. This is what the Master meant, when He said, "Watch and pray." The man who lives the complete life in Christ Jesus has his soul's account book so arranged that were he to die at any minute, his friends would be put to no trouble to find the exact condition of his soul's welfare. It is only the man of this character who is really prepared to live the real life, to accomplish the most good in the world.

Did you ever think why we felt so little the shock of the assassination of President McKinley? It was because he was prepared to die, and therefore prepared to live. His policies were carried on by his successor in office because of the deep foundations he laid for them. And when the death summons came, it found him ready to answer because he was also ready to live. A beautiful illustration of this same great truth is contained in the career of President Harper of the University of Chicago. In the forty-nine years allotted to him, he accomplished more than the majority of geniuses can accomplish in a full three score and ten. When the final hour came, it found him still at work directing the affairs of the vigorous institution his fertile brain had brought into existence. He died, but not a recitation ceased in all that great university, nor did a single change occur in any of the routine work of the institution. Every thing went on as before. Except in his home, where was spread his corpse, there was no sign of death. He had been prepared to die, and only by being prepared to die was he prepared to live. The secret of the success of George Washington and Stonewall Jackson was that they were prepared to die. The stories of the victories of these two warriors are entrancing as we read them, but they are easily explicable, when we recall the stories of their praying before entering into battle. Being prepared to die, they were prepared to fight their country's battles and if need be to sacrifice their lives on the altar. It is to such men as these, men who met and answered this great question in their youth, men who, being prepared to die, were all the more prepared to live; it is to such men as these that I cite you as examples worthy of your emulation. Place the example of these men before you and

"So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Living such a life, you shall enjoy the peace of God which passeth all understanding, that peace in the security of which the trials and difficulties and burdens of life will take upon themselves a new meaning, that peace in the enjoyment of which you will be perfectly happy whether you be on a sinking ship in the midst of the Atlantic or seated comfortably by a cozy fire in the old homestead. But remember that you can have this peace only on one condition, that you meet and solve this problem which the Psalmist proposed to himself, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" If you meet and solve this question you shall have the peace of God in your life, and through the help of the spirit of God you shall go forth a pleasure to yourself and a benediction to your companions along life's highway. The Savior is ready and willing and anxious to help you answer this great and serious issue of life. He has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Behold, I stand at the door and knock; if any man will open unto me, I will come in and sup with him and he with me." "Whosoever will, let him come and partake of the water of life freely." And in another place it is said, the plan of salvation is so simple "that a wayfaring man though a fool need not err therein."

The way to attain salvation is ta answer this question of the Psalmist under the guidance of the Spirit and by the help of the Savior. In fact the reason why Christ came into the world was to help His people to answer correctly this question; for we are told in the Sacred Writ that "God so loved the world that he gave his only begotten Son that whosoever should believe on him should not perish, but should have eternal life." And the blessed Christ Himself has told us with words of deepest assurance, "My peace I leave with you: My peace I give unto you"—and the Apostle assures us that this peace of God, which can be ours for the asking, has been the one thing about the Christian religion that has made it such a joy to the believer and such a weapon against the scoffer and the atheist.

This peace of God will make the world over again for you. With this peace in your soul, you will be in the world, but not of the world. With this blessed peace of God in your soul, there will come to pass in your heart the Kingdom of the Father and the Son. When this peace shall have entered into your heart and have become a vital part of your being, then there will have dawned a new and glorious day in your life—a day for which the greatest and wisest and best have ever longed as "the one far-off divine event, to which the whole creation moves," but a day which can come to the world only through the individual soul, aflame with the love of God because of the answering of this great question. Believe me, the golden age is neither in the dead and musty past nor in th eglittering visionary future, but in the now and the present for those who have answered the question the Psalmist propounded to himself in the words of the text,—for those who are hid with Christ in God.

—Our neighbor, *The Burlington News,* has this word which is timely and well-spoken: "We have received from Rev. J. W. Wellons, of Elon College, a neat little book of 20 pages, entitled "Wellons' Family Devotions." The object of it is to assist in establishing family worship and systematic Bible reading. The book contains consecration vows for early morning devotions and prayer, graces for the table, and many valuable lessons for children, what they should do and should not do. The author is one of the best loved and most highly revered ministers, having spent sixty of his 89 years in the ministry. The books can be ordered direct from Rev. J. W. Wellons, Elon College, and they are priced ten cents each."

If a thought comes of doing a kindness to a friend, do it that very moment. Don't wait. You may forget it, tomorrow may be "too late."

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The tendency of modern times is toward organizations and combinations. Great industrial and commercial corporations indicate to us this tendency in the world of business, and a multiplicity of organizations in the church and out of the church present the same tendency in the social and religious world. There is, in this tendency, the elimination of the personal element in great movements and the introduction of institutional elements. This seems to fulfil the purpose of Jesus who, in His own person, was the chief magnet and active agent in the infant Kingdom of Heaven among men; but who, in the larger sense, withdrew His personality from the Kingdom of God in the earth and imparted or promised His Spirit to the Church as an institution which was to fill the world. He committed the work of extending the Kingdom to His disciples first, and then to the Church. He calls it "my church." Evidently men err in any communion when they say "my church." It is not man's church, but Christ's church, or Christian church. But what I am trying to say here, is that we should eliminate the personal thought and interest in the larger thought and interest in the church as an institution.

This institution stands for moral and spiritual ideals and interests as government stands for legal ideas and order in society; or as banks stand for business ideals and standards. In all relations the church should be the standard of human conduct, and not personal opinion or personal responsibility. What the church may do the individual may do. What is right for the church becomes right for the individual, for the individual is a part of the church. All the questions of moral rights and privileges may be settled by reference to the church as the one institution that represents Jesus Christ.

Consider and question by this high standard and the right and wrong of it may be more easily settled than in any other way. Would it be right for the church to conduct a saloon? Would it be right for the church to conduct a dance hall? Would it be right for the church to endorse card-playing? Members of the church will begin to say, No, but I do not see any harm for *me* to engage in them. *I* can do these things and it will not injure *me*. That big *I* wants to put itself forward in the determination of questions large enough for the world. Individual rights are limited by the institution to which the individual belongs. A Mason may express his individual opinions on many questions, but he cannot tell the secrets of his order nor violate the principles of that ancient and honored institution with impunity. The order itself determines for the member his rights and conduct.

This great institution, the church, must set the standard for individual moral conduct and not each individual for himself. This concensus of opinion on moral subjects is the sum total of the best spiritual intelligence of any age. No one can tell just where it originates nor how it crystalizes into a sentiment that fills the whole church; but it comes into being as the sentiment of the Church of Jesus Christ and remains as sure as the rock on which the church is built. My character and yours, my thought and yours, my purposes and yours, and all the individuals composing the Church of Jesus Christ, enter into this crystalized judgment and it is more than any one of them; it is the sum total of all of them. W. W. STALEY.

ELON COLLEGE NOTES

The present week is to be a busy one in the College community. On Thursday evening the Freshmen and Sophomores will clash in forensic combat, the question for discussion being with reference to the independence of the Phillipines. On Friday evening the Inter-Scholastic Declaimers' Contest of the surrounding High Schools, some twenty-five in number, will be held here, and on Saturday evening occurs the annual public entertainment of the Psiphelian Literary Society.

The special normal term for public school teachers opens today (Monday). Dr. Amick has had charge of this matter and confidently expects a large enrollment.

Wednesday of this week is to go down in history as a famous day. The ladies of the towns have duly designated it as "Clean Up Day," and everybody has agreed to submit gracefully to the fiat. When the women of a town have duly designated it as "Clean Up This may be construed as an argument for woman suffrage, but it is a fact nevertheless.

Dr. Atkinson left for Brother Willis J. Lee's Friday evening. He and Mrs. Atkinson and children will return on Tuesday evening. Bro. Lee's host of friends will be delighted to learn of his continued progress toward his usual good health.

The local graded school held its commencement exercises in the College auditorium on Wednesday evening. Eight pupils of the 7th and 8th grades presented declamations. Two from the 7th grade were chosen to represent the school in the county commencement shortly to occur in Graham. Miss Allie Brown and Master Carl McNally were chosen, the committee being Profs. Campbell, Daughtry, and Kellum.

The Peace Contest of the Colleges of the Southern States is to be held in Nashville, Tenn., on May 13. North Carolina is to be represented by Mr. W. J. B. Truitt, of Elon, the Freshman who recently won over the other N. C. colleges in Greensboro.

On Thursday evening Dr. Newman delivered a lecture of fine insight on Dante, the Poet of the Moral Life. The address exhibited a thorough grasp not only of Dante, but of the literature of the world in general.

Prof. and Mrs. R. L. Walker, Linwood, N. C., visited their sister, Mrs. Harper, on Sunday. Mr. Walker graduated in 1911 and is principal of the Linwood High School.

Dr. P. H. Fleming, Burlington, N. C., occupied the College pulpit in Dr. Atkinson's stead at the morning service Sunday. The message was a helpful one.

Rev. J. O. Cox, Superintendent of the Orphanage, is in Berkley, Va., at this writing, in the interest of the Orphanage.

Be patient, friends, be patient. We are hoping to get the Catalogue out shortly. Many requests have already come in for it. It will be mailed out as soon as it is ready, and the Publishing House is doing its best for us.

Mr. C. B. Riddle left on last Tuesday for New York, where on Friday he underwent what is known in aural surgery as the radical operation for mastoiditis—a very delicate operation indeed. A telegram reached the College Saturday morning stating that he had successfully passed the operation and was doing well. It is expected that a month will find him well at his post of duty here. The operation was performed by the famous Dr. Hurd of New York City, assisted by Dr. Chas. W. McPherson, Burlington, N. C., and Dr. S. Dace McPherson, Durham, N. C., all three specialists in diseases of the ear, eye, nose, and throat. Mr. Riddle will be remembered as the editor of the Sunday School and Christian Endeavor Department of the Christian Sun and as the compiler of a volume on College Men Without Money, soon to be published. He is a ministerial student and member of the Sophomore Class.

Dr. Lawrence resumed his College duties this (Monday) morning, after three weeks' illness. "X."

THE LEGAL REGULATION OF COLLEGES

The legal regulation of Colleges and other institutions of higher learning rests upon the same principles as the legal regulation of any other public utility. The demand that the railways be operated in the interest of the people and not simply of the stockholders and promoters is justifiable on the same ground that for several years has been demanding that Colleges be regulated by law. Colleges like all other public corporations derive their right to exist and operate from the State, and the State has the right to say on what conditions they shall operate.

Those who have not given careful study to the problem will hardly see as insistent reasons for the regulation of Colleges as for the regulation of the Standard Oil Company. They will with difficulty bring themselves to realize that Colleges have abused their privileges and fattened upon a gullible public. Yet it is even so.

Many institutions, calling themselves Colleges, have been guilty of as serious sins as the patent-medicine vendors. The parallelism between some of their deeds and the methods of the patent-medicine men is deadly and unmistakable. They will advertise an educational panacea with as much brazenness as a patent-medicine "doctor" will foist upon an unsuspecting public his cure-all, and they will fatten just as rapidly on the public pocket-book.

There are "Colleges" that sell doctorate degrees to ambitious persons for a money consideration———$10 for the degree of Doctor of Divinity; $20 for the Doctor of Literature; $50 for the Doctor of Laws. This writer has had them offered to him at that price. The Doctor of Divinity is the cheapest, because ministers are proverbially poorly paid and cannot afford a high priced degree. Of course the matter is dressed up in palatable form and very flattering. The president assures you that the "College" never confers honorary degrees unless the person has achieved a notable distinction and the institution has been requested to honor him by at least three distinguished men, whose names, however, must be withheld, and that no charge is made for the degree itself, but for the diploma. The United States Department of Education investigated some of these—one of them operating in Alexandria, Va.—and found them to consist of absolutely no equipment except a few blank diplomas, a correspondence list, and a cheap office room in some great office building.

Shall institutions of this kind operate? Is it not necessary to define a College in the interest of the public weal? The states have many of them thought so; many more are thinking so. There has been considerable difference of opinion as to what should legally constitute a College, but the items to be included in such a definition are now very generally agreed upon.

They relate to equipment, teaching force, hours of teaching for each teacher, entrance requirements, curriculum and endowment.

I. Equipment. Colleges cannot do work without equipment. The cost of the minimum

equipment will be very largely determined by the location of the institution and the kind of work it undertakes. A plant that will cost from $200,000 to $500,000 seems to be the estimate usually arrived at for this item, the mean estimate being around $300,000.

II. Number of Teachers. Many states, following the lead of the Carnegie Foundation, require at least six full professors giving their entire time to College teaching. The extreme in this direction is a requirement of twenty-two professors and instructors. At a glance the reasonable man will see that six teachers devoted to College teaching is not too much to expect, if good results are to accrue.

III. Hours for the Teacher. A College teacher, who has the taste for teaching and the thirst for scholarship, usually gives his classes uplift in inverse ratio to the number of hours he teaches. A few hours a day will yield better results than assiduous teaching. He needs the remainder of his time to prepare and to master the great volume of literature bearing on his line. The states are right, therefore, when they set fifteen hours as the maximum number that a College professor ought to teach a week, tho some of them allow twenty hours.

IV. Entrance Requirements. Here again any careful observer will readily conclude that legal definition is necesary. A student who is not prepared for College cannot do College work. Fourten units are generally now required by all standard Colleges, which is the equivalent of a four-year high school course. This does not prohibit the Colleges from maintaining sub-freshman and preparatory departments, which many of them are forced to do if they are to have their pupils properly prepared.

V. The Curriculum. Many Colleges have entrance requirements that are all right, but their curriculum is faulty. They keep the student for four years and turn him out not educated. The State has a right to say what shall constitute a standard College curriculum, not that the State shall say just what courses shall be taken, but that what constitutes a course shall be defined, leaving the courses to be chosen for each degree with the College and the individual pupil.

VI. Endowment. This sixth item gives rise to more acrimonious debate than any other. It is a well-known fact that Colleges cannot and do not pay expenses. An endowment is necessary, if the best results are to follow. The smaller Colleges cry out that it is an attempt to put them out of business. It has done this very thing in many states. There is a general belief in the northern states that $200,000 shall be the minimum endowment for a standard College and they will not recognize a degree from a College from another State with smaller endowment. Many southern Colleges have suffered in Massachusetts Connecticut, and New York recently from this rule. Others set it at $100,000, and there seems to be a strong movement in this direction for North Carolina and other southern states. I quote from a recent ious branches of the Southern Association for College Women: "The Committee on Standards, therefore, with the assistance of the various branches of the Southern Association fo College Women, hope to influence state legislatures to pass laws refusing to grant College charters to corporations that cannot guarantee resources amounting to at least $300,000, of which $100,000 shall be put aside for the beginning of an endowment fund. The Southern Association of College Women is also attempting to create a public sentiment that will demand that State legislatures provide for a State Commission of Education, whose duty it will be to rate institutions already holding College charters, and to keep the public informed as to the actual standing of all such institutions so that students and parents may not continue to be swindled by institutions conferring nominal degrees."

These facts will call for careful consideration.

W. A. HARPER.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS—Virginia Beach, July 20-26.

Duties of Committees.

Committee on Publicity.—It shall be the duty of this committee to see that all press notices of the Chautauqua which appear in THE CHRISTIAN SUN and *Herald of Gospel Liberty* are republished in county and state papers circulating in territory in which Christian churches exist, to see that announcements of the same are made at conventions, special conferences and other large gatherings of our people, and to disseminate in every other possible way all news concerning the Chautauqua.

Committee on Transportation.—It shall be the duty of this Committee to announce from time to time, through the press, all matters of importance concerning railroad raes, schedules, routes, etc., to and from Virginia Beach. It shall be the duty of this committee also to arrange with the various railroads and steamship lines entering Norfolk for special round-trip rates, and to handle such matters as may naturally come within the province of this committee.

Committee on Entertainment.—It shall be the duty of this Committee to arrange with the boarding housese, hotels and cottages at Virginia Beach for the entertainment of all delegates, to secure special rates, quote same through press, make assignments, make camping arrangements, to handle such other matters as may pertain to the care and comfort of those who attend the Chautauqua.

Committee on Exhibit.—It shall be the duty of the Committee on Exhibit to make necessary arrangements for the display of all books, periodicals, and other supplies furnished by different publishing houses and to render such assistance to publishers and their agents as they may be able. It shall be the duty of this committee also to see that all materials furnished for exhibit is properly cared for and is in charge of some suitable person whenever open for inspection.

Local Manager.—It shall be the duty of the Local Manager to have charge of the auditorium and all equipment belonging thereto, to see that the same is kept in proper condition and is ready for each service, to collect tickets at the main entrance, to provide ice water, to care for all tents and other equipment used by the Chautauqua and to render such other service as he may be called on by the Central Executive Committee.

Guides.—Three young men and three young ladies will act as Guides throughout the sessions of the Chautauqua. Their duties shall consist in meeting trains and boats in Norfolk on the first days of the Chautauqua and after that to be on duty at Virginia Beach to meet all trains, pilot delegates to boarding houses, care for baggage, conduct sight-seeing parties and show such other courtesies to delegates as they may be able. It shall also be their duty to act as ushers in the auditorium during sessions of Chautauqua.

Committees

Publicity—Rev. J. O. Atkinson, Rev. J. P. Barrett, Rev. W. T. Walters.

Transportation—Rev. J. W. Harrell, J. O. Wiggs, Rev. W. H. Garman.

Entertainment—Rev. L. F. Johnson, Rev. D. A. Keys, Rev. Stanley C. Harrell.

Exhibit—B. L. Nichols, J. H. Blanchard, Miss Margaret Brickhouse.

Local Manager, J. H. Blanchard.

WITH FRIENDS AND CHURCHES

EDITOR OF THE SUN:—

The improved appearance of your paper is very gratifying to your many readers. It seems to me that it has never been better than it is just at this time, both in its mechanical get-up and in the excellent reading matter found in its columns.

I have been supplying several small churches in Green and Albemarle Counties for a year or more, and the people are very appreciative of my humble efforts. On the 16th I left Albemarle County for the State Sunday School Convention which was held this year at Lynchburg, and it was a feast of good things from beginning to end. While all the addresses were very fine, I thought those by Rev. Dr. McElfresh of Chicago, R. A. Waite, of New York, and our own Dr. Denison, of Norfolk, the best of all. I was glad to see about half a dozen ministers of our denominatiou present, and one of them, Brother Charles H. Rowland, of Franklin, Va., I had not seen for many years. He seems to have grown intellectually as well as physically, and I rejoice to hear that he is doing a great work in Eastern Virginia.

I left the Convention on the 20th, and have since been visiting friends here and at Cluster Springs. Brother J. G. Holsinger and his excellent wife, formerly of Timberville neighborhood, Rockingham County, have a very nice home at this place, and they are very hospitable to their visitors. Brother Holsinger is prospering as a merchant and farmer, and seems to be in high favor with all of his neighbors. He and his family and most of the neighbors are members of a Mennonite Church which they organized and built in this village some years ago. Brother L. B. Good is one of the most prosperous farmers and business men of this section, and he is a former citizen of Rockingham County also. They have a mineral well at this place that is celebrated for its lithia properties, and said by many to be almost as good as the celebrated Buffalo Lithia. By invitation of the Mennonite brethren I conducted a service on the night of the second, and we had a very enjoyable time, although the weather was so severe that not many were present.

I go from here to Cluster Springs to spend a few days with Col. Samuel L. Adams, who has been my friend since we first met at Elon College when he lived there fifteen years ago. I hope to return to Albemarle County about the middle of next week, and fill my appointment at the Christian Chapel on the third Sabbath. This noble little band of Christians are doing well, and I trust that the Lord may richly bless our labors with them this year. This little church was built under the ministry of Brother J. W. Doffmeyer about fifteen years ago, and is situated in Albemarle County about a half mile from the city of Charlottesville, which is the location of the great University of Virginia.

My cordial greetings to all the friends at Elon and elsewhere.

Yours in Christ.

D. C. GOLLADAY.

Wolf Trap, Halifax Co., Va.

—They are talking the Seaside Chautauqua and School of Methods everywhere. Some readers of THE SUN say they look each week for that announcement first, and then read other things afterwards. It is to be one of the greatest and most wholesome gatherings we have ever held anywhere. Get ready to treat yourself to this trip. It will be worth while.

The man who does not attend any church virtually votes to do away with all churches.

It overtakes the man who tries to make others happy.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR APRIL 12

The Journey to Emmaus.—Luke 24:13-35.
A Walk and Talk

When a great man dies in our country it is the subject of much conversation for many days afterwards. So was the crucifixion of Christ. It was perfectly natural as these men walked towards Emmaus, to talk of the sad fate of the Christ. As a stranger joined them, they explained the cause of their sad countenance and conversation. It is human nature to want some one to share our sorrows, as did these men. It had been rumored that the body of Christ was not in the tomb. This they explained to the stranger.

A Reproof

Imagine the sad heart of the Master, for such the stranger was, as He realized that the people had forgotten His teachings, although He had been absent three days only. Here is where humanity stumbles. We hear, and many heed for the time being, but when our ardor cools we forget Christ and His teachings. This brings sorrow and sadness into our homes and lives, and causes many to miss the blissful pleasure of meeting the Master face to face. Out of his great heart he forgave them and explained all again.

The Invitation

As the travelers drew near the village, it was twilight. They ask the stranger to abide with them. He accepted, and took meat with them. As he blessed the bread and broke, they realized that they were entertaining the Christ. But then He disappeared. Their hearts were made glad, and they hastened to Jerusalem to tell the eleven that Christ was alive. We see what these two men would have missed had they not invited the Master to abide with them. He would have passed on, and they would not only have missed His association, but they could not have carried the blessed news to the disciples.

It pays to be kind and courteous to strangers, for we know not what our lot may be or where we may some day be cast. We are walking towards Emmaus, so to speak, each day. Do we ask the Master to abide with us? We know not how near the close of our day may be, so there is no better companion to have with us than the Master. "Be not forgetful to entertain strangers," says Heb. 13:2, "for thereby some have entertained angels unawares."

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 12

A Long Look Ahead.—1 Cor. 15:35-58.
(EASTER MEETING)

Bible References.—Job 19:23-29; Acts 1:3; Rev. 20:13; 2 Tim. 1:10; Matt. 6:20; John 1:4; Rom. 5:21.

Suggestions to the Leader

This can easily be made an interesting meeting by asking some of the older members to give their experience in looking ahead and its results. This will not only be interesting to the young people, but will be beneficial also.

Distribute questions on the subject, and work to make the meeting a success.

For Material Results

When a young man buys a farm, he considers carefully the quality of the soil and the resources that may be obtained from it. He wants a farm so that he can obtain enough from it during his younger days to support him when he gets old and cannot work. Likewise people invest their money in stocks and bonds or put it out at interest. They are looking far ahead, so that if sickness or misfortune come their way they will be prepared. This is all well and good, and every industrious person will do it. The wants of life must be supplied, and it takes looking far ahead to do it.

For Spiritual Results

After the fall of man in the Garden of Eden, God looked far ahead and saw, as He had seen from the beginning, that there must be something done to redeem the race. He sent Moses and the prophets, but they failed to obtain the desired results. The Master then sent his only Son as a human being into the world of sin to live and work for the redemption of man, and finally to die the death of shame on the cross. He saw that by so doing the curse of sin could be removed at the discretion of the individual. "Whosoever would believe on Him should not perish." When Christ was here He saw that at His death the work of saving men would not be finished. Therefore He chose the twelve apostles, and commanded them to "go into all the world and preach the gospel to every creature." Thus was begun the great work of the church. The founders of the different branches of the church have looked far ahead and have seen that the church must have auxiliaries if the masses are brought to a knowledge of the Christ. Hence our Sunday schools, Christian Endeavors, etc. When we accept Christianity, and pledge our lives to the Master, we look far into the future and see the awfulness that awaits us if we do not. We cannot see and know what it, but we know that the future has something worth living and striving for, and worth endeavoring to get our fellowmen to strive for. God is beyond and above, and His only begotten Son is seeking to save and to lift men up to Him.

CHRISTIAN CHURCH SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

Virginia Beach, July 20-26.

The day will be begun with a chapel service when all the people can come together for an opening religious, devotional time. These chapel services will be brief, lasting only fifteen minutes, but will help us to begin the day right, and will inspire all of us to real worship. Each leader will give one of the richest of his heart experiences.

Chapel Leaders

Rev. C. H. Rowland, D. D., President of Eastern Virginia Conference.

Rev. W. T. Walters, President Virginia Valley Central Conference.

Dr. E. L. Moffitt, Ex-President of Elon College.

Rev. J. F. Burnett, D. D., Secretary American Christian Convention.

Rev. George D. Eastes, Pastor Third Christian Church, Norfolk, Va.

We expect the morning quiet hours to be rich blessings for the day.

WARREN H. DENISON, President.

Thoughtful persons stand for the church because the church has fostered the best things in the nation, the state, the city, the home.

The greatest panacea for your own troubles is the effort to relieve others of their troubles.

S S NOTES AND NEWS C E

Brother Superintendent, think, work and plan to make the Summer's work worth while. To do this, begin now.

Why hold to a plan or a method in the Sunday school simply because it is old and established. Maybe that very plan or method is what is keeping your school on the drag.

The editor of this department would like to hear that other schools in the Convention are trying this plan. Also we would be glad to answer any questions concerning this plan.

Some schools have a sermon by the Superintendent at 10:30 and one by the pastor at 11 o'clock (11:30). If your Superintendent is afflicted with the "preaching" disease, we advise you to have a little talk with him.

The writer has had the privilege of visiting one of the live Sabbath schools of the community, and noted with interest the plans they have in that school for securing attendance and interest. A banner is awarded to the class in the school that has the best average per quarter. It was very significant to note that the greatest interest was in the Men's Bible Class. They have a large class and have men taking an active part who were never known to attend Sunday school before.

THE TRUE PURPOSE

The special spiritual gifts which God imparts to Christians are designed to be for His service. This is a truth which many professed Christian people do not seem to understand. There is a strong inclination to use a particular gift from God for one's own gratification. The receiver would like to have much enjoyment in the dispensation. There is the gift of the Holy Spirit. The Bible says that the Spirit is given unto those who ask for Him. But it should not be thought by anyone that the enduement of the Spirit is made to one who will seek to satisfy his love for personal happiness in the use of the gift. Yet there are those whose leading desire seems to be that of getting very happy by the power of the Spirit. We often read of a series of religious meetings in which, it is said, a number of the attendants got "shouting happy." Because they became very happy, they think that they are filled with the Holy Spirit. But, if it be only a matter of personal happiness, we may conclude that such ones are mistaken in supposing that it is the Holy Spirit who has produced such a sensation. Something else has produced the feeling. The Spirit is never gvien to one for the express purpose of making him happy. Nor is He ever given to one who will not use the power for some form of service to God. It is true that happiness may come to one with a reception of the Spirit, but it is comparatively incidental. It is not the main thing. When God especially endows one with the Spirit, it is that the receiver shall glorify Himself in the service rendered by the subject of that power. It is not the Christian who is to be glorified; it is the Christian's Lord. In one of Paul's letters, he says of certain ones that they "glorified God" in him. They did not glorify Paul, but they glorified God through the power which God gave to him. It is a fact that the Spirit is not especially given to one who would use the gift for his own glory.

C. H. WETHERBE.

The business of the church is not to furnish hammocks for the lazy. It is rather to offer well-fitting yokes for drawing life's loads.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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NOT KNOWN IN SOUTH AFRICA

Dear Dr. Morrill:—Dr. G. A. Conibear's letter to Rev. M. T. Morrill, D. D., Secretary of Foreign Missions, on page 13, in *The Herald of Gospel Liberty,* of November 13, 1913, moved me to write something for the readers of *The Christian Missionary,* with a hope that it will create interest as to the contents of Dr. Conibear's letter. I hope the contents of this letter will be followed by The American Christian Convention in general, and by the Mission Board of the Christian Church in particular, for the advancement and accomplishment of our Lord's last command, viz.: "Go ye therefore and teach all nations."

The heading of this letter says the Christian Church is not known in South Africa. Now, dear reader, follow and read the following and find out the meaning of the heading.

About the end of the month of July, this year, while I was on a trip, going up and down the country, visiting the members of the Christian Church in various centers, at Southernwood, which is one of the railway stations in the town of East London, I asked for a minister's certificate from the station-master, to fill in order to get a ticket for a reduced fare, which was granted. Then, after filling each space and signing my name, I handed it over to get my ticket. The gentleman who gave the tickets out, after reading the certificate, looked at me and said:

"This certificate is not properly filled here," pointing with his finger for me to understand the space, and again he said, "Look here, you did not tell the name of the denomination you belong to."

I said to him, "What I have written here, sir, is quite correct. The Christian is the name for the denomination I belong to."

"Are not all people of all denominations Christians?" was a question from him.

I said, "Yes, they are; but they have other names, such as Baptist, Wesleyans, etc. But to us, as a body, the name Christian and the Christian Church is enough."

My reply did not satisfy him as to the Christian denomination. He stated that all people of all denominations are Christians.

He gave me the ticket, saying, "All right, we shall soon find out your denomination."

In October a letter came to me from the same man, asking me to tell the railway authorities the denomination I belong to. In my reply I said, "What I told you, sir, the other day was true, and today I am very glad to tell your railway authorities that I am a minister of the Christian denomination." At the end of November I received another letter from the Idutywa Railway stationmaster, asking me to come and see him, which I did. He was glad to see me, and showed me the certificate I filled and signed at Southernwood, stating that what they wanted me to do was simply to write the name of the denomination I belong to instead of the name "Christian," because we all know that all believers are Christians.

I said: "What I have written here is correct."

He quickly said: "No, this is not correct at all; there is no such thing as a Christian denomination. Write down here at once the name of the denomination you belong to."

I said to him softly, yes, very softly, "There is such a thing, sir," pulling out of my pocket one of the booklets which were kindly sent me by Dr. Morrill, entitled, "Six Statements," and asked him to read, that he might see and know that there is such a thing as a Christian denomination.

He soon sat down and read the booklet, after which he looked at me with a nice face, and said:

"I heartily thank you, Mr. Solani, for the information I obtained from the booklet," and further stated that he is now quite satisfied that there is indeed a denomination known as the "Christian denomination." He also confessed that it is the first time for him to hear of the Christian denomination.

Dr. G. A. Conibear says in his letter: "Our people were the first to set up this banner in this country. Why not have the honor of setting it up in all lands?"

How does the heading of this sound in the ears of The American Christian Convention in general, and of the Mission Board of the Christian Church in particular? The Christian Church is not known in South Africa.

Come over and help us, that the Christian Church may be known over here in South Africa as it is known in America, Japan, Porto Rico and South America. I have a strong hope that Dr. Conibear's letter will do much good in arousing the members of the Christian Church of America, especially the Mission Board of the Christian Church, to see their God-given duty to make known the Lord's cause as represented by the Christian Church in all lands according to Dr. Conibear's letter. Somebody is indeed very much needed to come to South Africa as a missionary under the Mission Board of the Christian Church, that the work of the Christian Church in South Africa may go on to a success.—*F. Solani, Pastor Good Hope Christian Church, Good Hope Mission, Idutywa, Transkei, South Africa. In The Christian Missionary.*

A CENTURY OF MISSIONS

A hundred years ago there were less than 100 missionaries in the field; today there are about 22,000.

A century ago the Bible was translated into only 65 languages; within the century it has been translated into over 500 languages and made accessible to more than 800,000,000 of the human race, with its mighty moral and educational uplift.

A hundred years ago there were no medical missionaries and more than two-thirds of the world was without adequate medical knowledge; today there are several hundred medical missionaries treating annually over 3,000,000 patients.

A century ago there was a little handful of mission fields; today there are more than 29,000 mission schools and colleges, educating a million and a half students and pupils in the great strategic centers of the Orient.

A hundred years ago a few thousand dollars were given annually to foreign missions; today missionary contributions amount to about $25,000,000 anually, while about $5,000,000 is given by foreign converts.

It took nearly a century to win the first million Protestant Christians; the second million were won within twelve years; it is taking less than six years to win the third million.

There are today in the world nearly 4,000,000 Protestant Christian adherents on mission fields.

Sixty years ago there was not a professing Protestant Christian in Japan, not one in Korea, less than 50 in the Chinese Empire, and a few thousand in India. Today there is a Protestant community of 70,000 adherents in Japan, 200,000 in Korea, nearly half a million in China and a million souls in India.—*Baptist Commonwealth.*

THE COMMISSION ON MISSIONS

The Executive Board of the American Christian Convention has appointed the following brethren as a Commission on Missions to report at the next session of the American Christian Convention at Springfield, Ohio, next October.

Commissioners

Rev. J. G. Bishop, D. D., Dayton, Ohio.
Rev. F. G. Coffin, D. D., Albany, N. Y.
Rev. Warren H. Denison, D. D., Norfolk, Va
Rev. W. P. Fletcher, Keswick, Ontario.
Rev. Charles B. Hershey, Farmer City, Ill., R. F. D. 5.
Rev Horace Mann, Olney, Ill.
Rev. W. P. Minton, Goshen, Indiana.
Rev. M. T. Morrill, D. D., Dayton, Ohio.
Rev. O. W. Powers, D. D., Dayton, Ohio.
Rev. O. S. Thomas, West Milton, Ohio.
Hon. J. E. West, Suffolk, Va.

The chairman or any member of this Commission will be glad to have any suggestions from any of the brethren interested in the mission work of the Christian church that will help our mission cause. If you have any idea that will be of assistance to the Commission we shall appreciate it. Please make your helpful suggestions at the earliest possible moment that they may be fully considered. The Commission has already begun its work.

Warren H. Denison, Chairman.
712 Cooke Ave., Norfolk, Va.

"WHY I AM QUITTING THE LIQUOR BUSINESS"

The following article, writen by a Kansas City saloon-keeper, recently was printed in *The Kansas City Star:*

"I have been a saloon-keeper in Kansas City twenty-two years. My place is centrally located, elaborately fitted up, completely stocked, and is well patronized. The saloon is for sale, —at a bargain, appraised by the usual standards,—as I am going to retire from the business.

"My reason for quitting the liquor trade is not that I am old, or rich, or troubled by my conscience. I simply have decided to get out while the getting is good, for I believe that I can read the handwriting on the wall. I believe that the finish of the booze business in this country is in sight, and I prefer to step from under before the roof falls in.

"I would not undertake to say when nation-wide prohibition is going to arrive, but it is coming as sure as fate, and it is not many years away. It is coming not so much as a result of feverish and hysterical agitation as a result of a majority of the voters of the country making up their minds that boozing is a criminal waste of time and money and booze a nuisance and a dangerous drug."

Happiness escapes the man who runs after it.

SECRET OF WASHINGTON'S POWER

BY GILBERT PATTEN BROWN

There are careers that can never be shut up in the history of the past. Washington does not wholly belong to the eighteenth century. His personality does not lessen as the years advance. His influence is essentially permanent. He is a man for the present needs of the nation and its individual citizens. And this is the reason: Washington saw through the superficial things of his time into the profound truth of all time. He recognized that truth and proclaimed it again and again. His own character and work were controlled and shaped by it, and he sought to make it the controlling force in the newborn nation. Acknowledgment of God's wisdom and power, trust in God's providence, obedience to God's law, formed the foundation upon which Washington began the building of the nation. The "Father of His Country" knew that the great achievement of his life was not his own. "If such talents as I possess," he said, "have been called into action by great events, and those events terminated happily for our country, the glory should be ascribed to the manifest interposition of an overruling Providence. I was but the humble agent of favoring heaven, whose benign influence was so often manifested in our behalf, and to whom alone the praise of victory is due."

He had more religion than he had creed. He was a mighty man of prayer. One of the most interesting Washington relics is a book of prayers written out by hand, as a man would sit down and write intimate letters to a dear friend. All of these prayers begin with a reverent address to the Almighty, and have characteristic endings: "Let Thy favor be extended to all my relations, friends and all others whom I ought to remember in my prayers." The name of Jesus Christ appears through these prayers, which were evidently intended for daily use, morning and evening, and were called by Washington his "Daily Sacrifice." A few detached extracts reveal their spirit:

From Sunday morning: "I yield Thee humble and hearty thanks that thou hast preserved me from the night past, and brought me to the light of this day, and the comforts thereof, a day which is consecrated to thine own service and honor." Monday: "Increase my faith in the sweet promises of the Gospel." "Take care, I pray thee, of my affairs, more and more direct me in thy truth, and defend me from my enimies—especially my spiritual ones. Pity the sick, the poor, the weak, the needy, the widows and fatherless, and all that mourn or are broken in spirit." Tuesday: "I beseech Thee—to help me to render thee deserved thanks and praises for—food, raiment, health, peace, liberty, and a better life through the merit of thy dear Son's bitter passion—prosper all my lawful undertakings—let me have my directions from thy Holy Spirit, and success from the bountiful hand." Wednesday: "Let my bed put me in mind of my grave, and my rising from there of my last resurrection."

The prayerfulness of Washington is well established by the testimony and evidence of his personal and official papers. More than once he was found on his knees, open Bible before him, and his daily devotions were a matter of common knowledge. His public addresses and private letters frequently contained ejaculatory prayers. The great problems in national life, as in individual lives to-day, need more of the power of prayer.

Washington in a sense was a seer and a prophet. His vision took in clearly the past and penetrated with equal clearness the future. The perspective of time is needed to bring to the events of a country's history their rightful significance; yet now, 122 years after Washington uttered them, these words can be repeated with cumulated meaning and truth: "No people can be bound to acknowledge and adore the invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced . . . seems to have been distinguished by some token of providential agency."

We tremble sometimes in these days for the permanency of our institutions as we see the corruption and greed in political and business life, and we ask one another: "What can we do to preserve and exalt our nation?" It will help some to bring the Father of His Country into our present-day councils and to listen as he repeats his serene and comforting words, first spoken in 1784: "It is indeed a pleasure, from the walks of private life, to view in retrospect all the meanderings of our past labors, the difficulties through which we have walked, and the happy haven to which the ship has been brought. Is it possible that, after this, it should founder? Will not the All-Wise and All-Powerful Director of human events preserve it? I think he will."

But Washington's vision of the future was too clear to permit him to stop until he had uttered the prophecy which has found and is finding fulfillment in many places: "He may, however, or some wise purpose of his own, suffer our indiscretions and folly to place our national character low in the political scale; and this, unless more wisdom and less prejudice take the lead in our government, will most certainly happen."

We of this generation can do as Washington did—we can reach up by prayer and take hold of God's almighty power. The government of this nation, the conduct of public and private business, the molding and exalting of national character, the preservation of our dearly bought and deeply cherished institutions are things we cannot delegate entirely to others. They belong in a very distinct manner to each of us. We know this, but are we attending as fully and earnestly as may be to that part which we are told must be performed after we have entered into our closet and shut the door?—*Christian Herald.*

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THE SYMBOL

He had decided at last to make the great avowal, convniced that a word would suffice to assure his good fortune. He only lacked a beginning, a beautiful, poetic, inspiring beginning. At last he found it.

Presenting himself to the desired one, and suddenly showing her a ring, he said, "My love for you is like this ring; it has no end."

The young lady examined the little golden circlet for awhile with close attention, and then returned it to him.

"My love for you," she said, "is also like this ring; it has no beginning.—*The Youth's Companion.*

Annual financial statements of college athletic associations recently published show that football is by far the most profitable college sport. The Harvard University report showed football receipts for one season of six or seven weeks to have been $114,864, while expenses were $30,151—a net profit of nearly $85,000. Profits on baseball were only $6,396. Princeton does not make so good a showing, football receipts being only $67,313 and profits of a little more than $25,000. We know of some fairly good colleges in this part of the country that could be maintained for several years on Harvard's football receipts of one season.—*Christian Advocate.*

According to the Baptist *Annual* of New York, there are 168,255 Baptist members in that State. They contributed for foreign missions last year $58,705, the largest amount of any year in the Church's history.

As the result of the Billy Sunday evangelistic campaign in Pittsburgh, Pa., United Presbyterian Churches received 1,978 members. Practically all of the Churches of the city received large additions to their membership.—*Ex.*

A good time to subscribe for THE SUN—$1.50 year.

"THE MAIN QUESTION"

Under the headline written above the Norfolk *Virginian-Pilot* questions the value of prohibition in North Carolina, in an editorial, one paragraph of which reads:

"During the recent debate on the 'enabling act' in the Virginia legislature Delegate Myers declared that State-wide prohibition did not secure the ends for which designed, and stated that 'in Asheville and Salisbury since North Carolina went dry, he had seen barrooms in full blast and of disreputable character that Richmond would not have tolerated such; and in some of the hotels in these cities he had found waiters serving liquor in coffee cups.'"

The *Virginian-Pilot* also doubts whether the prohibition law is much more than a dead letter in Wilmington, and in view of these facts it is in doubt as to whether it is desirable in Virginia.

We have not the slightest doubt that Mr. Myers spoke the plain, unvarnished truth. But, on the other hand, we have not the slightest doubt that he would not observe the same conditions in Asheville now, and we do not believe they would obtain to such an extent, at least, in Salisbury . The *Virginian-Pilot* and Mr. Myers must remember that Salisbury, Asheville and Wilmington were among the last strongholds surrendered by John Barleycorn, and that naturally public sentiment in these towns supported the law, especially at first, less heartily than other sections.

But granting, for the sake of argument, that barrooms may be running openly, not only in Asheville and Salisbury, but in Wilmington as well—even then the efficacy of the prohibition law would not be disproved. There are two and a quarter millions of people in this state, and less than 100,000 of them live in those towns; therefore, even if the prohibition law were a dead letter in all of them—which it is not—less than 4 per cent of the population of the state would be directly affected, and a law that is 96 per cent effective can certainly not be branded as a failure.

Let Mr. Myers come to Greensboro. Let him go to Charlotte, Raleigh, Goldsboro, Durham, High Point or Winston-Salem and report whether he finds any barrooms running in open violation of the law. Certainly, liquor is sold in every one of these places; but the traffic is conducted with the utmost secrecy. It is outlawed, and everybody knows that it is outlawed, and the amount of intoxicants disposed of has been cut from trainloads to carloads. Furthermore, it is decreasing steadily, and, we firmly believe, will eventually be wiped out. The old topers are still at it, and will continue to be as long as they live; but the youngsters in North Carolina are not learning to drink. That is the main question with regard to prohibition, and as long as that continues, the prohibition law will continue to be a success.—*Greensboro Daily News.*

SWEET CREAM BUTTER GETS HIGHER PRICE

Buter made from sweet cream commands a higher price in the markets than butter made from sour cream. Modern creameries are refusing to make butter from cream that has been exposed to any bacterial contamination. The only way to save your cream uncontaminated is to separate it from the milk while both are fresh. To do this you require a separator that is certain, easily operated and can be kept uncontaminated—clean. The Sharples Tubular Separator meets these requirements better than any other, because it is made on different patented principles. It gets more butterfat from the milk at less expense, and it is the easiest handled and lightest running. Write to the Sharples Separator Company, West Chester, Penn., for information on how to make dairying pay better. Their mechanical milkers and separators have solved the problem. Adv.

The boy who can beat his father in a hundred-yard dash should be able to beat him in a sprint to the woodpile.—*Ex.*

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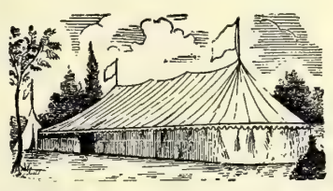

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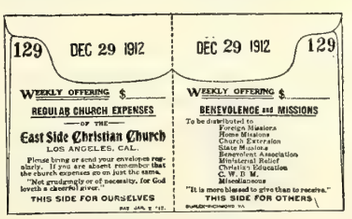

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My Dear Children and Friends:—

We are happy to greet you on this beautiful Spring morning. Trust all of our cousins may have a delightful day at work or play. These are busy days with our Orphanage family, and it is difficult to say who are the busiest, the little ones at play, the farmer and his boys on the farm, or the housekeeper and her girls in the sewing room. Perhaps the little ones are enjoying their play more than the larger ones the work, but it takes work as well as play, and more work than play, to run an orphanage.

Uncle Jim is not receiving as many letters these days as he would like. I suppose all of our Cousins and friends are kept busy with their work or play, and many of them forget us. But we are very glad that all do not forget. Capt. W. H. Turrentine, of our Burlington church, thought of us the other day and instructed his good wife to write us a card and tell us if we would come to see him with our wagon he would give us five bushels of wheat. Well, it did not take us long to decide to go, and we carried three long sacks with us. The generous brother said he would just fill up the sacks, and it took near six bushels to do it.

Brother J. E. Vincent, of our Holy Neck Church, also thought of us. He remembered that it is written, "Thou shalt not live by bread alone," so he sent a barrel full of fine sweet potatoes. And the Missionary Society of our Rosemont church remembered us with a nice quilt.

We are indeed grateful to each of these friends for their generous gifts. Will not more of our friends remember us and our many needs and then have a part in this good work. We shall be very grateful if they will. Thank you.

Norfolk, Va., March 31, 1914.
Dear Uncle Jim:

I am sending my dime for March. Since the weather has turned warmer we are all feeling better. My litle leg is still right bad, but it does not keep me from hopping and jumping into everything. Was glad to see a letter from my little cousin, Daughtry, in last week's SUN, at grand daddy's home, Franklin, Va. With love, Joe Person Daughtry.

Uncle Jim is very sorry that your leg continues to trouble you, and sincerely hopes that it may soon be well.

Liberty, N. C., Apr. 2, 1914.
Dear Uncle Jim:

Here I come with my April dime. I have been to Sunday school every Sunday this year. My teacher is Mrs. Sallie Coble. She has been sick, for which I am very sorry.

I am planning to go fishing Easter Monday. I am thinking of hiding some of mama's eggs.

Glenn Pickard.

You have made a fine record in your Sunday school attendance. Hope you may have a fine time fishing Easter Monday.

Mt. Clinton, Va., March 29, 1914.
Dear Uncle Jim:

We are glad to see so many new cousins writing and hope there will be still more to follow. We have had so much cold, bad weather since we wrote our last letter, but are glad to see Spring coming so we can make gardens and plant flowers. We were going to organize our Sunday schools today, but it was so rainy that we could not go, as we have six miles to drive. Enclosed please find twenty-five cents. Your niece and nephew,

Eula Wampler,
Carlton Wampler,
Jennings Wampler,
Harold Wampler.

We are glad to hear from these our faithful freinds from the Valley. Hope you may get your Sunday school organized and that you may have a very flourishing school. Don't forget the monthly offering for the Orphanage.

Henderson, N. C., Mar. 31, 1914.
Dear Uncle Jim:

I am late this time, but here I come with my dime for March. We have had lots of bad weather, but we all enjoyed playing snow ball and eating ice cream. Sister and myself missed several days from school during the bad weather. Our school closed the 20th of March. I am glad to see so many new cousins' letters. I have been real sick but am well again; hope all of the orphans have been well, for bad weather don't suit sick folks, especially children, for we all like to run out of doors if we can. We have had lots of sickness in our neighborhood.

I close with lots of love and dime from Your litle nephew,

Gordie Taylor.

Thank you, Gordie. Uncle Jim is sorry that you have been so sick, and regret that you are a little late, but you make it up by having your sister to join with you. We thank you and give her hearty welcome.

Henderson, N. C., Mar. 31, 1914.
Dear Uncle Jim:

I am a little girl six years old and want to join your Band of Cousins. I can't read very well, but like to hear mama read the cousins' letters. I have been to school one session. Our school is out now, and I am glad, for I like to play with my dolls. I have four. I like to go to school too. I guess I shall like school better when I am older. I am Gordie's little sister.

We don't have Sunday school in the winter months when it is very bad weather. Our Sunday school is going to open again next Sunday, and I shall be glad, for I like to go to Sunday school. My little baby brother has been real sick, but is better now. You will find enclosed my dime with love.

Your little niece,
Fannie Lee Taylor.

We are delighted to have this little girl to become one of our faithful friends and helpers. We are engaged in a great work and need and want all the help we can get. Who will be the next to volunteer?

Holland, Va., April 1, 1914.
Dear Uncle Jim:

I think you will laugh when we tell you how we made our money this time to send to the Orphanage.

We are careless about being ready to go to the table when the bell rings sometimes, and when we are late without a reasonable excuse mama makes us pay a penny. Then some mornings when breakfast is about ready and we have slept late we forget to brush our teeth, that means another penny, and every time mama hears us say "ain't" she says, "Give me a penny for the Orphanage," so we are sending $1.32.

Our two big brothers have had to pay as often as we have, and we all four have made this much since Christmas, but we are going to stop being so careless and work for the Orphanage in a better way.

Your little friends,
Elizabeth J. Vincent,
Harvey L. Vincent.

Uncle Jim thinks your mother is very resourceful in her methods of discipline, and would like to have her at the Orphanage for a little while. I am very grateful for the liberal offering.

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THE CALL OF THE MASTER

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He calls me from the hills of Palestine,
His life and love they gently so entwine
My poor soul's hope. Alas! for me,
I am a slave and never wholly free.

The joy and gladness of his life I see,
Beside the somber waves of Galilee,
Its sunshine lingers yet with me,
That life sublime, beside the distant sea.

The ages slowly pass and men trudge on:
But still I hear the distant, old sweet song
Of Jesus, Master of all time.
O may my life be thus divine!

I see the picture and it glows anew,
I catch the music of his words so true,
The vision comes, and then it fades away:
I would the artist know, some day, some day.

—By CARLYLE SUMMERBELL.

DUMB CHILLS AND FEVER

Douglasville, Tex.—"Five years ago, I was caught in the rain at the wrong time," writes Miss Edna Ruterford, of Douglasville, "and from that time, was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drugstore like it. As a remedy for women's ills, it has no equal. Try it. Price $1. Adv.

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No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

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No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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"Please, teacher," he inquired, "couldn't you take three quarts of milk from two cows?"—*The Youth's Companion.*

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"Taming the Wild Strawberry" is one of the interesting contributions to The Youth's Companion in February. The aim is to increase the size of the berries without altering their flavor—a flavor which the giant cultivated berries have lost somewhere in their progress upward.

Of the 5,882 Student Volunteers who have gone to the foreign field since the organization of the Student Volunteer Movement, 3,872 have gone to China, Japan, and Korea.

Nearly half a billion people will observe next Sunday as a day sacred to the recollection of the most significant event in human history. Does it look as if Christianity were standing still?—*Ex.*

The tenth session of the Summer School of Missions will be held at Winona Lake, Ind., June 25 to July 2.

"Almost-but-didn't," whether timid or slack,
Is the very worst dog in the fox-hunter's pack. —*Ex.*

You can become notorious by a single act of conspicuous folly. You can become notable only by continued achievements of exceptional usefulness.—*Ex.*

The two hundred and fiftieth anniversary of the First Baptist Church of Boston, Mass., will be celebrated next year. This is the oldest Church in Boston with an unbroken history, two Congregational Churches previously organized having become Unitarian.—*Ex.*

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In the Teachers' College of Columbia University, New York City, there has been established a chair of missions, with Dr. T. H. P. Sailer in charge of this department. The aim of the department is to prepare teachers for Christian schools in foreign fields.

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6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
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10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

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From Fayetteville, 10 a. m. and 4:50 p. m. daily.

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10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
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J. O. ATKINSON, ... EDITOR

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All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Viands.

Margarett Louella Viands was born July 5, 1860 and died Mar. 13, 1914, aged 53 years, 8 months and 8 days. Surviving here are her husband, six sons, and one daughter. Sister Viands united with the Methodist Church at the age of 13. A few years later she transferred her membership to the Christian Church at Hume's Run, and later to old St. Peter's Church near her home in East Rockingham. She was known and respected as a faithful, consecrated Christian woman, and died trusting in the Lord. We have abundant reason to believe she is far happier on the other shore beyond the reach of the trials and sufferings of her earthly life. A large number of neighbors and friends attended the funeral services at home on Sunday, March 15. The remains were buried in a cemetery near by. The bereaved have the sympathy of the community.

Avent

On Friday morning, March 13, 1914, God took from us Joseph P. Avent, deacon and beloved superintendent of Shallow Well Sunday school.

While we would not question the wisdom of Him who makes no mistakes we cannot but have heavy sorrow.

In his church and Sunday school our loss will be most keenly felt; from the depths of his heart came manifestations of the interests that he had in all things that pertained to the advancement of Christ's Kingdom.

It is the desire of the church and Sunday school to honor his faithful service as deacon and superintendent by this memorial; to make manifest our appreciation of having been associated with him in the work of the church and Sunday school.

Therefore, be it resolved: First—that while we deplore the loss that we have sustained in every department of the church's work, we rejoice to believe that he has had an abundant entrance into our Father's house.

Second—That in his death our church loses one of its most active and zealous deacons, and our Sunday school the most beloved superintendent that it has ever had.

As deacon, he was devoted to every interest of the church; in sessions of the board he was wise in counsel and advice; his mind ever active in planning ways and means for the extension of our Master's kingdom.

As superintendent, he was always prompt, active and diligent; he had the confidence and love of every one connected with the Sunday school from the oldest to the youngest; one of his characteristics was the drawing of the children to him, and the end of his life of usefulness among them, breaks many tender ties that bound them to him.

Third—That we extend to the wife and adopted daughter our tenderest sympathy, and pray that they may hear the voice of their heavenly Father saying, "Thou knowest not now but some day you will understand."

Fourth—That a copy of these resolutions be sent to the family, and that they be entered upon the records of our church and Sunday school, and that they be sent to the papers for publication.

J. WALKER KELLY,
L. M. FOUSHEE,
J. B. WATSON,
W. L. THOMAS,
MRS. B. J. McFARLAND,
MRS. C. E. MORGAN,
FLOSSIE McIVER.

McKaughan

William Walter McKaughan was born March 25th, 1851, and died March 14th, 1914, age, 62 years, 11 months and 17 days.

After a lingering illness the Death Angel entered his chamber last Saturday morning at 11:30 o'clock and bore his spirit to its Maker.

The funeral was conducted from Pleasant Ridge Church, Monday March 17th, and the interment followed in the church cemetery. The services were in charge of his pastor, the writer, and Rev. J. S. Carden, of Durham, N. C., pastor of Pleasant Ridge. Pleasant Ridge is the church of his childhood, and a large concourse of friends gathered to pay tribute to his memory.

In this death, the First Christian church of Greensboro sustains a heavy loss, for he was one of the faithful in all the work of the church, and a staunch supporter of the pastor in all his undertakings. Whenever the doors were open he was there often coming through rain to be there. Thank God for men and women in the church like this. I wonder why all cannot be?

Brother McKaughan was converted at the age of 19 at Pleasant Ridge, then known as Old Liberty, under the ministry of Rev. D. T. Deans, long since gone to his reward. He united with the church the same day of his conversion and has endeavored to live an upright Christian life. In or about the year 1889, soon after his father's death he was made deacon of the church in his father's stead, and in this capacity served faithfully till the end.

Brother McKaughan, with his family, moved to Greensboro September, 1905, and two years later moved their membership to the church at this place.

He leaves to mourn their loss: Mrs. J. D. Owen, Spencer, N. C., Mrs. C. S. Macey, Superior, Nebraska, Mrs. F. C. Bergaman, Greensboro, Misses Sallie and Cornelia, and G. Clayton, of Greensboro, and Oscar of Richmond, Va., nine grand children and a host of friends. One daughter, Mrs. Cora Bergaman died March 1st, 1905. May the Lord add His richest blessings to the bereaved ones.

H. E. ROUNTREE, Pastor.

Thomas

On the 15th day of February, 1913, Mrs. Kerrenhappauch Thomas departed this life, at her residence in the county of Isle of Wight, in the 75th year of her age.

Mrs. Thomas, early in life, became a member of Antioch Christian church, in this county, where she continued a member till the organization of the Isle of Wight church, moving her membership on account of the fact that she was nearer and could do more effective work here.

Mrs. Thomas was always a patient and faithful worker in this church and Sunday school, giving liberally of her time and means. For many years she was a teacher in this Sunday school and labored diligently for the upbuilding thereof and for the advancement of the Kingdom of her Master on Earth.

Therefore, it is unanimously resolved, that in the death of Mrs. Thomas, we feel that we have suffered an irreparable loss, and while we regret the parting, yet we bow in humble submission to the will of Him who gave her, and it is with great joy that we can attest to her fine example and give thanks for the life that has shed so much light and Christian faith in the community in which she lived and moved.

MRS. MATTIE EDWARDS,
MISS SADIE WHITE,
MRS. A. S. JOHNSON,
Committee.

Minnick

Rebecca Minnick was born April 15, 1859, and died March 7, 1914, at the age of 54 years, 10 months and 22 days. Sister Minnick had been in failing health all Winter, and for some weeks it was apparent that death was approaching. However, she was fully resigned to the Lord's will, having consecrated her life to Him many years ago. She is survived by her husband, a daughter, two brothers, and two sisters. My acquaintance with Sister Minnick dates back more than seven years to the time I became pastor at Palmyra, of which church she was a consistent member. Though she was not rich in this world's goods, I always found her rich in faith and devotion to the Savior. Funeral was held at Palmyra, March 8, 1914.

A. W. ANDES.

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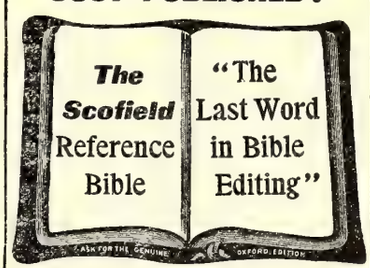

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In the days when people thought less favorably of high-school and college education than they do now, I was constantly asked the questions: "What is the use of history? What is the use of literature? Will a man get any richer if he knows the history of Greece and Rome? Will he be a better lawyer or doctor for having read poetry and philosophy?"

The answer to that question is not that he will be any richer, but that he will find out that there is something else besides riches worth pursuing; not that he will practice his profession more successfully, but that he will have ideals outside of his profession which will make him a happier man in his own life and more valuable to his friends and to his country. I am sometimes inclined to the opinion that the knowledge that really is most useful to-day is the kind which seems less immediately and obviously useful—the knowledge of what great men have done and thought in the past, and the inspiration which comes from such knowledge. Looked at from the standpoint of America as a whole, this is certainly true. There is litle danger that our people will forget how to make money. There is little danger that we shall fail to practice our various trades and professions with skill. But there is considerable danger that in the pursuit of those objects we may forget larger ends; that in getting rich as individuals we may lose sight of the things that are necessary for the making of nations. The most useful knowledge, then, is that which will make us the best citizens.—*President Hadley of Yale, in The Youth's Mompanion.*

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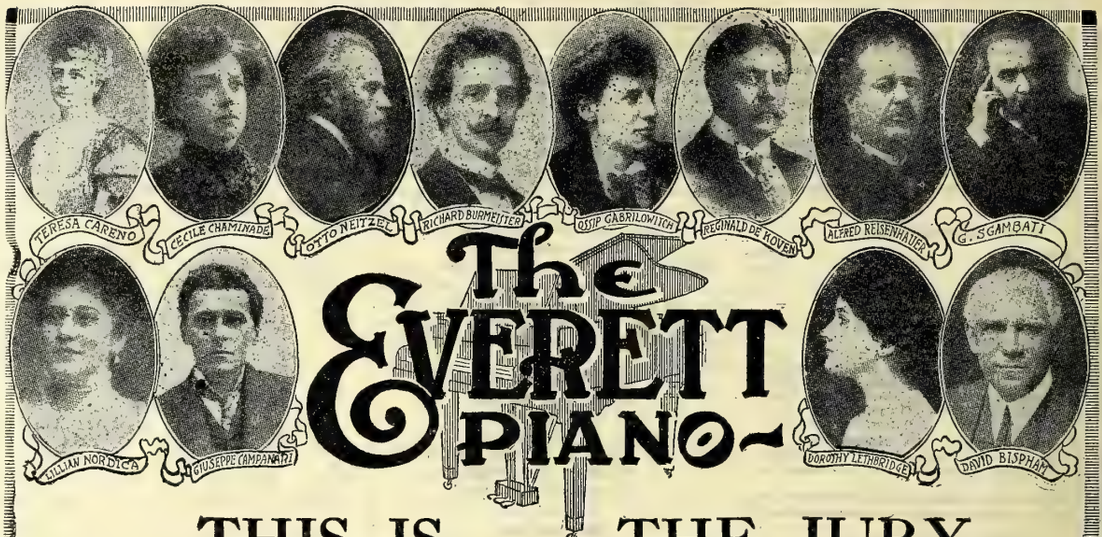
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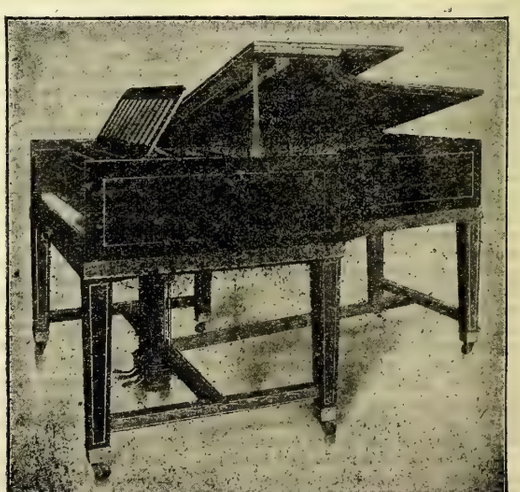

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., APRIL 15, 1914 NO. 15

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Might of Missions

There is more than human power in missions when undertaken in the proper spirit. And the might of that power can neither be calculated nor estimated. Here is a concrete illustration. Less than a century ago the Baptists divided about equally, in numbers, one half being missionary, the other half anti-missionary. The Missionary Baptists now number nearly 6,000,000, the anti-Missionary about 102,000. God cannot prosper a non-missionary people and keep His word. A missionary people He always prospers, and keeps His word. "Go ye and teach all nations . . . and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

The New Religious Sentiment

Ex-President Eliot of Harvard is the champion of the new religion which he, as spokesman, says is sweeping over the country. He summarizes it as follows: "A new religious sentiment seems to me to be gradually spreading throughout the world, and especially among young people in the United States. It is a sentiment which takes small account of ceremonies, rites, sacraments, creeds, and dogmas, but inspires an enthusiasm for the service of family, neighbor, and society at large. Guided by the modern scientific spirit, this sentiment is developing a new kind of Christianity, based on the ethics taught by Jesus, and particularly on the command, 'Thou shalt love thy neighbor as thyself,' and the parable of the Good Samaritan." To us the significant thing in Dr. Eliot's statement is not what it contains, but what it fails to contain. It leaves God out. It speaks of a religious sentiment. What the world needs, and must have, if it is to be redeemed, is not a sentiment, but a conviction. Besides all this, Jesus did not teach ethics. He lived a life which revealed God and declared, "I am the way, the truth, the life." And again, "I am in the Father, and the Father in me." And yet again, "I am the bread of life." Jesus lived a life, which life was no system of ethics, but was and is the Light of the world. Might as well talk about the bread we eat at table being a system of domestic science, or the light that shines by day being a system of physics, as to talk about ethics taught by Jesus. Our Savior came to redeem men from wrong and error and the dominion of sin by flooding their repentant souls with the glorious light of God's eternal love. That "religious sentiment" which leaves God out, which leaves conviction out, which leaves salvation through faith in Jesus Christ out, is a dangerous and a deadly sort of "sentiment," a "sentiment" born of that Unitarianism of which Dr. Eliot is a product and an exponent. Yet we see one of our good Methodist papers in this State, *The Christian Advocate*, quoting with approval Dr. Eliot's statement of his "New Religious Sentiment" and placidly saying to its readers, "There is no danger in this." If there is no danger to our day of Dr. Eliot's godless religion, there is no danger in anything. History reveals to us that it was a danger like this which now threatens that aroused the Wesleys and set their souls on fire with holy fervor for the redemption of fallen man. This esthetic religion and ethical sentiment that certain high thinkers tell us about is, to our mind, the subtle poison of Satan's fatal arrows, and is the most deadly weapon which the enemy of human souls employs in our time. The "new religion" our day needs is that of a life hid with Christ in God.

Youthful Anger

A New York paper reports an incident that points a moral worth while. A boy, four years of age, in a wealthy home, was raising a disturbance in the kitchen. The nurse bade the little fellow leave, and when he failed to do so she took him by the hand to lead him out. In a rage the lad seized a potato knife and drove it into the girl's side, inflicting a wound for which she was carried to the hospital and hovered there several days between life and death. The tot came near to being a murderer, because, pampered and petted by luxury and indulgence, his anger, when kindled, knew no bounds, and sought satisfaction in a desperate deed. Psychologists tell us that children learn more the first three years of their life, than they do all the other years put together, and often the character is shaped in that early period.

A Catholic Bible-Burning

And so the Catholics have had a public Bible-burning, in which there went up in flame, we are assured, 2,500 copies of the Word of God, a flame kindled by Catholic intolerance and hatred of religious liberty. We are wondering what our Catholic friends in America, enlightened and restrained by Protestant influence, are saying about it. It occurred recently in the Philippines, and full details are given, with editorial comment, in a Manila journal, the *Renacimiento Filipino*. It simply shows, that which unbiased judges well know, that Catholic intolerance, when left to its own way, is as deadly and as desperate today as it was in the twelfth and thirteenth centuries. According to the paper above referred to, the Bible-burning by the Catholics came about in this way. The American Bible Association had the Bible translated into the Ilocano language and Protestant missionaries had got busy and placed, at a mere nominal sum, 6,000 copies of the newly printed Bible into the hands of the people of Vigan, the capital of Iocas Sur. This was too much for the Catholic priests, who immediately got busy to counteract this procedure. The priests with the aid of their sateltiles gave a play, a theater, the admission fee to which was not so much coin, "but a Bible recently printed in the Ilocano language." As a result 2500 people attended the performance, each paying his way in with a copy of said Bible. Next day after the performance, with no word of explanation, the populace of Vigan was invited to the plaza to see a free performance. This free performance on the Catholic public plaza consisted of nothing more nor less than piling together the 2500 copies of the Word of God collected the night before, and in sight of the assembled multitude applying the torch to the same, the whole being under the care and direction of the Catholic church and prelates. We have condensed the lengthy details to the bare outlines, giving the salient facts. Now we quote the concluding words from the Manila journal: "It is sad to have to record that the act was overdone. It bespeaks a narrowness of vision that can be attributed only to the religious fanatic. It is an example of the lesson that the Catholic Church taught six centuries ago. While the question involved is one that has taken up the time of humanity and arrested the attention of the greatest minds and cost the lives of the most worhty men, it is a question that the *Renacimiento Filipino* is not afraid to touch upon. Independence of religious thought encourages it here to brand that scene as a remnant of religious barbarism as one of the most iniquitous and un-called-for acts ever done in the name of a world-wide religious belief. To burn those books in public, in the presence of an invited and awe-struck populace, is the last word in intolerance in this age of religious enlightenment." It seems that this Filipino paper had more courage than many American editors, the latter of whom for the most part have been silent in several languages as touching this intolerant incident. But the day is too late for Catholics to try to stop the power and progress of the Word of truth. For as David said: "The Lord gave the word; great was the company of those that published it." Psa. 68:11.

The Discordant Note

Last Sunday a young woman arose from her seat in Madison Square Presbyterian Church, New York, and waving a paper in her hand began a verbal attack on the pastor, Dr. Chas. H. Parkhurst. Before the second sentence of the attack was concluded, the organist grasped the situation, ran his fingers over the treble keys, and then, as the woman's voice grew louder, threw on the pedals and fairly shook the great old building, the harmony of the musical note blending in splendid volume to drown and destroy completely the discordant sounds of the ill-advised woman's voice, until she was arrested and carried away to prison for disturbing public worship. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psa. 76:10.

EDITORIAL

THE LARGER VISION

One day the Christian Church, particularly that part of it included in the Conferences of the Southern Convention, is going to wonder, with chagrin and humiliation, that it was content, for so very long, to do so little for the advancement of the kingdom of God. Just a little here, and a little there, in the way of progress, has been done, is being done. In education, in publications, in charity, in missions, home and foreign, we are doing so very, very little.

The cause is not far to seek. As a people we look at our poverty instead of at our resources; we contemplate our past instead of magnify our future; and we have more regard for our numbers than we have for God's promises to the faithful who do things. In short we give more heed to what we are than we do to what we could and should be. No individual ever achieved anything worth while till he quit contemplating his own weakness and inability, and began to contemplate the strength and the possibilities about him. All men who have achieved have lost sight of their own weakness and incapacity in the contemplation, and in the struggle to become and to do that which they knew they ought to be and do. The present and the past of any individual life looks little; only the future is large.

So of organizations, institutions, churches. The church never achieves until it becomes aware of its slow pace, its smallness, its incapacity, and catches a vision of the future—of what it ought to be, of what it can be, of what under God it has a right to be. "Where there is no vision," said Solomon, "the people perish." (Prov. 29:18.) A church without a vision is a perishing church. It plods. It pulls along. It grovels.

This Christian Church of ours needs to catch a vision—a vision of what it might be, of what its destiny is, of what there is for usefulness and influence and power and place in its future.

That man does not live who can successfully gainsay its principles, its polity, its position as touching the things essential. It has a holy and a divine creed—the Word of God.

It has a sacred and heaven-prepared name—Christian.

It has an eternal and God-given trust—the right of private judgment.

It has as its head and its leader the only one in heaven or in earth that is fit and wholly capable to lead—the Lord Jesus Christ.

And it has the one test that can apply here or hereafter for admission to the fellowship of the redeemed, namely, Christian character.

It has a purpose, born in the mind of our Master and poured out in anxious petition to His Father—"that they all may be one."

With such facts in our minds, hands, and hearts, the world ought to move forward mightily, by our help, toward the kingdom, toward eternal truth.

And it will, beloved, when we catch the vision—when we lift up our eyes to the hills whence cometh our strength and quit contemplating forever the mirk and miasma of the valley.

Our biennial Convention comes on apace. Thousands of hearts ought to be lifted up to God that those who represent us and the Lord's work in that Convention may catch a vision, and under its holy light and flame move out to greater and to nobler and to bigger and to better things for Christ and the church. Brethren, let us agonize with God for the vision.

"A FALSE PROPHET"

Under the above head-lines an editorial writer in the esteemed Norfolk *Virginian-Pilot,* as brilliant as he is eratic, and as facile as he is illogical, gives us this delightful dissertation which is a clear demonstration of how a biased mind can distort reason, and a prejudiced purpose can poison judgment. Says our charming contemporary editorially to its thousands of readers:

"Dr. Gardiner, rector of a church in Chicago, is preaching a gospel not in accord with the issues now propagated from most pulpits. He declares that God's army is not made up of drafted men and never yet has God owned a slave and that the dedication of oneself to Christian graces and abstention from defiling appetites must be free and voluntary to be ranked as meritorious. These be strange doctrines now-a-days when righteousness is supposed to be the product of human enactments, when men are to be made honest by manacling their hands and putting under statutory lock and key all portable objects of larcenous conversion; when virtue consists in lack of opportunity to be the reverse, and when temperance is accounted to be that abstinence from indulgence which is a consequence of not being able to get anything to drink. The Chicago clergyman is a heretic if judged by the creeds of the latter day Saints, and he would be excommunicated in short order if within the ecclesiastic jurisdiction of such orthodox defenders of the new faith as seem to be prescribing the tenets of the only true religion in this part of the vineyard."

The editor of THE CHRISTIAN SUN pleads guilty of being a false prophet, and a heretic also, of the same sort as Dr. Gardiner in the above lines is described as being. The fact is we do not know many ministers who would not plead and prove guilty on a like charge. And still we approve of and advocate prohibition.

Candidly our brother of the *Virginian-Pilot* tripod must not know, or designedly ignores, the difference between *constraining* men and *restraining* evil. The only sort of Christians in this world are free Christians; uncompelled, unshackled, without bonds, enamored of that liberty wherewith Christ Jesus hath made them free. I was just reading this morning, by chance, the fine words of Paul and greatly admiring them: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Isn't that fine? That is Christianity? That is liberty. That is freedom without let, hurt or hindrance.

We wonder whoever, save such thinkers as the editor quoted, thought of righteousness as a "product of human enactments," and that "men are to be made honest by manacling their hands and putting under statutory lock and key all portable articles which might otherwise be objects of larcenous conversion," and that virtue ever did or ever could "consist in lack of opportunity to be the reverse." Until informed by, and inferred from, the above, we thought that the one thing to be striven against, put down, subdued, *restrained,* was, and is, *Evil.* Must we preach righteousness and let all manner of evil, lust, licentiousness, lasciviousness, all sinful indulgence go free amongst us, unbridled and without restraint, just to try us and see if we be strong enough to resist? We wonder that this man does not advise the lifting of all sanitary regulations of his city just to test and prove and develop the wisdom of his wise men—and let the rest who are not wise die and go to the dogs? Or since strength is a very desirable virtue, why not turn loose in the city a few lions to see how many strong men there were who could survive amid such roaring destruction, and then let the weak ones perish. Such logic as this would put the lewd houses in the public places and open the gambling dens on the main thoroughfares, just to see if men and women had the strength and the virtue and the power to pass these things by, and thereby prove their right to survive.

When all has been done that can be done to restrain evil, and shut up the sleuths of sin and cesspools of ruin, even then there will be left in the world enough evil to try the mind, temper and mood of the righteous. Let not our contemporary be afraid that Norfolk will ever become so strong and virtuous and perfect that there will not be left enough, and all too many, places and pursuits and devices to try the integrity of the upright to see whether it be genuine, and the honesty of the pure in heart to see whether it be sincere and genuine. Fear not, beloved; when good men have done all in their power to remove the dives and saloons and places of sin there will still remain all too many temptations in the world to test and see whether the righteous be righteous and the brave be brave. Because we have decided, by the grace of God, to wipe out a few of the stagnant pools from which our boys and brothers have drunk into their systems the germs of disease and death, be not thou alarmed, contemporary, lest when the stagnant water is removed, we will have left no tests to tell whether our wells and springs and cisterns be clean and pure and wholesome. We need not be alarmed that we shall have no evil to test and no sin to try us, even when we have done our best to remove that which is obvious and offensive.

KEEP GOOD COMPANY

The four New York gunmen, "Dago" Frank, "Gyp the Blood," "Lefty Louie," and "Whitey Jack," who were convicted some months ago for killing Herman Rosenthal, were electrocuted in Sing Sing prison in the early dawn of Monday, 13th instant. They spent the most of Easter Sunday in prayer, and three of them sent this message to the boys of East Side, and of the world: "There are many boys who are well brought up and have good parents, who do not look out for the company they get into. Bad company is the cause of their fall. They get a bad record and then, no matter whether guilty or not, they would be framed up. Keep away from bad company is the best message we can send." Poor fellows! We wonder how many times they themselves were advised to keep out of bad company and how they laughed at and ignored the advice. And some will read these lines who have had that same advice, only to sneer at it, and take later the awful consequences of their disobedience.

Evengelist W. E. Biederwolf, who conducted such a successful revival in Greensboro last year, has recently closed a five weeks' meeting in Oil City, Tenn. The Mayor of the town was among the 5177 persons who decided for the "White Life" as a result of which Venango County, in which Oil City is situated, has voted dry and put all its saloons out of business. When Christ comes in the saloon goes out. When Christianity opens its doors the saloon will close its doors. The two will not exist together.

What is the reason we all would not be rich if we did nothing but save our property from burning up? We are told that every time the watch ticked—that is to say, every second—last year, $8 worth of property went up in smoke, $482 a minute, $28,958 an hour, $695,000 a day. The wealth producing capacity is immense or we could not stand such waste.

We find this paragraph in the esteemed Charlotte *Observer:* "No situation can be too rank to jolt the modern politician. Here is Hobson, after taking his medicine, congratulating Underwood and pledging loyal support. After blackguarding Underwood up and around and through Alabama he now announces that Underwood is a man worthy of Hobson's support. In all of which we have a beautiful example of the demagogue in politics." Then are we to put down all defeated politicians as demagogues? We thought it the custom, not only of politicians, but of prize fighters, for instance, to congratulate the victorious opponent. What ever else is a fellow to do, unless it be to "sulk" or "quit"?

Under date line of April 14, 1914, President Wilson ordered virtually the entire Atlantic fleet to Mexican waters to force a public salute to the stars and stripes from the Huerta government as an apology for arrest of American bluejackets at Tampico last Thursday. While no ultimatum has been issued this looks like Mexico is determined to drag the United States into its civil quarrel. Americans should hope and trust and try that we may steer clear of such an imbroglio. We do not need any war, and should not have any provided it can honorably and equitably be avoided. The Mexican situation today looks graver and more threatening to us than at any time during the upheaval so far.

A New York paper tells of a wealthy woman in that city who has been twice divorced, and has an alimony of $20,000 annually, using this speech to a correspondent: "It's too early to talk about marriage. I'm living alone now, but just remember this: I don't intend always to live alone. The main thing that is interesting me now is not marriage, but the New York Dog Show. I have ten dogs entered, and I'm going to stay here until it is over." It is likely this woman is kinder to her dogs than to either of her husbands. There are people of that type in the world, and "the more you see of them the better you like dogs."

We advise all brethren to be careful not to become provoked. One is in danger of making oneself absurd, not to say ludicrous. For example, here is the esteemed *Charlotte Observer* saying editorially "there were a million and upwards of a few thousand more people at the recent meeting of Progressives in Raleigh." We were not privileged to be present, much to our regret, but we very seriously doubt if there were even three hundred thousand, nay verily, not over two hundred thousand regular voters and good citizens present at the time spoken of. For a newspaper editor to exaggerate like that seems to us unpardonable. It makes a wrong impression on the minds of the people.

News of the Mexican situation has been scarce of late, but a despatch dated April 14 states that a nine-day battle has just been concluded east of Torreon in which the fighting was more desperate than any heretofore experienced, that the killed and wounded numbered 3,000 and that the rebels under Villa were victorious.

NOTES AND PERSONALS

—The last cast of the Convention program is being put into print. The Convention is less than two weeks off—April 28 to May 1.

—The Convention meets April 26 at Portsmouth, Va. Pastor J. W. Harrell has a notice in this issue that should have heed by all who are to attend.

—Rev. J. D. Dollar, Roanoke, Alabama, one of our active, efficient and very busy pastors, has been prevented of late from attending several of his appointments because of illness. He is improved and hopes to meet his appointments regularly now.

—It is as much the duty of a layman to attend a Convention or Conference to which his church has chosen him as it is of a minister. Especially is this true in the Christian church, in which laymen have equal voice and vote and privilege with the preacher.

—We are pleased to report that Brother C. B. Riddle, editor of our Young People's Department, who recently went to a New York hospital for a very delicate operation, is reported much improved, and hopes to be able to return to Elon College at no far distant date.

—Dr. Harper's article in this issue, "The Gospel in Far-Away Japan," has the personal element in it that will appeal. Read that article and see how God moves upon the hearts of men and women for bringing about righteousness and peace in the world.

—"Mrs. D. P. Barrett is getting along nicely," writes Dr. Denison, Norfolk, "and has so far recovered from her recent illness as to be able to be out at church last Sunday. On April 17 their youngest child, 17 months old, was operated on for mastoiditis. It is doing nicely." Brother and Sister Barrett hope to return to their work in Porto Rico the last of April.

—We regret to learn that the health of our beloved and faithful brother, Rev. S. B. Klapp, Greensboro, N. C., has been very poor for some time and that he has been compelled to miss several appointments on this account. He is to go to hospital, we are advised, for an operation. We trust that he may soon be restored to health, and many SUN readers will pray, we are sure, to that end.

—Though able to be brought home from the hospital, Ruth, the young daughter of Rev. P. T. Klapp, Elon College, N. C., is far from well and remains in a very delicate condition as a result of her continuous illness and the seriousness of the operation which she underwent. Bro. Klapp is kept constantly by her bedside and has not been able for some months to attend to his pastoral duties.

—Hon. Oscar Underwood, Democratic leader of the House, defeated Congressman Hobson of Alabama for a seat in the United States Senate. We doubt if this was a real test of the strength of the prohibition sentiment in Alabama, although that was made an issue, Mr. Hobson championing the cause of temperance. Many felt that Mr. Underwood had rendered such service in the House as entitled him to go up higher, and that Mr. Hobson had been too much away from Washington to earn such promotion.

—The friends of Elon College never had more to rejoice over than at present, and more to inspire them to a loyal and lively activity in behalf of the institution. This has been by far the greatest year in the number of enrollment of students, the College has taken rank in various contests with the best in the State, surpassing in some, faithful and efficient work has been done and the health of the student body has never been better. The spirit of fellowship and cooperation between students and faculty has been and is of the most delightful character. All of which forebodes well for the institution the coming year. There is every promise now, unless unforeseen and untoward events prevent, that next year, like the present, will witness another record breaking year in the matter of attendance. The friends of the college should now labor to that end and lend a helping hand.

—Now is the time to do personal work for the college of your choice in soliciting students for next year; and to most SUN readers we presume Elon College is their preference, as it should be. Send President Harper names *now* of prospective students. It will be too late two or three months from now. Proper literature and facts are to be placed in the hands of these prospectives, and it is all too late to do this a few weeks from now. President Harper has not requested this note, but we know the mind of the young men and young women of our day, and the manner of competition well enough to know that right now is the best time of all to do effective work for our college, on the part of those who are in the field. Almost invariably in April or in May the prospective college student decides where he will attend college next year.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	4
Rev. J. O. Atkinson	14
Rev. B. F. Black	3
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. E. M. Carter	2
Rev. L. I. Cox	30
Rev. W. G. Clements	5
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Friends	54
Rev. Jas. L. Foster	13
Rev. Stanley C. Harrell	12
Rev. J. W. Harrell	3
Rev. W. D. Harward	4
Rev. J. W. Holt	10
Rev. L. F. Johnson	9
Rev. I. W. Johnson	14
Rev. J. Lee Johnson	61
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	13
Rev. N. G. Newman	1
Rev. C. E. Newman	8
Rev. J. U. Newman	4
Rev. J. W. Patton	7
Rev. C. C. Peel	7
Rev. R. H. Peel	4
Rev. H. E. Rountree	11
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	14
Rev. T. W. Stroud	1
Rev. G. R. Underwood	5
Rev. W. L. Wells	11
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	22
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	470

ROBBING GOD

A SERMON BY REV. ED. SHORT, CHIPLEY, GA.

TEXT: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."—Malachi 3:8.

THERE are thousands and thousands of people today who are robbing God, and if you say anything to the majority of these people about robbing their Lord and Master, they will unhesitatingly ask this question: Wherein do we rob Him?" saying at the same time, "The things that I possess, the money that I throw away and the time that I waste are not His. I am a free man. I do as I please with the money, time and other things that come my way."

That is a false philosophy. Everything that belongs to you, or anything that you have in your possession, comes directly as a gift from our heavenly Father. Stop a moment and consider: Who sends the beautiful sunshine, for which I ought to be very, very thankful? Who sends the refreshing showers that give life to vegetation, and causes the old earth to yield its increase and bring forth the harvest? Why should I observe the Sabbath day and keep it holy? Why should I keep and obey the commandments of Jesus, the Holy One of Israel? Do I rob God in failing to do these things?

Certainly we are robbing God, when we violate His expressed will and law. I will also answer the question, Wherein do we rob God?

In the first place, when we fail to have a proper conception of the sunshine, rain, health and other blessings that are continually coming to us from the divine One. We are failing to give our Creator any credit whatever for His wonderful love towards us. That is robbing God.

Secondly, if we fail to keep the Sabbath day holy as the Lord commanded us, we not only violate the fourth commandment, but we also rob God of glory and praise that we should have rendered Him, especially on a day that He has blessed and set apart for that intended purpose.

Third, when we fail to serve Jesus and keep His commandments, we not only rob God of valuable service, but we are robbing ourselves of a great deal of pleasure that comes through no other source than serving the meek and lowly Jesus.

One may say, As for my going to church and joining the church, I joined the church years ago, and I go to church every now and then, especially when I haven't any other place to go, and I also give the collectors the dodge when I go. Let us suppose that you joined the church several years ago, and that you have sought the kingdom of God, but not His righteousness: that you have your name enrolled upon the church book, but you are not a worker, just a mere listener.

Do you think that you will ever be permitted to enter that great city not made with hands, eternal in the heavens? Do you think that you have some other way, other than the way of the Cross, whereby you may be saved? Do you think that you can get to heaven by merely stating that you believe in the Lord Jesus Christ and not turn your hand towards bringing the world to Christ? If you do, my friend, I'll tell you, Nay. Christ has plainly said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7:21. I believe that when Jesus said this, he meant just that and nothing more. And as far as getting to heaven some other way, that is impossible, for Jesus tells us (John 10:7) that he is the door of the sheepfold. "All that ever came before are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." We are also told in Acts 4:12 that "Neither is there salvation in any other: for there is no one other name under heaven given among men whereby we must be saved," meaning the name of Jesus, our blessed Savior.

Jesus also declared at different times that he that would follow him, "let him deny himself, take up his cross and follow me." Now Jesus Himself had to go back to heaven by the way of the Cross, and if our Master had to bear the cross, surely we are not better than He.

The apostle James declares that faith without works is dead, saying, "Show me thy faith without thy works, and I will show thee my faith by my works." You know Paul said at the end of his journey, "I have fought a good fight, I have kept the faith." I just wonder how many of us could say those words tonight, if at midnight the cry was made, Behold the bride groom cometh: go ye out to meet him.

Are you robbing God? Examine yourselves closely and ask God to search your hearts and to know your thoughts.

Perhaps you are giving most of your time to the services of the God of our salvation, and yet you may be robbing Him. Do not forget that the righteous will scarcely be saved. For Peter exclaimed, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Pet. 4:18). You too may ask the question, Wherein do I rob God? for I am serving Him daily with my hands and I teach and admonish others to accept Jesus as their personal Savior and to keep His commandments, and I don't see where I rob Him of anything.

Do you have family prayer? Or have you let the fire that once burned so brightly upon the family altar go out, as many others have done? Have you forsaken your early training? Are you robbing God of the glory that is due Him which you render Him through prayer around the family altar? Does your child know for certain that you pray?

Suppose you are an unbeliever. Did you ever know what David called one of your kind? He said that "the fool hath said in his own heart, there is no God." Psalm 14:1. And Jesus, the author and finisher of our faith, said: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark 16:16. You may not believe in God and you may doubt the very existence of hell and heaven, but nevertheless judgment day is coming to one and all just the same as if you were one of the chiefest of the apostles. Then you will have to give an account of every thing that you do, even of the idle words that you are foolishly speaking, to receive only a just reward for the work done in your body. Please remember that a non-believer not only robs God, but robs self of great pleasures, and also chooses for his eternal home the place of torment instead of the place of eternal joy. Ask God to help you to live a more noble and consecrated life than ever before. All that you have, and all that you are, belong to God. And the Bible clearly teaches that he who withholds from God that which belongs to Him robs God. One-tenth of all we make certainly belongs to God to be used in the sacred treasury, and unless we give a tenth of all we make we do nothing less than rob God of His very own.

Chipley, Ga.

WILLIAM McKINLEY, MAN OF RELIGION

BY C. E. MANCHESTER, D. D.

(Dr. Manchester was pastor of First Church, Canton, Ohio, when William McKinley, then an official layman of that church, was elected President of the United States.)

The last days of the famous "porch campaign," in the Fall of 1896, were intensely active. Delegations were pouring into the city. Everybody knew where Canton was, and all eyes were turned upon the quiet man of destiny who waited in his home for the judgment of the people.

It is not my purpose to write of the political significance of those days, but rather of the religious feature of them.

The Only Suitable Pulpit Theme

Mr. McKinley was decidedly averse to using the Church to further his campaign interests. Having been an army comrade, and more or less acquainted with him since the war, I was naturally disappointed when, on my first Sunday after the Conference which had sent me to First Church, Canton, I did not find him present at the service. Knowing his dislike of anything like fulsome eulogy, I sent him word, by a mutual friend, that he need have no fear as far as the new pastor was concerned. He acknowledged the receipt of my message, and remarked that he felt that "Christ and Him crucified" was the only suitable theme of the pulpit. He said on another occasion, "We look for *preachers* in the pulpit; we can *hire* business men, but God calls men to preach."

He always occupied the same pew in the church, in the fifth row from the front, joined heartily in the responses, and in singing, with a clear tenor voice, which was almost a treble, and bowed his head reverently in prayer.

At the close of the service he passed quickly out, only pausing long enough to shake hands with the minister and speak a word of appreciation. He would never linger at the door, but walked rapidly home. Mrs. McKinley, because of ill health, did not attend the public service, but his dear old mother nearly always sat by his side. On communion Sunday he would go with her to the altar, kneel by her side and receive the bread and wine. His habit of attending the morning service never changed during the campaign. One Saturday he received twenty-six delegations and made twenty-five speeches, but the next morning found him in his accustomed pew and looking as fresh as usual.

First Voters Who Went to Church

One Sunday morning a delegation of one hundred first voters from Detroit reached the city, having been delayed en route. They sent word to him that they had arrived and would march to his house preceded by a band. He returned word that he did not wish a band to play in his name on the street on the Sabbath day, nor would he receive a delegation, as such, that day. He said he was going to attend his church that morning and advised them to

do the same; if in the afternoon they wished to call on him socially he would receive them. They accepted his invitation, seats were reserved for them, they joined heartily in worship, and at the close, Mr. McKinley stood in the vestibule and shook hands with them as they passed out.

As a further illustration of his religious habits, I was told by W. K. Miller, a close political and personal friend, that he had attended many gatherings, conventions and banquets with the Major, that they usually roomed together, and that it was his invariable practice, no matter how late the hour of retiring, to read from the Bible and kneel in prayer. He was also accustomed to spend the twilight hour, when public duties would permit, with Mrs. McKinley in reading the Bible and in prayer.

The Last Sunday Before Inauguration

As the last Sunday before his departure for Washington approached, it was suggested to the pastor by a prominent minister from a distance, that, upon so important an occasion, it would be a fitting thing to have one of the leading Bishops preach in the home church of the President-elect, and, if it could be arranged, the Bishop would lecture Saturday night, for a consideration, and preach a suitable sermon Sunday morning. If this should be done the Bishop would like to have Mr. McKinley preside at the lecture and introduce the speaker.

The pastor at once called upon Mr. McKinley and submitted the plan to him. His instant reply was: "If the Bishop comes I will attend the lecture, but will not preside, but I prefer to have my own pastor preach at that time." The matter was, of course, dropped and the pastor conducted the service, the first citizen of the country being in his usual place. No reference was made to his presence, beyond the petition in the prayer that God's blessing might rest richly upon the one who had been chosen by the people to be their leader and chief servant. The text was Matt. 21:3: "If any man shall say aught unto you, ye shall say, The Lord hath need of them, and straightway he will send them." The theme was "Higher Uses." The most observed listener was apparently deeply interested, and when the congregation was dismissed, he went quietly out, only stopping to speak to several aged people.

The next morning the trustees of the church, of which body he had for many years been a member, called upon him to pay their respects and to ask if he had any request to make of them. He replied that he had attended church the day before and enjoyed the services. He was, he said, especially impressed with one hymn that had been sung and had marked it in the book he had used. If they would give it to him he would be glad to take that particular book with him to Washington. So he carried as a reminder of the occasion a seventy-five-cent copy of the Methodist Hymnal. The hymn referred to was No. 298, by John G. Whittier:

> It may not be our lot to wield
> The sickle in the ripened field;
> Nor ours to hear, on summer eves,
> The reaper's song among the sheaves.

The next day William McKinley went to take up the great work that had been committed into his hands, followed by the prayers of those who knew and loved him. He was accompanied by an invited party of friends, among them being his own pastor and the pastor's wife.—*In N. Y. Christian Advocate.*

—*The Christian Missionary* prints the following with which comment we do most heartily agree: " 'Our denominational contributions have grown in the past and must grow more in the future. As yet we are doing little. The budgets of two of our New England churches probably equal half of the entire amount of our Japanese mission fund contributed by the whole denomination. We ought to have a large endowment for Home Mission work in America, besides an annual contribution worthy of our principles.' This item is clipped from *The Occasional Visitor,* published by one of our New England pastors, and is worth thinking about."

DISTRICT MEETING

Christianna Church

Called to order by Rev. G. D. Hunt, 9:30 a. m., Saturday, March 28, 1914.

Enrollment of ministers and delegates:

Revs. C. W. Carter, E. M. Carter, G. D. Hunt and G. O. Lankford.

Antioch: no delegates. Beulah: Charley Bailey and W. H. Cook. Chrsitianna: W. A. Gennins, A. C. Duck, A. L. Gennins, J. W. W. Duck. New Hope: T. J. Burton. McGuire's Chapel: Z. T. Veazy and G. W. Walker. Pleasant Grove: no delegates. Wadley: E. L. Mann and H. J. Fuller.

Organization: Rev. G. D. Hunt, president; E. L. Mann, vice president; W. H. Cook, secretary.

11:30 a. m.—Preaching by Rev. G. D. Hunt.

12:30.—Adjourned one hour for dinner.

2 p m.—"The Home and Its Influence," a good lecture by Rev. C. W. Carter.

Song: We Praise Thee, O God.

2:30 p. m.—The School and Its Influence upon National Life. An able address by Rev. E. M. Carter.

Song: Promised Land.

3 p. m.—The Church and Its Influence upon Home and National Life. A very able address by Rev. G. D. Hunt.

3:30 p. m.—Call for home of District Meeting. New Hope called for meeting. Moved and carried that New Hope have the next District Meeting, to convene fourth Saturday in June, 1914.

Committee to arrange program: Rev. G. D. Hunt and the deacons of New Hope church.

Second Day, Sunday

10 a. m.—Song: He's Coming Again.

Prayer by Rev. E. M. Carter.

Song: Cross and Crown.

Lecture on Sunday School by Rev. E. M. Carter.

10:30 a. m.—Song service.

Home Missions discussed by Rev. G. D. Hunt.

Song.

11 a. m.—Preaching by Rev. E. M. Carter.

The District Meeting was a good one, and enjoyed very much by the delegates of different churches. We extend our heartfelt thanks to the people of Christianna church for their hospitality while we were in their midst.

W. H. Cook, Secretary.

LEARN TO PRAY

At the Christian church, on Sunday morning, March 29, Rev. Carlyle Summerbell said in part:

An increasing number of the Protestant churches are celebrating Lent, and in this ancient church observance nothing may be more needed in our American civilization of today than the humility of sincere prayer. Especially is this needed in many parts of our country where the nominal Protestant men too seldom pray, and too often curse and swear at the slightest provocation. Swearing is so common that it becomes habitual, and men swear without being conscious of doing so. Yes, many good men, kind husbands, loving fathers are habitual swearers. I know some of them and am glad of their friendship. But as a natural result of their vivid conversation, their boys are learning to swear and curse and take God's name in vain, in early years. And much of the ordinary talk of American men and boys today is interspersed with oaths. The men occasionally try to stop, but habit never gives up without a struggle, and their conversation and thoughts often fall back into the old shallow and useless ruts. If a man desires to break off from this superfluous emphasis in his language, may I suggest one way which I think he can take that will lead him to success? And that is to begin this Lenton season to acquire the habit of prayer, which naturally and surely destroys the habit of swearing. The rising generation will follow in your footsteps; you would do anything you thought necessary to preserve their physical health, then why not take some pains to preserve their spiritual health? And for your own improvement, is not swearing a rather impure atmosphere in which to let your soul breathe the breath of life? Let us learn how to pray.—*Granite State News.*

AN IMPORTANT REPORT TO SUNDAY SCHOOL WORKERS

The printed minutes of the fourth annual meeting of the Sunday School Council of Evangelical Denominations in the United States and Canada are now available. This meeting was held in Chicago, January 27-29. The 1914 proceedings of the Council are valuable because they contain, besides the complete reports of the various committees and officers, many important findings, suggestions and recommendations in regard to lesson-making and Sunday school standards.

Of greatest importance, perhaps, is the action taken concerning the uniform lesson cycle and departmentally graded lessons, in which matters the Council is to co-operate with the International Sunday School Association in a joint conference soon. Other subjects of genuine interest to Sunday school workers that are treated in the minutes are courses of study for colleges and universities, for parents, and for foreign-speaking peoples; also concerning Summer schools, exhibits and co-operation between the churches and the public schools in the matter of Bible instruction.

The minutes in addition contain valuable statistical data, showing that in twenty of the twenty-seven denominations affiliated, a total increase in Sunday school enrollment of more than nine per cent. is reported. The membership roll, after revision, shows 156 members, comprising editors, publishers and executive officers of Sunday school boards. The 1914 minutes are a well-bound book of 96 pages, larger than any yet published by the Council.

Pastors and Sunday school workers of evangelical churches can obtain it by sending their applications accompanied by twelve cents in stamps to the Secretary of the Council, Henry H. Meyer, 150 Fifth Avenue, New York City.

"Clean-Up and Paint-Up Week" is an annual spring festival that has much to recommend it. It began as "Clean-Up Day." The longer time set apart for the work and the increased scope of it are the best evidence of the value of the idea. This spring more cities and villages than ever before have enlisted in the campaign. It is significant that in Massachusetts, where they celebrate April 19th—the anniversary of the fight at Concord and Lexington—as Patriot's Day, most of the towns are setting apart the week that begins with that holiday as "Clean-Up and Paint-Up Week." To better the appearance of your home surroundings, your street and your community, is patriotism of an excellent kind.—*Youth's Companion.*

FROM OUR CORRESPONDENTS

NOTICE! NOTICE!

Delegates and visitors to the Southern Christian Convention will please remember *three* things:

1. That the Convention will meet in the Washington Street Christian Church, Portsmouth, Virginia, at 7:30 p. m., on April 28, 1914. Please be on time as the first meeting is all-important. Come prepared to remain to the close.

2. That it will be a great help, in the assignment of homes for entertainment, if all who are going will notify Rev. J. W. Harrell, D. D., Portsmouth, Va., by letter or postal card, of your purpose to come. Do not put this off, but write him *at once.*

3. That the "Harvard Plan" of entertainment has been adopted. All expressions of opinion received by the Committee favor this plan, except one person who is not a delegate. This plan gives lodging and breakfast *free,* and furnishes dinner and supper in the vestry of the church at 25c. per meal. This plan will make the cost to delegates and visitors very little more; will make the cost to the local church very much less; will give more time for the work of the Convention; and give the people who entertain the Convention a better chance to attend.

W. W. Staley,
N. G. Newman,
E. E. Holland,
Executive Committee.

Suffolk, Va., April 11, 1914.

EASTER AT ELON COLLEGE

The Easter season has grown to be a most delightsome occasion in the calendar of the college year at Elon. Friends, patrons, alumni, both of the graduates and of the old guard, come and add to the merriment and enjoyment of things. The College gives holiday from Friday till Tuesday morning and withal it is a gracious and happy oasis of refreshment and social intercourse. Intellectual uplift is also provided in the public exercises of three evenings and the Sunday services give a sacred flavor of the spiritual type that could not be dispensed with. An Easter of this sort has to be a growth. It was impossible when the writer was an Elon student, but the accumulation of years has brought it to its present delightful proportions and given it its hallowed associations.

It seems only proper to speak of each occasion composing it separately.

The Freshman-Sophomore Debate

On Thursday evening at 8 o'clock the Freshman and Sophomore classes met in intellectual combat with strong representatives and with zealous supporters for victory in the forensic realm.

The Freshmen were sure they would win, because they had as their speakers Mr. Roger M. White, Waverly, Va., who had been successful in the Clio debate of February 22nd, and Mr. William Jennings Bryan Truitt, Summerfield, N. C., namesake of a great orator and winner of the North Carolina Inter-Collegiate Peace Medal recently. The Sophomores were equally confident because their speakers were Mr. W. . Kinney, of Southern Alamance, who had distinguished himself in the Philologian entertainment at Thanksgiving, and Mr. John G. Truitt, who had also represented Elon in the North Carolina Peace Contest.

It was a battle royal, and the audience listened with breathless attention as the volumes of oratory and argument unfolded. The query was a live one, that the United States should assume the same relations toward the Philippines as toward Cuba, with the Freshmen defending the proposition and the Sophomores denying its soundness.

The Freshmen argued the question from the standpoint of our American principles and the just deserts and patriotic desires of the Filipinos. The negative agreed that independence would ultimately result, but contended that the United States had not yet fulfilled her obligations assumed when she acquired the islands from Spain and could not consistently give them up to anarchy at this time. That would be national cowardice, not Filipino justice, they declared. They also felt that educational conditions did not now warrant independence, to say nothing of their inexperience at the difficult task of self-government and the wild, uncivilized condition of sixteen of the twenty-four tribes.

The judges pronounced a unanimous decision for the Sophomores amid general rejoicing from the supporters of that class.

The Inter-Scholastic Declaimers' Contest

On Friday evening at the same hour eight representatives of as many High Schools met in a declaimers' contest for the declaimers' medal offered by the Faculty. Four years ago this custom was instituted and it will not likely be departed from. It is one of the most enjoyable events of the entire year.

A preliminary contest was held that morning from ten o'clock till one o'clock, in which nineteen High School representatives had contested and from which the eight speakers of the evening hour were selected as the best. It is significant that only two young ladies were in the preliminary contest and that both of them made the final. It would seem that the women are excelling in everything they undertake these days. They have always stood high in their class work at Elon and ten classes have been led by them, though they have constituted far less than a half of those taking degrees.

The nineteen high schools in the preliminary contest were: Macon, Mt. Pleasant Collegiate Institute, Fremont, Pikeville, Churchland, Mocksville, Walnut Cove, Sylvan, Gibsonville, High Point, Greensboro, Bethany, Linwood, Concord, Mount Ulla, Jamestown, Cary, Friendship, and Liberty, and every representative of every school acquitted himself creditably.

The medal was won by Miss Maud Cobb, Freemont, whose declamation was entitled: The Sign of the Cross. Those who competed with her were Miss Essie Mae Truitt, and Messrs. Charles I. Taylor, A. C. Reid (who received one vote), Rona Proctor, James E. Albright, Frank D. Upchurch, and Linn Homewood.

It is the first time that this medal has been won by a young lady and the boys, gallant fellows all of them, declared it would be the last if they could prevent it. The medal in the three previous contests went to representatives of the Churchland, Concord, and East Durham schools.

The Psiphelian Entertainment

The Psiphelian Society always gives its public entertainment on the Saturday evening before Easter Sunday. The Society has won large distinction for itself by its excellent programs and amply sustained its reputation this year.

Miss Annie Gregory, Virgilina, Va., welcomed the large audience in a unique address, which made everyone feel personally welcome. Miss Ione McCauley, of the Hill, acted as Secretary and announced the numbers of the program.

The very first number thrilled the audience and prepared them for full enjoyment of all that followed, it being an overture, piano duet from Suppe by Misses Hattie Belle Smith, of the Hill, and Frankie McNeil, Nederland, Texas.

Miss Cornelia Rutherford, Winchester, Va., gave a reading which charmed and won frequent outbursts of appreciative applause. She has good impersonating gifts, and impersonations always grip an audience of College students, especially if they satirize some object of the College jest, as in this case the old maid.

Miss Blanche Teague, Liberty, N. C., read a beautiful essay of her own composition on Day Dreams. She pictured the day dreams of Lincoln in his log cabin in Kentucky and Keats in his livery stable and accounted for their rise to greatness by their dreams in the days of their smallness and obscurity. Her finale was an appeal to all forward-looking young people to give ideals of the right type full play in their life.

A vocal duet of excellent taste and execution was then given from the Slumber Song of Jack and the Beanstalk by Misses Gertrude Mason, Nashville, N. C., and Kathleen Brothers, Suffolk, Va.

Miss Minnie Carden, Durham, N. C., distinguished herself by presenting a cluster of fine humorous College cuts. She had only a few days to prepare her paper, but the audience did not know but that she had had a year. She was given frequent rounds of applause as her "gibes" struck home in the hearts of the students. Her paper also was not too local not to appeal to the visitors.

Chief interest however centered in the debate, which did not take the reputed femine method of "hair-pulling", but was a genuine word contest of high order. The theme was adapted to the speakers and treated of a problem dear to women, that they should receive salaries equal to the men for like work.

The Affirmative was championed by Misses Mamie Johnston, Haw River, N. C., and Mary West, Wakefield, Va. They argued from the economic standpoint, showing that labor is a commodity and absolutely devoid of gender. They charged up to custom the present discrimination against their sex and pleaded for a revisal of the industrial standards for women as a right and not a privilege.

The negative, supported by Misses Lorena Garrett, Burlington, N. C., and Annie Laurie Wicker, of the Hill, based their argument on the greater responsibility man has to bear as the supporter of the home and felt that it would be a mistake to change the existing order of things in the interest of the few women who have to earn support for their families by reason of the death of the head of the family, for if women were to receive as large wage as men the home would be endangered.

The distinguished gentlemen who sat on the judicial bench on this momentous issue and who were all lawyers of this county, Messrs. E. S. W. Dameron, J. Adolph Long, and D. R. Fonville, gave a two to one vote in favor of the affirmative, and the women of the audience were forthwith as jubilant as if they were already assured that their wages would assuredly be as great as the men's for the same work.

The Easter Sermon

The Easter sermon by the College pastor, Dr. Atkinson, on Sunday morning was a peculiarly tender and fitting message that pierced the hearts and stirred the soul. Many eyes welled up in tears as the eloquent pulpiteer

divided the Word of Truth as he had it from God. The scripture lesson came from John and was that beloved disciple's account of the resurrection. The text came from Peter's great sermon on the day of Pentecost from the second chapter of Acts, verses 32 and 33. After briefly stating the prime facts of the first Easter season and justifying the Christian change of keeping the Sabbath on the first day rather than the seventh day of the week, on the ground that it was of more importance to save the world than to create it, he preached on the significance of the resurrection of Christ under three heads:

1. It changed a tomb into the Church, the most powerful spiritualizing force in the world, against which the gates of hell shall not prevail.

2. It gave Christ a crown for a cross. He had died the most ignominous death conceivable to man, by a method reserved for slaves and traitors, but He purified the instrument of His death and give it a place of honor among men.

3. By it His tomb became His glory. The grave has no victory now and death no sting, since Christ arose, and through faith in Him we shall live with Him forever.

The peroration was a masterpiece of word-painting and description. It gave a death-bed scene famous in history, that of the great atheist Voltaire, in which he died like a maniac, tortured by the furies, and then contrasted it with the peaceful end of the Christ with the weight of the world's sins pressing upon Him and with the jeers of the world endeavoring to humiliate Him . . . yet how calm and thrilling!

Easter 1914 was a season not soon to be forgotten in Elon!

W. A. Harper.

MISSION TREASURER'S FINANCIAL STATEMENT

For March, 1914.

RECEIPTS

For Home Missions	$ 117,67
For Foreign Missions	1,811.62
For all other purposes	111.50
Total receipts	$ 2,040.79
Cash Balance March 1, 1914	599.70
	$ 2,640.49

DISBURSEMENTS

To Home Missions	$ 148.00
To Foreign Missions	1,429.60
To all other purposes	346.24
Total disbursements	$ 1,923.84
Cash Balance March 31, 1914	716.65
	$ 2,640.49

LIABILITIES

Bills payable	$ 6,000.00
Due accounts	4,636.63
Total liabilities, as per ledger	$10,636.63
Less cash balance	716.65
	$ 9,919.98

J. G. Bishop, Treas.

THE GOSPEL IN FAR-AWAY JAPAN

BY PRES. W. A. HARPER, LL. D., ELON COLLEGE

The Christian Church has, as we all know, a good work in Japan, and we are proud of it. The other day I was reading a book on Japan and was pleased to find the statistics of our noble band given among the others. I tell you it made me feel big. We have done enough in Japan to get ourselves in the stay-stick-ticks;—that may not be the proper way to spell, but that is no matter since it fully expresses my feelings and our evident determination. Yes, sir, we are in Japan and we are there to stay, to stick like ticks, a simile which any who have had experience will appreciate as exceedingly forceful and apropos.

The success of our cause there should delight our hearts, for it has been wonderful considering the paucity of our investment, but then it is easily applicable when we recall that our principles must make a most powerful appeal to a liberal people like the Japanese. The pity of it is that we have not the money or rather the heart to do more. We ought to do more and I believe we will do it.

It is a matter of great rejoicing with us here that Elon is to be able to assist directly in training a more efficient force for our field there. On October 30 last our good Sister Fry wrote the writer a letter from which the following is taken: "Four years ago next spring a Christian girl, Miss Tashie Sato, came to this school from our Wakuya Church. Her certificates showed that she had been at the head of her classes from childhood. She has kept the head here. Every study seems easy for her. Drawing, music, domestic science, mathematics, English or any thing else, seems some favorite branches. Last month, when I asked for essays for year class of eight, and the subject, "What will I Do After Graduation?" she wrote and broke down. A little medical treatment has put her in strong physical condition, and the doctor says she will soon be ready for study. Her uncle had promised to send her to America for further study when she graduates here next March, but financial reverses caused him to tell her last Summer that the plan would have to be abandoned. That so worried her all Summer that she could not eat or sleep. In that condition, then unknown to me, she wrote the essay, in which she submitted all to God and said she would go back to her town and live in obscurity, doing what she could for the Sunday school and church. Physically she was too weak to stand the nervous strain. She seems determined to graduate here and follow God. I believe that if such a pretty, bright, earnest girl could get an American education, she could not only save herself a most keen disappointment, but be the instrument in saving the souls of many of her Japanese sisters."

Sister Fry did not ask us to make the way plain for Miss Sato to come to this country, but her purpose was clear and we felt that something must be done. The impression kept growing on me that a certain big-hearted layman in Wake County, North Carolina, to whom God has given the ability to make money and the grace with which to use it for His glory,—the impression, I say, kept growing on me that I ought to send Sister Fry's letter to him. I did, and almost the next train brought back the good news that he would be glad to pay her expenses, but that his brother, a minister, had demanded a share in the privilege with him and that he, Brother J. Beale Johnson, and his brother, Rev. J. Lee Johnson, would see that Miss Sato should be given the opportunity her heart craved and her talents justified to be of great service to our cause and the cause of our Christ in Japan.

I immediately wrote Sister Fry the good word and since then the negotiations for a passport and arrangements for passage have been going on. Serious illness of the good uncle's son of Miss Sato and the famine seemed at once to be sure to thwart the realization of the plan for her coming to Elon, but all things are now in readiness for her to start on May 13 with Miss True for this country. Miss Sato graduated from our Girls' School at Utsunomiya on the twentieth of March at the head of her class, and is joyous with delight at the thought of the larger usefulness which her study at Elon will offer her. Sister Fry writes: "The whole Sato family are profuse in expressions of gratitude for the great generosity that is to be shown Miss Sato and they are all willing for her to go. The widowed mother gladly parts with her only child in this case."

But I must hasten to my real motive in writing this article, which is to set before our people a concrete illustration of the power of God unto salvation in far-away Japan. Remember that this girl comes from a small heathen town and that her soul would have dwelt forever in darkness unless the Christian church had sent her the light. She willingly accepted it and is as genuine a Christian as any in this Christian land. I take this as a legitimate conclusion from the gentle submissive manner in which she bore the crushing disappointment in not being able to be sent to America by her uncle and from the essay which she wrote while laboring under that severe blow. Her essay is herewith given in full and no word which I can add would do aught but detract from its sublime sentiment and genuine Christian spirit, and so with it this article will close,—an essay that will cheer the heart and thrill the soul of every member of our Brotherhood who has had a hand in the Japan work and which will, I pray, induce many others to contribute to it as God has prospered them. The essay follows:

What I Will Do After Graduation

The time for graduation is approaching. I have studied many things in this school; therefore I may graduate in March, 1914. I am thinking of the grace of God and the kindness of my school teachers; so I am feeling very happy. Then I have found some hard questions: that is—

What will I do after graduation for God, for country? What is the aim of human life? To make a fortune? To gain great fame? To get a great deal of money?

Now I am wanting very much to study in a higher school some more after graduation, but I cannot do it because of some hard trouble in my home. When I heard of that trouble from my family I despaired.

However I soon recovered by courage, because I really believe that God will always watch over me.

Therefore I will go back to my country home, after graduation, with great joy. I don't want to get a fortune or great fame or money or beautiful clothes.

But I want to get the Holy Spirit's guidance and firm faith and God's grace from my heavenly Father. After I go back home I will work for God, country, people, and home while living in this world, and I will read the Bible every morning and every night.

I must help the church and Sunday school as I can. Yet, if I go back home I will never forget this school and teachers and school friends, and I shall pray always that all the people of Japan may come to believe in our heavenly Father. (Signed) Tashio Sato.

A Final Word

A mission that can produce a Christian character like that is worth while. May God bless our work in Japan!

NOTICE

All persons who will attend the Southern Christian Convention at Portsmouth, Virginia, are hereby earnestly requested to notify the pastor at once, 709 Washington Street.

J. W. Harrell, Pastor.

It is gratifying to hear that many schools are waking from their Winter's sleep, and are getting to work again.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction ot the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR APRIL 19

The Cost of Discipleship.—Luke 14: 25-35.

Golden Text.—Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.—Matt. 16:25.

The Call to Discipleship

To every one, soon or late, there comes the clear, decisive call to serve as a disciple of Christ. Many years ago, the lowly Galilean extended the royal invitation to men and women in all walks of life. The rich young man, in his costly raiment, received it; so did the fishermen, occupied in homely tasks by the sea. Under vesture of silk and cotton, the human heart beats alike, and cannot remain always insensible to that simple command, "Follow me." It is stirring and appealing in its very simplicity and in its universal charm for every life. Nobody lacks it. It can never be said, "I did not know," because the still small voice speaks at some time or other in unmistakable accents to every human heart beneath the sun. That is the glory of Christianity—its universality. The word "Whosoever" takes in all. Not alone the strong and fair and capable, but the lame, the halt, the blind, the physically and spiritually unable are accounted worthy to hear the divine invitation, and if they respond, to be received into the kingdom of Christ.

The Cost of Discipleship

But discipleship is not to be lightly entered upon. It costs us dearly. The words are plain: "Whosoever doth not bear his cross and come after me cannot be my disciple." The Master's own words, than which nothing could be clearer. The cross is always there, to be borne daily. It loomed in the background, as an indefinable something to be dreaded when the rich young man turned sadly away. The fishermen knew it was a man of sorrows, acquainted with grief, whose voice called them forth.

The cost of discipleship is sure, and we should never fail to count it. Christ indicated this when he said: "Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?"

It is not easy to be a Christian. There are fierce temptations and heavy trials that assail us often. The road leads up hill all the way. There is a well beloved book, familiar to us all, which puts it thus: "There are stones and briars in the path, and lions often wait at the turn of the road. There is Apollyon to be met, there are continuous temptations from the fascination of the surrounding country, there is always hardness to endure."

Never fail, then, to count the cost. Do not lightly attempt to build that strong fine tower of Christian character, thinking it will build itself without help on your part. There is nothing that life has to give more desirable, nor is there anything which demands more thoughtful consideration, more earnest endeavor than a life lived under the rule of the love of Christ.

The Reward of Discipleship

It is thought that to be a Christian means a great loss. It most assuredly does, but a loss that is all gain. "He who loses his life for my sake shall find it," are the fine words of that glorious promise. The Christian life is not merely one of renunciation, of self sacrifice, of laying oneself down forever. It would in that case be no whit better or finer than Hinduism or Buddhism. It is a life lived for service, love and hope. Life may be sacrificed, pleasures renounced, truly, but all for the hope of harvest. It is as the grain of wheat falling down in the earth to die, that it may continue to live. The reward is as sure as is the cost and never fails to outbalance the pain and burden of the cross. There is no one living who, having known the pain and joy of Christian experience, does not count it well worth while. We are rewarded on earth as His followers, but more so in that life which will unfold itself on the other side of the closed door. The exhortation, "Follow me," is not a word which dies upon the air of this earth. It will sound in our ears forever. Always, a friend will go before us, calling us

"Forward to the starry track,
Glimmering up the heights beyond us,
On and always on."

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 19

The Consecration of Time.—Eccl. 3:1-8.—Sabbath Observance Meeting.

Bible References.—Gen. 49:9; Jas. 4:14; Col. 4:5; Exod. 20:8; Jer. 17:21; Matt. 12:12; Ps. 84:4.

For Answer in the Meeting

What kinds of preparation for the Lord's Day add to its helpfulness?

In what ways should thought for others affect one's keeping of the Lord's Day?

What opportunities does God offer us on the Lord's Day that cannot be had on other days?

What may the Lord's Day mean for the home life?

What kinds of reading add most to the uplift of the Lord's Day?

What are some tests by which one may judge whether the Lord's Day has been well kept?

What connection is there between patriotism and reverence for the Lord's Day?

What can we do to secure better keeping of the Lord's Day?

What has Christ's coming added to the meaning of the holy day?

Why is one's use of the Lord's Day an important test of one's Christian life?—*C. E. World.*

The Abuses of Consecrated Time

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death." Exodus 31:15. How many people in this fast age stop to consider that divine law given to Moses? It applies to us just as much as it did to the Children of Israel. Yet we heed it just about as much as we would a declaration in a daily newspaper. Many Christians and church members break this law outright each Sabbath, and cover this up with some paltry excuse. If each of us will stop for a moment and think of the number of ways in which we trample upon consecrated time each Sabbath we will be surprised.

There are, to be sure, some things which necessarily must be done on the Sabbath. The farmer must feed, water and care for his stock on Sunday. But that does not mean that he must wait until that morning to carry salt to those in the back pasture, or get his neighbor to help him change some from one pasture to the other, then sit on the fence and gossip the remainder of the morning. Neither does it mean that the business man must leave his newspapers and magazines until Sunday morning to read or to spend his day in the country or in the park. Indeed, a day in the country, at the beach or some favorite resort is helpful and necessary, but why not take Saturday instead of Sunday? The one who participates in such outings not only breaks the Sabbath, but causes others to do so, for many have to work to give these pleasures.

The student in college will loiter around the street corners or gossip away the time in their rooms on Saturday, then break the day of rest by studying Sunday afternoon, and Sunday night, instead of attending the various Christian associations.

The *Christian Endeavor World* gives the following illustration:

Five years ago the Japanese Commercial Commission, made up of merchants and other leaders from Japan, was visiting the United States. For a Sunday that they were to spend in Spokane the chamber of commerce of that city planned a visit to irrigation-works, a dinner, and a theatre-party. Such defiance of the best elements in our national character met a stinging rebuke when the foreign guests courteously replied that they had too much respect for the American Lord's Day to accept the invitation. Some of the Japanese were Chrstians, and attended church. One of them, an officer in his own church, set a good example for many Americans when he expressed to the pastor of the church that he visited, the wish to be true to his convictions while abroad.

Results of Consecrated Time

No machine can run incessantly; so it is with the human machinery, only it needs much more rest. Some one has said that the Sabbath was like the shadow of Christ upon the hot highway of time. We pause one day in seven for a much needed rest. Had God not given us a day of rest as some employers do, we would have complained. It is a time when we can throw the cares of the week aside and rest our body and mind. Through the week we have our cares and work, so we do not have very much time for meditation; but on the Sabbath we may read and study God's Word, commune with Him, and so fill our lives with His goodness, that we can go about our work the following week cheerfully.

SS NOTES AND NEWS CE

We are glad to say that the editor of this Department is on the road to rapid recovery, and will soon be able to resume his work.

The Teacher Training Class of Elon College is happy to have back its honored teacher, Dr. W. P. Lawrence. Under his skillful management much and lasting good is being done through this class. This is an opportunity which many students do and should avail themselves of.

Brother Superintendent, has this idea ever entered your mind? Begin to prepare for a "Home-Coming" of all the old members of your Sunday school. This is a great plan when carried out successfully. Have some members to prepare short sketches of the school, have special music and send invitations to all old members. Make it a gala day for all.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.

Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.

Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.

Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.

Mrs. W. T. Walters, Winchester, Va., Treasurer.

Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

WOMAN'S MISSIONARY CONVENTION

Time—April 29, 1914; Place, Portsmouth, Va.

Let us have a good attendance. The Mission work of our church needs the united efforts of all our women.

NOTICE

Any one desiring report blanks can secure them from Mrs. W. A. Harper, Elon College, N. C. Write her for anything you may need and make full report of all work done.

MRS. R.

PLANS FOR OUR WOMAN'S MISSIONARY CONVENTION AT PORTSMOUTH, VIRGINIA

The Woman's Home and Foreign Missionary Board of the Southern Christian Convention will meet at the Portsmouth Christian church on Tuesday, April 28, at 7:30 p. m. It is earnestly hoped that all members may be present that plans and policies may be considered.

On Wednesday, April 29, at 9:30 a. m., there will be a Woman's Missionary Convention as per adjournment at Elon College last May.

The membership of this consists of the various Conference Boards, also each Conference is entitled to one representative for every twenty-five members or fractional part thereof. The appointing or electing of these should be attended to if not already done.

At this meeting there will be reports from the various officers and superintendents of the Convention, and a discussion of the different phases of the work we are engaged in. Plans for the future will be made.

It is earnestly desired that a large number of our women will attend. We need to arouse from our inactivity, and attempt something along missionary lines. Let our societies each send a member—it will be worth the cost in inspiration to the society. We may have to make sacrifices in time and means, but we do not value much that which does not cost us something. Let us labor to have a great Convention. MRS. C. H. ROWLAND, President.

NOTES FROM OUR BURLINGTON SOCIETY

The women of the Burlington (N. C.) church have been ,for a number of years, supporting a Bible woman in Japan, and also a girl in Mrs. Fry's school. In a recent letter from Mrs. Fry, she says the girl graduated last March and is now in Tokio, making further preparation to teach. After she finishes her college course, she expects to return and assist Mrs. Fry in her Girls' School. Mrs. Fry adds: "Your money was well spent." Our society is now undertaking the education of a second girl at an increased cost of five dollars.

We use mite boxes for this work and send our money semi-annually—in April and October.

MRS. D. E. SELLARS,
Secretary W. H. and F. M. S.

"CONSISTENCY—THOU ART A JEWEL!"

Heard over the telephone—Thursday morning: "Oh, Mrs. Jones, I forgot that this was mission week at the church. I don't see how I can give anything just now. This is the hardest season of the year in my husband's business, and we have to be very careful. I am just economizing every way I can. Well, you might put me down for a dollar. I'll try to save it on something else."

Thursday afternoon: "Why yes, I want to see her! Three dollars a seat does seem a little steep, but these French actresses come high. Tell your husband to get two tickets. I'll send Charles down with the money as soon as he comes from school. Say, did you see the lace at the Eagle store yesterday? The greatest bargains I ever saw. I suppose I was extravagant, but I do love pretty things, and handmade lace is the only thing for lingerie, nowadays. I bought enough for three suits, and it only cost me twenty dollars. Yes, I'll meet you in the lobby at two o'clock. Don't be late! Good-bye."—*Selected.*

WITH ALL MANNER OF INSTRUMENTS

The Ladies' Society in a wealthy church in one of our big cities has just completed the payments on a pipe organ. It is a wonderful instrument and musical people from all that part of the country are hastening, week by week, to hear a great player bring rich harmony from its many big pipes. Great brains have builded that instrument; men and women have given generous amounts to purchase it; the man who sits upon the oaken bench has spent years in fitting himself for his task, and it all adds beauty and dignity to the service in the house of the Lord. Each time that the wonderful tones fill the house, we feel that the Lord is pleased to have His children worship Him in such a manner.

Across the street a big building is being erected, and the cold weather isn't delaying the work very much, either. Many men are employed, men who have to work all day in the bitter wind, men who cannot go to distant homes for a hot dinner, and whose means will not allow them to buy.

One day, a few weeks ago, the Ladies' Society was having an all-day session in their comfortable basement rooms. It was the noon hour and they were enjoying a little relaxation. Across the way the men were eating their lunches. A couple of thoughtful women passing a window, looked out. Wherever a bit of frame-work offered a poor shelter from the biting wind, a dozen men were gathered. A few were straggling toward the welcoming shelter of a saloon in the next block. That was the beginning.

The next day a young man, a pleasant-faced young fellow, in ordinary clothes, walked up to the building a little before noon, and after a word with the foreman, he passed a card to each man on the job. Then he went away. The cards simply stated that the side door of the church basement was open, and that the men might feel free to use it at the noon hour. That was all. The men didn't greet the plan with enthusiasm. A half dozen, being dared to it by their fellows, went across the street. They found no one there, only a big warm room with a long table and plenty of chairs. In one corner a big coffee urn steamed and bubbled. Above it was a printed sign: "Help yourself. You will find cups, with milk and sugar, in the cupboard beneath." That was all. For two months now that room has been the exclusive property of the men from across the street, and it is taxed to its capacity each day. How do the women know, when in all these weeks the men have not seen a single person about the building, whose presence might embarrass them, even the janitor being instructed to keep out of sight? The answer is easy, they count the empty cups each day. Once a new sign appeared. It read: "Never mind cleaning up. That is what we pay the janitor for."

These men are of all nationalities, of all religions and of no religion, and there has been no attempt to influence them. The pleasant-faced young man, who is an usher, says that he will put up a sign next Saturday inviting the men to attend any of the regular services. He says it may be that some of the rougher men have used improper language in the church, and the janitor declares that he has smelled tobacco smoke. That may be so, but we doubt it. Men are not always as coarse as their ordinary manner would lead one to believe. It was with the idea of preventing thoughtless talk that one lady presented such an abundance of papers and magazines.

The thing has all been done so quietly that not many people, even of the church, know anything about it. The women are very proud of their organ, and all the world has heard of it. It cost them dollars where the daily urn of coffee cost pennies.

We feel that the Lord must be pleased with the great organ and its marvelous melodies. Yet do you not think that the Elder Brother of Men finds a sweeter harmony in the bubbling and sizzling of that coffe urn, than in any tones which the great pipes of the great organ will ever produce?—*Selected.*

THE NEXT REVIVAL

My Dear Dr. Atkinson:—

Not in a long time have I read any article that struck me so forcibly as your editorial in a recent issue of THE SUN entitled "Our Next Revival." As I tell my students sometimes: "All that is in the Bible is true, but not all the truth that is in the world is in the Bible, and that people read too little religious matter is as true as anything in the Bible. I have been librarian in this large library ever since I came here eighteen months ago, and I know what I am talking about. Students and teachers alike read books of travel, history, philosophy, fiction—anything and everything under the sun but religious papers and magazines. I do not believe *The Christian Advocate* and *Biblical Recorder* are opened once a month. *The Christian Herald* is read occasionally for its stories. It is sometimes alarming to see the way the modern student reads fiction. Very few read anythnig else except as assigned class work. And the kind of fiction is perhaps the most alarming feature of the case. Take for instance Golsworthy's "The Dark Flower" in *Scribner's.* We thought when we got *Scribner's* we were getting something sound, and positively that serial above mentioned, and some of its short stories, are not only worthless but harmful, teaching that men have no control whatever of their passions and that marriage obligations are not to be respected when passion is leading; and yet I read a very glowing and praising review of this same rotten fiction in *The New York Times Book Review* some time ago. *"O tempora! O mores."* A revival in religious literature is certainly needed as never before. May God speed it.

LIBRARIAN.

CRADLE ROLL

Colors: Green and White.
Motto: "First the Blade."

Dear Cradle Roll Superintendents:

In glancing over the "Union Signal" a W. C. T. U. paper, the other day, I saw where certain liquor distillers had offered to sell the Keeley Institute people a list of their customers, they were undoubtedly "your prospective patients." We stand aghast at the thought of organized evil, so callously discussing the ultimate outcome of their product, yet it is going on all around us, all the time. This is simply a case where some of it comes to the surface, that is all.

Liquor distilleries and brewers of beer through their trade papers advise the saloon keeper not to be stingy with his free drinks to the boys "as nickles expended now, will bring you dollars in trade by and by." Dispensaries have been known to pass out bottles, not always directly to the boys themselves, but into hands where it would be seen that the ultimate consumers were the young boys of the town or district. A noted Juvenile judge said recently, "Vile literature is often the first step in the lives of boys who go down to destruction." Evil is represented as the pleasant thing. The life of sin is represented as a "primrose path." "Easy money" say the panderer of vice to the young girl, as he shows her visions of the pretty clothes, the dainty belongings, the "gay times" she can have at what he represents as so small a cost. Evil today is calling for our boys and girls as never before in the world's history.

Evil forces are organized, and are working deliberately for the destruction of our youth. Vice and crime are calling for the children. A successful pickpocket, we are told, must be trained as Dickens represented Fagin training the boys. Boys acquire the taste for drink, for cigars, or cigarettes, yes and for soul destroying drugs, much more quickly than do men, for their habits and tastes are just at the "training" period, and impressions are more easily made on the plastic surface of their minds.

China is a wrecked nation today on account of the opium habit. She has shut her doors against it, and India, the grower of the poppy from which opium is made, is looking for a new market for her vile product. Will she find it in America? God forbid! yet today opium, and its derivatives of various forms, are being used as drugs by more men and boys than ever before. The government seems to be able to stop the smuggling of practically everything else, but opium, heroin, cocaine, and other drugs of kindred nature are coming into the country, largely from Canada, in terrifying quantities. Our own colored population is becoming a victim of cocaine, a drug which turns a man into a demon quicker than any other known agency.

Why am I speaking of all this? Because, friends and fellow workers, with the powers of evil organized and arrayed against our youth, the church can least of all afford to lie on her arms, and wait for the children to grow up to form their habits of mind and body, before she takes them to herself. Today, now, with the baby in the cradle, is the time to begin to "train up a child in the way" the right way, the way of truth and life that leads to life eternal. Be not weary in well doing, and above all, be not weary before you commence. "Inasmuch as ye did it NOT unto the least of these my brethren." It is not enough to passively refrain from doing evil, we must be active in doing well. God grant us the eye to see the evil, the heart to feel the need for work, and the will to use every Godgiven power to combat that evil, and to "win many of righteousness" that they, as well as we, may "shine as the stars forever and ever."

Cordially your Cradle Roll Supt.,
MRS. F. BULLOCK.

FINE FURNITURE OR MUSICAL INSTRUMENT?

Prospective piano purchasers should ask themselves seriously whether in making such a purchase they are buying a really high class musical instrument or a handsome piece of furniture. If the latter is the object sought, it requires little expert knowledge to make a choice, for the art of veneering can be made to cover a multitude of sins in piano construction, and an instrument can be so built that its case is the chief attraction, while the actual musical part is little better than a "thump box." It is not to people who are looking for such articles that the merits of a really first class piano appeal. It is rather to the man or woman who is seeking a musical instrument first, with the case a secondary consideration. Not that the case in good musical instruments need be inferior. On the contrary, the manufacturer who really has a good piano will always be found desirous of giving it an outward appearance worthy of the quality within. A real musical instrument is built on correct principles, which require minute attention, careful labor and high skill and result in beauty and accuracy of tone. These all cost money, and pianos that cost the jobbers the lowest wholesale prices cannot have the material or the skill in them to make really high grade musical instruments. The safe way is to buy of the manufacturer, who cannot afford to sell you an inferior instrument and whose name is behind every piano. Then, too, the sale direct by the manufacturer results in an elimination of unnecessary epenses, so that for the same money a better piano can be obtained. The one-price idea in pianos insures that you get the grade you pay for. The John Church Company put a close factory price on every instrument, and this price is never deviated from. Further, every instrument, whether it be the peerless Everett, the John Church, the Harvard or the Dayton, is built upon honor, as the best that can be made for the money. Send for their catalogues and see what low prices are asked for real musical instruments. Address John Church Company, 1411 Main St., Columbia, S. C., Cincinnati, Chattanooga, Chicago and New York. Ad.

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DURHAM LETTER

On the 5th Sunday afternoon in March the Durham Church made an every member canvass for foreign missions, and the committee met with favorable results. We are not able yet to state the final amount. That will be done at some later date, but from what I have learned the every member canvass is going to increase our foreign missionary offering more than one hundred per cent. Our collection yesterday for foreign missions was almost as much as the church paid for that purpose during all last year. We earnestly hope that all other churches of our denomination will make the every member canvass for foreign missions for it is the only successful way to greatly increase our foreign missionary offerings.

We are planning to organize a mission study class in our church at some early date. We need to study foreign conditions. There are a great many people who hesitate to give for foreign missions, because they have not informed themselves of the great need in the foreign field. I believe the greatest reason why we as a denomination have not done more for foreign missions is because of our ignorance. If we would better acquaint ourselves with the needy conditions of the foreign fields. We would be more willing and ready to respond to the world's call. Will not every pastor see that a mission study class is organized in his church or churches. And when that is done larger sums will pour into our mission treasurer.

I am glad to say that every part of our church work is making some progress. Our Sunday school is doing splendid work. Bro. D. L. Boone is our Superintendent, and he has the work at heart. He studies the Sunday school work and he is putting his very best thought into it.

Considerable interest is now being taken in our midweek prayer services. Last Wednesday night Sister Jones and her Sunday school class, better known as the "Wellons Class" had charge of the meeting. "Missions" was the subject. The meeting was interesting and inspiring from beginning to end. A few weeks ago Miss Annie Latta and her class of little girls had charge of the services. "Watchfulness" was their subject. There were about sixty or seventy present, and every one seemed to thoroughly enjoy it. For the past few months the pastor has been calling on the different church officers, Sunday school teachers and their classes from week to week to conduct the pray services and since we have adopted that plan there has been a great increase, both in interest and in attendance. We are planning to begin our revival meeting the 3rd Sunday in May and continue for two weeks. Bro. Victor Lightbourne has promised to come and assist us. We are hoping and praying for a great revival. We feel the need of a spiritual awakening, and we trust that our need may soon be realized. Last Sunday was a good day with us. Good interest was manifested in both services. One conversion at the evening service, and the name given for church membership. We give God the glory and honor.

W. L. WELLS.

Durham, N. C., April 8, 1914.

BE GLAD

(Woman's Life)

Some say this world is a cold, cold world,
But it's always been bright to me,
With its hearthstone fires and warm desires
For the things that are yet to be.
And if I must labor I wait
And trust in the fields I have sown,
For I know there is truth in the promise of youth
I shall some time come to my own.

Some say this world is a bad, bad world,
But it's always been good to me,
With it's errors there live dear hearts that forgive
And hope for the things to be,
This world is not old or cold,
This world is not sad or bad,
If you look to the light, forgetting the night,
And say to your soul, "Be glad."

Former Vice-President Gomez, who has also been president of Brazil, has been elected to succeed President Fonseca, who under the constitution could not succeed himself.

JUST HALF IN BED

Clyde, Ky.—Mrs. I. A. Decker, writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your self. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you. Ad.

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Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

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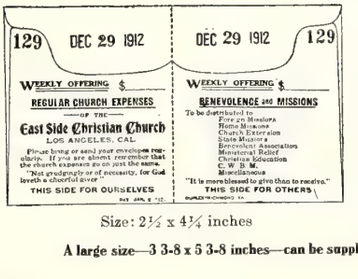

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

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Brought forward		$2,402.22
Children's Dues		
Lillian Horne	$ .10	
Ruth Buckhanan	.10	
Florence Patricia Holden	.10	
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Special		
Elizabeth Murchison	$ 1.00	
Mrs. W. W. Staley	3.00	
Miss Annie Staley	2.00	
Tyler Bolling, work	3.00	9.00
Total for the week		$ 71.36
Grand Total		$2,473.58

My Dear Children and Friends:—

In submitting our report for the week we wish to thank every one who has had a part in any way—in contributing through the Sunday school or remitting direct. In addition to thanking the faithful, your superintendent would like to say just a word to the neglectful.

When we took charge of the Orphanage last November Dr. Atkinson, Chairman of our Board of Trustees, said to me: "Your first duty is to the children. If we can properly rear the children it will be no trouble to raise the money." I have endeavored to follow his instructoin, and have during these first six months given my first and best thought to the children. We have worked as faithfully as we know how on the difficult task of getting the work better organized and the children under better discipline. We are doing our best to make the institution worthy of the loyal and liberal support of every church and Sunday school of our constituency. We may not have fully come up to the ideal and expectation of every individual member; in fact we have not accomplished all that we had hoped for, but we are working at the job as faithfully and persistently as we know how. We have reached that point where the finances must receive some consideration. A number of our schools are contributing regularly and liberally. Others are interested in the Orphanage and have all kinds of sympathy, but no help for it. We are going to apply our selves to the delightful task of converting this great number of sympathizers. Sympathy is good, but not good food for children. We want something they can eat and digest; clothes that will protect them from the cold and heat. We can't procure any of these things with sympathy. Our helpers are very sympathetic and feel that the Lord has endowed them with a sufficient amount of sympathy; therefore, I can't pay them off with sympathy. At the first of each month I get a number of statements from business firms that have granted us credit, and the bills have been running for some time. Not one of them will take sympathy in payment of the account.

We appreciate the sympathy of all, but this sympathy must be converted into food or clothing or money before it can be of any use to us in our work. I therefore, call upon every pastor and Sunday school superintendent in the Southern Christian Convention to come to our assistance in converting this sympathy for the Orphanage into dollars and cents so we can use it in feeding and clothing and training the church's orphans. This is the way it can best be done. Set apart one Sunday in each month, and announce beforehand on that day you will take an offering for the support of our Orphanage. Tell them that you want every one to express his love and sympathy for the orphan children in his offering. We have two hundred or more Sunday schools within the bounds of our Convention; and I am sure that in every school there is more than a dollar's worth of sympathy for the Orphanage. But it needs to be converted or expressed in some helpful way. Who will be the first Sunday school superintendent to come to our assistance? It is a pity for all this good sympathy to go to waste. We thank you.

Burlington, N. C., Apr. 4, 1914.
Dear Uncle Jim:—

It is time for me to write again, so here I come with my dues. We are having some rain now, but not much. I hope it will make the rye grow higher every day, so we can get some for the cow.

Uncle Jim, I wish you would bring the orphans down to our church and give another entertainment. We are going to have an entertainment at our church on Easter Sunday. I guess I will have to close, as I have nothing else to say. Your friend,

Lillian Horne.

We are very grateful for your faithfulness to the Corner and your promptness in writing. We also thank you for the invitation to visit our church with our singing class We shall be glad to accept it. Have your pastor or Sunday school superintendent arrange a date with us.

Franklinton, N. C., Apr. 2, 1914.
Dear Uncle Jim:—

Father, mother, Effie, my nurse, and I came to Grandma Staley's last Sunday in an auto. Father went back next morning, and the rest of us are here for the week. We intended going to Grandma Holden's on yesterday, but the rain gave us an "April fool," so we went today instead. I had not seen that grandma since I was a week old, but I took to her at sight, though I am afraid of strangers at times. Mrs. Vann, Cousin Sue Joyner and Minnie Peace, all from Franklinton, were here when we got back, so I saw lots of strangers today and did not cry much either.

Aunt Annie made me a teacake doll today, and when she gave it to me I tried to put it in my mouth. Gradma Staley gave me this dime for being sweet on yesterday, and I guess you might call that earning money, since being pleasant is sometimes as big a job as real work. Love to all the cousins.

Florence Patricia Holden.

We are glad to hear from you, and delighted to know that you are having such a nice time among your grandmothers and being so good, too. Well, it pays to be good.

Burlington, N. C., Apr. 1, 1914.
Dear Uncle Jim:—

Here it is the first of April and time for us to write. I believe we will try to write the first day of each month and then we will think of it. We are preparing for Easter at our church. We hope we will all know our pieces and have a nice time. I am so glad that we are soon to have good weather, for then we can live out of doors most of the time, only when we have to help mama. We have to help her with the work, as there is so much to do and she has no help but us. She gives us a litlte money now and then.

Hope the Corner will be full next week. Well, I must stop and get my lessons. With love to all,

Ruth Horne.

We like your plan to write on the first day of each month, and hope others will follow your example and select a certain date and write regularly each month.

Apex, N. C., R. R. 2, Apr. 8, 1914.
Dear Uncle Jim:—

I am sending my dime for April. My school is out, and I am glad, for I want to stay at home and play with my little sisters and hunt up eggs for mama. I will close for this time with much love to you and all the Cousins.

Ruth Buckhanan.

I am sure you are having a fine time playing these beautiful Spring days. If you were with all of our little girls and boys you would have a time.

Moncure, N. C., Apr. 1, 1914.
Dear Uncle Jim:—

I am a little boy eight years old, and wish to join your Band of

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Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

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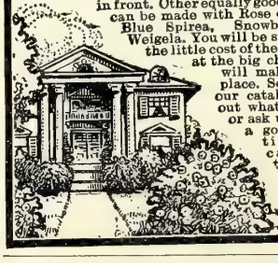
Plant Spireas in the corner, Golden Bells or Deutzias on either side, with Barberry in front. Other equally good plantings can be made with Rose of Sharon, Blue Spirea, Snowberry, and Weigela. You will be surprised at the little cost of the shrubs and at the big change they will make at your place. Send now for our catalogue, pick out what you want, or ask us to make a good collection. You can plant this spring.



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Cousins. I have a little bantum rooster. His name is Billie. He crows for bread when I feed him. My papa is dead, but I now have a step-papa. I love him, for he is as good to me as my papa was.

I will send a dime for April. Much love to you and all the cousins. From your little friend,

Johnnie Dismuker.

We are delighted to have you become a member of our faithful band of Cousins. Hope you will enjoy the work with us.

Statesville, N. C., Apr. 8, 1914.

Dear Mr. Cox:—

With this comes just lots of love for each and every one of your big "family." How I do wish that my check might be ten times as big as I am able to make it.

Sincerely,

Jessie Massey.

The above letter addressed to the superintendent personally, and not intended by the writer for publicatoin, was just so good that Uncle Jim could not enjoy it all by himself, but takes the liberty to pass it on for the encouragement of other Cousins. When a small girl Jessie Massie contributed her dimes and letters to the Children's Corner. With the passing years she has grown and developed into a splendid Christian lady and successful teacher, but her love for the Orphanage and interest in the band of Cousins have also grown with the years and her ability to give. She now gives dollars instead of dimes, and wishes that she could multiply them ten fold. Where are all of our former cousins? We would be glad to hear from more of them.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

SALEM CHAPEL

First Sunday in each month is the appointed time for worship at this place. This is the writer's second year with these good people and he has ever found them very congenial. They are fully aware of a pastor's needs and know exactly how to make him feel welcome while among them.

For quite a while the most important topic for discussion and consideration in this community has been that of Sunday school. The continued agitation has resulted in a much needed organization which we hope will prove highly successful. Brother P. W. Dalton was elected Superintendent, and we believe that the work under his efficient leadership will make unprecedented progress. This is indeed a very important asset in any church and we trust that the Sunday school may never be dormant again at this place as it has been for two or three years; but that it may be an evergreen school and the means of bringing many souls into the kingdom of God.

The remains of many friends nd loved ones have found their last resting place in the cemetery at Salem Chapel, and because of this fact it has been necessary to enlarge the ground. The new part has been without a fence for these many years, but we are happy to say that it will not remain so much longer, as the material for the fence has been purchased and is now on the yard ready for erection. This steel fence which will last for many years was made possible by the incessant efforts of Bro. W. H. Marshall and Bro. Barker.

We are going to use the duplex envelope here and feel sure that this new plan of presenting our offerings will prove successful and many hearts will be made glad.

The work at this place is moving along famously. May the Lord be praised for His goodness toward us.

It is my intention to write a short letter each week to THE SUN until I have given a brief account of all my work. R. F. BROWN.

Elon College, N. C., Apr. 6.

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No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

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No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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MARRIAGES

Bobbitt-Currin

Sunday morning, April 5, at the home of Mrs. Jennie Cole, Mr. George Bobbitt and Miss Jessie Currin were united in the holy estate of matrimony. The ceremony was performed by the writer. Mrs. Jessie Bobbitt played the wedding march. This young couple has a wide circle of friends who wish for them success and happiness. They will reside in Durham. W. L. WELLS.

Craven-Caveness

At the residence of the bride's mother, Mrs. Eliza Spence, in Coleridge Township, April 2, I united in marriage Mr. Rossie D. Craven and Miss Eva M. Caveness. The attendants were Mr. E. C. Craven with Miss Sue Lambert, and Mr. C. C. Hinshaw with Miss Arizona Gee. After the ceremony was performed, supper was served in honor of the bride and groom, and to the enjoyment of all present. Prayer follows this splendid young couple, that they may live happily together.
T. E. WHITE.

Whitfield-Massie

April 1, at the home of the bride, Mr. Robert Whitfield led to the marriage altar Miss Ruby Massie. Miss Jennie Turner played the wedding march while the writer spoke the words that made them one. Mr. Whitfield is a young business man of this town. Miss Massie is the attractive daughter of Mr. and Mrs. J. P. Massie, and a faithful member of the Christian church. They will reside in Durham. These young people have a host of friends who wish for them a long and happy life. W. L. WELLS.

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An American manager goes to direct a great railway system in England—the country in which railways were invented; another American goes to Egypt to supervise hydraulic works on the Nile, where, perhaps, man first undertook hydraulic engineering; and in return, an English manager comes to take charge of cotton mills in the United States—the land where cotton used to be king. The incidents are significant of the interdependence of the nations and the interchange of service among them.—*Youth's Companion.*

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No. 29	Ar. 10:05	a. m.
No. 41	4:10	p. m.
No. 43	6:00	p. m.

FOR THE NORTH

No. 84	12:48	a. m.
No. 38	11:35	a. m.
No. 66	12:05	p. m.

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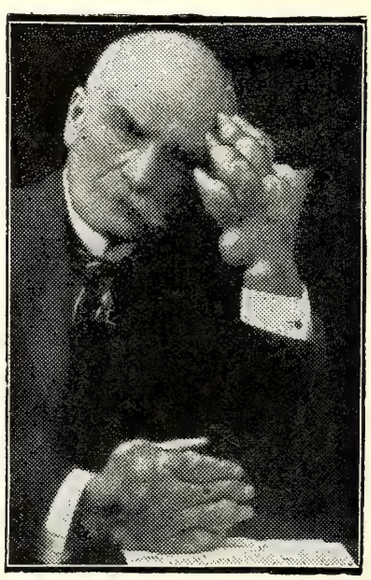

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Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

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J. O. ATKINSON, ... EDITOR

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

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Cox

Mahala Cox was born August 3, 1820, and died February 16, 1914. She was married to Harmon Cox about 72 years ago. They reared three children—two boys and one girl. Her husband and children all preceded her to the spirit world, but she was kindly cared for by her grand children, who rendered to her every possible earthly comfort.

She was a member of the Society of Friends, and her faith in God was unshaken. She came to her grave in a full age, "like as a shock of corn cometh in his season." She was buried at Pleasant Ridge, and the funeral was conducted by the writer.

T. E. WHITE.

Tickle

Mrs. Mary Tickle, beloved wife of L. R. Tickle, Elon College, N. C., passed away Tuesday evening, April 7, 1914, after a lingering illness from pneumonia. She was born Mary Whitesell Januray 21, 1834, and was at the time of her death 80 years, two months and 15 days old. Besides her husband she leaves to mourn their loss one son, Rev. G. W. Tickle, one daughter, Mrs. Nellie J. Iseley, two grand children, two brothers, J. C. Whitesell, Esq., and Alfred Whitesell, and two sisters, Mrs. Nellie Tickle of Tennessee, and Mrs. Katie Keck. She was a loyal and devoted member of Elon College Christian church, having transferred her membership from Frieden's Lutheran church some years ago. The interment was in the Shallow Ford cemetery, the funeral services being conducted by the writer, her pastor. The attendance was large and the flowers were fresh, fragrant and beautiful. Sister Tickle was an excellent Christian woman, beloved by a large host of friends and influencing all whom she came in contact with for peace, purity and righteousness. She lived to a ripe old age and went to her grave rich in good deeds and prepared to meet her God whom she had served faithfully through the years of her quiet and serene life. The bereaved ones have our sympathy.

J. O. ATKINSON.

Green

Robt. E. Green died March 17, and was buried at Park's Cross Roads on the same day that his sister-in-law was buried, Mrs. Annie Green. He was born June 18, 1854, and had reached his sixtieth year. He was the second child of the eleven children of John M. and Mary Green. He was married May 16, 1878, to Alma Foust, and to this union were born nine children—five boys and four girls. Eight children are now living, one having died when a child. He is survived by his companion, children, nine brothers and sisters, and a large number of relatives and friends. He was confined to his room for some time before his death, and realized that the end was approaching. At his request I read the Word and prayed with him a few days before his death; and he expressed his willingness to submit to the will of God. He was a kind husband and father, and an obliging neighbor.

T. E. WHITE.

Jones

Mrs. Josephine Jones, wife of Mr. A. T. Jones of Portsmouth, Va., died February 16, 1914, aged 49 years. She was a native of Nansemond County, but had been a resident of this city about fifteen years. Her illness was only of a few days. She was a faithful member of the Christian Church and will be missed. She is survived by her husband, four daughters, one brother and three sisters. The funeral was conducted by the writer from the Christian church, and was largely attended. The floral offering was beautiful. God bless and comfort the bereaved ones.

J. W. HARRELL

Carroll

At his home in Morrisville, Wake Co., N. C., March 29, 1914, Kader Carroll, aged about 75 years. He and Alice Wallis were married about 25 years ago. God gave to them three children, two boys and one girl. They are all living. Both boys have families. Bro. Carroll had been a faithful member of Hayes' Chapel Christian church for more than 40 years. He was buried in the cemetery at Hayes Chapel, having spent the most of his life in that community, but moved to Morrisville a few months ago. Funeral services conducted by the writer. May God be with the mother and children left here below.

W. G. CLEMENTS.

Green

Mrs. Annie Green was born May 19, 1866, and died March 16, 1914. She was married to H. L. Green May 18, 1893. They had four children—three boys and one girl—all of whom are living.

About nine years ago her husband died, leaving her alone to rear the children. Her mother, brothers and sisters had all died, but her father is still living, and was her comfort during the years of her widowhood.

She made a profession of religion when she was a girl, joined the church, and her life was consistent with her profession of religion. She was laid to rest in the cemetery at Park's Cross Roads.

T. E. WHITE.

Yow

Maria Ellen Craven Yow was born July 15, 1860, died March 19, 1914, aged 53 years, 8 months and 4 days. She was a daughter of Hiram P. and Nancy Craven. She married W. H. Yow October 20, 1880, and to this union were born two sons and four daughters, all of whom are living.

She was a member of Shiloh Christian church, having made a profession of religion when she was a young girl. She was a good wife, a tender and devoted mother, and a faithful and loyal member of her church. She will be missed in her home and church.

A large congregation attended the funeral and burial, and the aged mother, the husband and children, have the sympathy of a host of friends in their sad and almost sudden loss.

T. E. WHITE.

Benton

Lillie Benton, youngest child of Mr. and Mrs. R. O. Benton, near Bethlehem Christian church, was born May 9, 1910, and died March 26, 1914. Her parents, Sister Nellie, and brothers, Ernest and Ray, survive her. She had been sick with fever for seven weeks. She was a bright child, with many friends. Nothing can replace the void in the heart and home made by the death of a loved one. Heart and home remain like a mine from which all the gold has been removed. But the minted gold is better still. So is the loved one in heaven.

W. W. STALEY.

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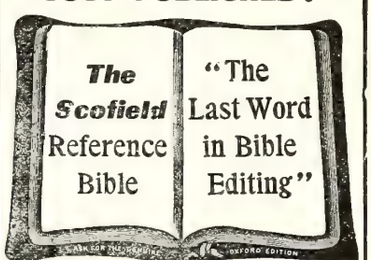

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Think of the tremendous saving which this splendid service effects for each Club member in the course of a life-time. It may even equal the price of the player-piano itself. Then do not make the ***serious mistake*** of purchasing your Player from a house which cannot give you a comprehensive and inexpensive service in the exchange of music rolls.

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If you have a piano which is not being used, or which is used by only one or two members of the family, why not exchange it for a new Player Piano which every member of the family can play and enjoy? The Ludden & Bates Player Piano is really two splendid instruments in one, a regular piano for the educated musician and a Self-player for those who enjoy, but have never learned the art of music.

The Club has made arrangements by which you can exchange your old piano for a new one or a new Player Piano, on the most attractive terms. You will be delighted with the plan. Write the Management describing your old instrument and they will send catalogue and full information.

SOUTH'S FAVORITE PIANO

Judging by the number in use, the character of the people who buy them, and the enthusiastic praise of their owners, the Ludden & Bates Piano is the Favorite of the South. Its tone is unusually clear, sweet and sympathetic. Its action is responsive to every mood of the player. Its construction is genuine and permanent. Its finish and design are elegant.

The Club brings these superb instruments within easy reach of every subscriber's home. Write for descriptive catalogue and full particulars of the big saving in price which is effected by clubbing our orders in a big wholesale Factory transaction.

READ THESE LETTERS FROM CLUB MEMBERS

Philadelphia, Miss., Aug. 29, 1912.

Ludden & Bates, Atlanta, Ga.—"We are perfectly delighted with the Player bought from you. It is not only a pleasure to my family but to my friends as well. It makes hearing good music possible at any time."

MISS VIOLA CLAYTON.

Helena, Ala., Jan. 6, 1913.

Ludden & Bates, Atlanta, Ga.—"I wish to state that on Jan. 21, 1912, I received the Player Piano I contracted with you for. I find everything as represented by you and I am very much pleased with same, it being a very pretty and sweet-toned instrument. I shall take pleasure in recommending it to my friends." MISS JESSIE L. WILSON.

Christ Church, London, S. E., Feb. 5, 1913.

Messrs. Ludden & Bates, Atlanta, Ga., U. S. A.—"We have one of your Farrand Cecilian Player Pianos and are most delighted with it. All who have ever heard it are in an agreement that it is one of the very best combinations that has ever been put on the market. Persons desiring such an instrument will certainly do well to examine yours, and if they will only give it a trial I feel sure they will try no further."

Fraternally yours, LEN. G. BROUGHTON.

NOTE:—Dr. Broughton is a Minister of world-wide reputation, his church in England being, as you probably know, one of the largest in the world. The Player he has is the same as that furnished by the Club.

Abbeville, S. C., Jan. 7, 1913.

Ludden & Bates, Atlanta, Ga.—"I am very proud indeed of my Player Piano and wouldn't be without it for anything." MRS. C. L. COCHRAN.

Sylvester, Ga., Nov. 26, 1912.

Ludden & Bates, Atlanta, Ga.—The Club Player that I bought from you is just fine. Its equal in sweetness of tone is hard to find, even in the higher priced pianos. I am very well pleased with it. It suits the eye and pleases everyone that sees it." HENRY DUPREE.

Lincolnton, N. C., Jan. 27, 1913.

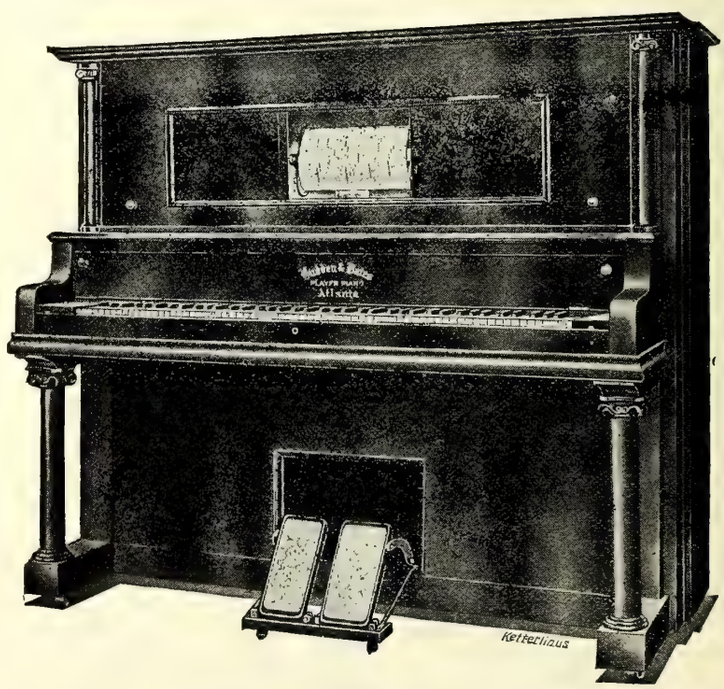
Ludden & Bates, Atlanta, Ga.—"I now have had my piano two months, which I bought through the Club plan, and would not take twice the amount I gave for it if I could not get another. All my friends are wild about it and think the tone beautiful and sweet." MISS BETTIE HOLLY.

Greer, S. C., Jan. 14, 1913.

Ludden & Bates, Atlanta, Ga.—"The lovely piano came yesterday. Am just delighted with it. So are all my musical friends. The tone is so full and sweet and the case is lovely. Am sure that I could not be better pleased with any other. Ludden & Bates do all they promise in every respect." MISS LELIA RICTOR.

Gary, Fla., March 10, 1912.

Ludden & Bates, Atlanta, Ga.—"We are well pleased with the Ludden & Bates piano and consider it one of the best that money can buy. It is a real beauty and the tone could not be beat. It is considered by judges of pianos one of the finest in this place." MRS. PAUL ALDERMAN.



Write for booklet containing hundreds of letters from old Club members. They are the best evidence of the big saving in prices, the superior quality of the instruments and the many other economies, conveniences and advantages which the Club affords every reader of this paper. We have a catalog for you. Address the managers,

Write for the Club's beautifully illustrated catalogue which pictures and describes the latest designs in pianos.

LUDDEN & BATES CHRISTIAN SUN PIANO CLUB DEPT., **ATLANTA, GA.**

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., APRIL 22, 1914 NO. 16

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Diamonds in Tears

When the sun shines brightly, early in the morning, one may see diamonds dangling from every sprig. These are heaven's gems, and only remain for the gaze of man a brief season. But one may see diamonds in tears as well as in dew drops. Princess Eugenie, sister of the King of Sweden, sold her diamonds recently and built a much needed hospital with the proceeds. After the hospital was completed Eugenie went one day to see a suffering girl there. Seeing the princess the poor patient shed tears of gratitude for the kindness that gave her comfort and medical aid in her affliction. "Ah, I see my diamonds again," said Eugenie as she looked into the tears of the grateful sufferer. There are no diamonds as pure and as precious as the rewards for deeds done in Christ's name and in an unselfish manner. In tears of genuine gratitude are gems for the heart more precious and priceless than any that money can buy.

The Best Gift

During a fierce engagement in our late Civil War, a general called his son to him, who was himself an officer of inferior rank, and sent the boy with an important dispatch to a distant post of the field of battle. The general, with the aid of his field glass, watched the son as he proceeded upon his hazardous journey, the bullets plowing the earth beneath him and the shells crashing through the shrubbery and trees about him. At length the boy delivered the message and returned with the reply. He was welcomed by his father with the exclamation: "Oh, my son, you do not know how hard it was! I did not want you killed, but I had to send the message by some one whom I could trust." The father did not send that son on the perilous journey because he loved him less, but because he loved and trusted him implicitly. This is why the Son of God came to earth. He was the only begotten of the Father. Some one must come who could be trusted to do God's will, and in himself reveal the Father's wish concerning us. It was the very best that God Himself had to offer. The Son could be trusted, in Him was the Father well pleased. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

A Life-Time Message

The late Rev. Hiram Bingham, D. .D, spent a life time translating the Bible into Gilbertese, the language spoken in the Gilbert Islands of the South Pacific Ocean. The good man passed away before he saw the fruits of his labors; but recently one thousand of these Bibles were printed by the American Bible Society of New York at a cost of $1,367, packed in soldered tin boxes, twenty Bibles to the box, and started upon their long journey, by Sydney, Australia, to the other side of the globe, there to be distributed as gifts to the Pacific Islanders. The greatest missionary, as well as the surest and safest herald of enlightenment, civilization and progress, is the Bible, and its reading wins thousands to Christ. Dr. Bingham's work for his fellowman has hardly begun, and generations yet to come will call him blessed. "Thy word is a lamp unto my feet, and a light unto my pathway."—Psa. 119:105.

Owe No Man

The papers tell us of Hyman Setsky, a Jewish rabbi, of Yonkers, New York, who, dying recently, provided in his will that one hundred and fifty dollars be paid to two men with whom he had quarreled forty years before over the purchase of some eggs. It is better to make restitution by will than not at all, for it shows that when the issues of life and death were faced soberly and seriously, there was a desire to have matters straight with our conscience and with our God. When we come to soberly and quietly cast up accounts matters look quite differently to us from what they do in the everyday whirl and swish of things. In its last analysis, and as a source of peace and satisfaction to the mind and heart of man Paul's teaching cannot be improved upon: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." —Romans 13:8.

Face This Fact

The eminent scholar and brilliant infidel, Voltaire, in reply to a lady possessed with a dread of dying, wrote this letter: "I am of opinion that one ought never to think of death. The thought is of no use whatever, save to embitter life. Death is a mere nothing. Those who proclaim it are the enemies of the human race." Poor, deluded, Voltaire. Many others have flaunted the same theory—till the solemn and awful fact came, and then the scene and the consequences are different. "It was my lot," wrote this same Voltaire's physician, Dr. Dorchester, later, "that this man should die under my hands. As soon as he saw that medical aid was to none effect, death was constantly before his eyes. From this moment madness took possession of his soul. He expired under the torments of the Furies." And the man who in health had declared that death was nothing and so was not worth thinking about, raved like a maniac and died like a coward, when he faced the fact itself. Truly did the words of David (Psa. 50:22) apply to this man, and all like him: "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

Dollars and Devotion

One large dealer in palms sold 150,000 heads in New York for use on Palm Sunday. More than ten thousand dollars' worth were sold for use on the one day in that city. For altar flowers $25,000 was spent. If this $35,000 really represented true devotion of the people of New York city to their Lord it were an expenditure worth while. But one wonders. What our Savior wants above all else is obedience, loving loyalty, devotion to the suffering, the needy, the distressed.

The Safe Guide

In the Swiss Alps many travelers lose their lives because they do not employ a guide who knows the dangers which they are to encounter. If one would traverse to advantage our large cities and learn most in the least time, one must have a guide who knows his town—who has been over it again and again. This is the virtue of our Lord Christ's leadership. He never bids us go into doubtful paths, into places and paths which He himself has not trod before us. There are no depths of sorrow, suffering, trial or temptation to which He has not Himself descended. Our Lord never leads us over any paths which He has not traversed Himself. That is what He meant when He said, "I am the way, the truth, and the life." —John 14:6.

Mother and Son

The other evening, we are informed by *The Christian Herald,* a twelve-year-old boy named Fred, living with his mother off Jamaica Bay, New York, discovered four men clinging to a capsized launch in a terrible storm out on the Bay. The boy ran to his mother and the two together went with all speed to the shore where a small boat was found. Fred was put into it, and like a man rowed with all his strength toward the sinking seamen. As the boy's strength would wane, and his strokes against the heavy sea would seem less effectual, the mother would call out from the shore: "Pull hard, Fred, you can reach them; four of them are still clinging on, and you can save them." Urged by his fond mother, the lad gave a man's strength to the oars. One of the four saw the boy struggling toward them with his light craft, and, letting go his sinking launch, swam to meet Fred and was pulled into the boy's boat. Then man and boy pulled together, urged on by a mother's courage and cries, and in an hour the other three were dragged from the water, and the four were safely brought to shore by the strength of the boy and the dauntless courage of the devoted mother. Here is heroism indeed in the heart of mother and son; and the spirit of the one inspired and gave added strength to the arm and heart of the other. This is but typical of many a brave man who today is pulling hard at the oars in the current of business stress and strain, and his strength stands him in good stead because a mother's courage urged him to press forward. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."—Jas. 66:13.

EDITORIAL

THE CONVENTION CHALLENGE

The program for our Southern Convention next week has been made out. It is full and formidable enough. It is ample and elegant. It shows persistent preparation and careful planning. Let us hope and believe and pray that it will be executed efficiently. But a program alone will not suffice. Plans, merely, for any religious gathering are not enough. Prayers, as well as plans, are essential. This Convention will mean much or little in proportion to the amount of prayer we carry into it, and carry through it. There is scarcely a SUN reader who does not know that the challenge to this Convention at this session is the challenge of missions. What shall we do for missions? The answer to that question will mark the point, high or low, to which the Convention will be carried in its usefulness and real power at the session next week.

Elsewhere in THE SUN Rev. M. T. Morrill, D. D., our Foreign Mission Secretary, says a very significant thing: "I confess that the consciousness of need existing in our foreign fields. indelibly stamped on my mind by the struggling, throbbing life of those lands, coupled with the tardy response and chilling indifference manifested by our church here in America, is crushing the life out of me." We have not the first doubt of it. Any man who will put his heart into our missionary needs, bring himself to realize what the pressing need of the hour with us is in foreign lands, and the opportunity for service offered us, and then see the pitiful effort we are putting forth to meet that need, will have to hang his head in shame and have his heart burdened with humility and sorrow over the situation. If ever there was a call from high heaven for a people to awake and move forward in any measure, that call, it seems to me, now sounds loud and long for us of the Christian name and faith to go forward in the matter of missions.

Other interests have claimed us, and we have given them heed in good measure. The time has now come to put our heads and hearts together in the matter of foreign missions. My candid conviction is that we suffer, and move along all too slowly in all others interests and enterprises this day because we have for so very long a time put the matter of foreign missions in the background, when in the divine scheme of things it is in the foreground. We have subverted the divine order, and now suffer the direful consequences. We have got to come to first things first. And if world-wide evangelization is not first in the divine order, and in the eternal fitness of things, with any and every evangelical body of believers then we do not know what is.

God cannot prosper a non-missionary people and keep His word. Let our Convention next week go on record as the Missionary Convention, and there will be results such as we have not seen before.

Every SUN reader should pray earnestly and fervently that God will move upon us to undertake greater things for Him than we have done heretofore.

A PLAIN DUTY

Let it behoped that every delegate to the Convention at Portsmouth next week will feel it his plain duty to do as President W. W. Staley elsewhere suggests this week; viz., go to the Convention at the beginning and remain till the close. One may think that just one does not count much—and that if just one remains away it will not be much loss. But it is loss, heavy loss, both to self and the cause. Every delegate elected is sorely needed at the sessions. There is not one to spare, and the absence of one will count and count much against the success of the session, and what it means for the future.

When the church imposes the confidence, and bestows the honor, of electing one to represent it in a legislative way, in a position of trust and confidence and usefulness, it is one's simple and plain duty to respond to the call and do one's best to fulfill the obligation. Every delegate counts, and means much. In a multitude of counsel there is much wisdom; and we need the wisdom of a combined delegation to guide and sustain us. Let us hope that Dr. Staley's letter will be heartily and universaly heeded.

THE MEXICAN SITUATION

Even against the will of the administration, and that of the American people, both are being dragged into the Mexican embroglio. Acting President Huerta has insulted the honor and dignity of our nation by arresting American bluejackets, and while these were released, international honor and courtesy demand saluting the flag of the offended nation by the firing of twenty-one guns. This Huerta refuses to do, though given till last Sunday at 6 p. m. Our ships are on the way to Mexican waters and the army is mobilizing on the borders of Texas and Mexico. Not a declaration of war, but seizure and blockading of ports are the declared intention of our Government. President Wilson went before a joint session of the Congress Monday and laid the situation before that body and was voted power to employ arms and resources for maintaining our national honor. This is not necessarily war, but it doubtless means the beginning of our taking a hand in Mexican affairs, and that man does not live who can predict what the outcome will be.

Mexico is in a state of civil strife bordering on anarchy and no man of character has appeared to lead the nation to peace or to even honorable warfare, and her troubles, far from being settled, seem only to have begun.

IN UNION

Even a noble adage may be overworked, and a good organization may ruin itself by being led into absurd and unpardonable situations. "In union there is strength," but in labor unions there are produced sometimes very unreasonable and unseasonable situations. The *New York Christian Advocate* recounts this incident of recent occurrence:

"While a requiem mass was being celebrated in a New Jersey church in connection with the funeral of a devout Catholic, the drivers of the hearse and other carriages employed for the occasion were warned that the musicians hired to play the dirges for the funeral procession were not union men. This fact was communicated to the relatives of the deceased, and it was explained that, as the coachmen belonged to the union, they could not participate in a funeral in which music was furnished by non-union performers. A council of the relatives resulted in the decision not to dismiss the musicians. The coachmen thereupon drove off, but the procession was not omitted. The mourners followed the band on foot and the pallbearers carried the body to the cemetery."

A MAN AND HIS MONEY

In the *Baptist Standard* these three pertinent questions are propounded for the consideration of business men: "(1) What would you be worth to the cause of Christ if your property were all swept away today? (2) What would your property be worth to the cause of Christ if you were called Home? (3) What are you and your property together worth to the cause of Christ?" A man and his property become one. He lives in, and is a part of, that which he has. If then one does not serve God with his property one does not serve Him with his life and hand and heart. For no words of Christ are truer than these: "For where your treasure is, there will your heart be also." Matt. 6:21.

WOMAN'S VOTE

Last week this headline appeared in the daily papers: "Woman's Vote in Chicago Drove Out 1100 Saloons. Woman's first use of the ballot as a weapon in the State of Illinois worked radical changes. Nearly complete returns this morning show that the suffrage votes in yesterday's election drove eleven hundred saloons out of the State." That simple fact will do more for the progress of woman suffrage than all the militant suffragette marches and fires and fights ever indulged in. The saloon has been the curse of the home, where woman reigns supreme, and it is no surprise that she retaliates with the ballot putting her worst foe out of existence. There is retribution in history.

We congratulate Wake Forest on the high honor which comes its way in having its professor of English, Dr. B. F. Sledd, receive the Khan fellowship, which carries with it $3,000 to be used in travel abroad for a year and an additional $300 to be used in the purchase of mementoes and souvenirs of the trip. This is an honor that only comes to two men of letters a year in the United States. Dr. Sledd is a most modest and thorough gentleman, Christian, and scholar, and has richly earned the distinction that has befallen him.

A recent number of *The Outlook* carried a large portrait of Dr. Edwin A. Alderman, president of the University of Virginia. This distinguished educator has been in poor health for a number of months; but rest and travel have restored him and he enters actively upon his duties at the South's greatest university again. Dr. Alderman is a valuable man, and his return to active work is a matter of nation-wide interest.

On April 6 the county of Ingham, Michigan, in which Lansing, the state capital, is situated, went dry, making the dry counties in that State 34, leaving 49 counties wet. Considerably more than half the territory of the United States is now "dry." The cause of temperance sweeps on to slow but sure victory.

Dr. Chapman, the evangelist, assisted by Mr. Alexander, leader of song, has just closed, in Edinburgh, Scotland, a revival, in which 4,632 persons sought the way of the better life, and 3,872 Sunday school scholars handed in their names on Decision Day The gospel story, told in its directness and simplicity, still has the power to reach and to redeem lost men.

As a direct result of woman's voting, sixteen counties in Illinois were added to the "dry" list on April 7, making 30 counties dry in that State, and not one of the "dry" counties voting on the question went back into the "wet" column.

A German aviator, Linnekogel, ascended 18,050 feet, carrying one passenger with him, and returned in safety, in an aeroplane flight recently, thus breaking the world's record, Little by little man is gaining dominion and safety in the air.

The estate of "Mother" Eddy, founder of "Christian Science," has been settled and amounts to two million and a half dollars. There are thousands who accept her theory that matter has no real existence, that mind is the real thing in the world, and that our ailments are largely mental and not physical, and the purchase of her books which contain this teaching helped to make her a millionaire.

On the night of April 5, a Baptist preacher who had delivered an anti-Catholic address in Denver, Col., was dragged from his hotel by a mob of 150 Roman Catholics, taken in an automobile to a lonely spot, badly beaten and left helpless by the road. No police protection was offered to, or could be had by, the preacher in his distress. Sometimes policemen are very conspicuous—by their absence in time of need.

NOTES AND PERSONALS

—The Southern Christian Convention convenes in regular biennial session at Portsmouth, Va., next Tuesday p. m., April 28, and continues through Friday following. Every delegate and all visitors who can should be present. It is to be an important session.

—Mr. C. B. Riddle, in a New York sanitarium, is reported much improved, and expects to return to Elon about May 1 and have treatment continued in Greensboro by frequent visits. Bro. Riddle has a host of friends who rejoice at the prospects of a speedy recovery.

—Rev. S. B. Klapp, Greensboro, N. C., who has been in a poor state of health for nearly three months was to be operated upon in a Greensboro hospital Monday of this week. We have not been advised of results, but many hearts will pray for his speedy and complete recovery. Bro. Klapp is one of our busy and loyal pastors, and carries the burden of work upon his heart.

—We have an idea that the people of Norfolk had a lecture on temperance last Sunday that made them stay awake, sit up and take notice. It was by Ex-Governor Robt. Glenn of North Carolina, and his lecture was at the Wells theatre at 3:30 Sunday p. m. Governor Glenn's whole heart is in his theme, and he is a power for temperance and sobriety wherever he goes.

—We acknowledge receipt of a handsomely engraved invitation which reads as follows, and for which we express appreciation: "Mrs. Thomas Burdick Simons requests the honour of your presence at the wedding of her daughter Hazel to Mr. George William Truitt, Jr., on Saturday evening, April the 25th, at seven o'clock, Immanuel Presbyterian Church, Detroit. At Home after July 1st, Suffolk, Va." Our appreciation is accompanied by very best wishes for a long and very happy married life.

—We believe that Rev. A. W. Andes' sermon this week will be read to great profit by hundreds. It is certainly worth printing, reading and re-reading. We doubt if a more appropriate and a more fitting contribution has been made to our columns in many a week. Every pastor who reads it, and many will read it, will feel as Bro. Andes does, and will join him in a hearty amen for the noble and timely sentiment so sublimely and simply expressed. We trust SUN readers everywhere will take time this week to read that sermon through.

—"Please impress upon those in your section," writes Prof. S. M. Smith, General Secretary, "who contemplate attending the Chautauqua at Virginia Beach this Summer, the importance of securing homes early. Rev. L. F. Johnson, 27 Hardy Avenue, Berkley, Va., is Chairman of the Eentertainment Committee, and will look after all matters of that kind if written to. It will be of interest to you to know," continues Prof. Smith, "that our committee is greatly encouraged at the prospect of a great gathering. Enquiries are coming in from every section."

—We sympathize with our friend and townsman, Bro. M. A. Reitzell, in the bereavement through which he has been called upon to pass. His brother, Dr. J. R. Reitzell, a prominent physician of High Point, was accidentally killed while motoring to Greensboro last Friday a. m.. Dr. Reitzell's car, on passing around a vehicle on the road, suddenly lurched, turned completely over and pinned him beneath it. When removed a few minutes later life was extinct. Dr. Reitzell was, like his brother, a good citizen, a blessing to his community and a thorough gentleman. We deplore his untimely taking away.

ELON COLLEGE NOTES

Mrs. W. H. Martin, Norfolk, Va., this morning concluded a pleasant visit to her daughter, Miss Louise. Mrs. Martin seemed delighted with Elon and expects to be active in inducing many young people from Norfolk to be here in the Fall.

In the annual contest in the Philologian Hall on Tuesday evening last, Mr. W. D. Loy won the orator's medal. His oration was entitled, Discontentment. The others participating in the contest were Messrs. J. C. Peel, O. D. Poythress, R. A. Truitt, W. L. Monroe, J. L. Crumpton, E. A. Gibson, and J. F. Cheek. It was a very creditable program.

The graduating class on Friday evening held its contest before the Faculty in competition for places as class representative on Commencement Day. The essays and orations were of a high order and every one was worthy a place on the final program. The following, however, were elected as the fortunate ones, all the others being close seconds: Misses Viola Rollings, Ethel Barrett, and Lillian Johnson, with Messrs. J. F. Morgan and C. C. Johnson.

Mr. and Mrs. L. H. Aldridge and family, Union Ridge, N. C., were visitors at Dr. Lawrence's Sunday.

The pupils of Misses Barnes and Davidson, of the Music Faculty, will give their annual Spring term recital on Saturday evening of this week. All are invited to attend.

Uncle Wellons spent Sunday in Burlington and brought back glowing reports of Dr. Kendall's fine work in that fine congregation.

Mrs. J. W. Patton has closed her year's work as principal of the Gibsonville Graded Schools and is now at her home again. Mrs. Patton has the distinction of being the only woman graded school head in North Carolina, and is a good one.

"College Men Without Money," a book soon to be issued by Mr. C. B. Riddle, a member of the student body, will have in it three contributions from the Alumni of Elon. These contributors are Rev. C. H. Rowland, D. D., Franklin, Va.; Dr. C. M. Watters, Union Ridge, N. C., and Miss Viola E. Frazier, Holland, Virginia. These three persons earned their entire way through Elon and each tells how it was done. Elon has never turned an ambitious young man or woman from her doors, and we are led to believe that those young persons reading Mr. Riddle's book can easily solve the problem of securing a college education at Elon or elsewhere. The Thos. Y. Crowell Co., of New York, are bringing the book out. Mr. Riddle is now in New York, recovering from mastoiditis, and is expected back at the college on May 1.

President Harper spoke at the County Commencement of Johnston County, Smithfield, N. C., on Friday, to an audience estimated at 5,000 people, in the open air, and again at the Church of the Covenant (Presbyterian) in Greensboro, Sunday evening.

The College community is about to recover from the mumps now and is rejoicing in the often predicted approach of Spring weather. One of the town wits was heard to remark recently that the ground hog myth is no longer a myth, and that this season even her pigs had had influence over the weather.

The teachers' normal term is the largest yet in enrollment and promises to be very successful.

Many from here will attend the Southern Christian Convention in Portsmouth next week. "X.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	4
Rev. J. O. Atkinson	14
Rev. B. F. Black	3
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. E. M. Carter	2
Rev. L. I. Cox	30
Rev. W. G. Clements	5
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Friends	58
Rev. Jas. L. Foster	13
Rev. Stanley C. Harrell	12
Rev. J. W. Harrell	3
Rev. W. D. Harward	4
Rev. W. N. Hayes	1
Rev. J. W. Holt	10
Rev. L. F. Johnson	9
Rev. I. W. Johnson	14
Rev. J Lee Johnson	63
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	13
Rev. N. G. Newman	1
Rev. C. E. Newman	8
Rev. J. U. Newman	4
Rev. J. W. Patton	7
Rev. C. C. Peel	7
Rev. R. H. Peel	4
Rev. H. E. Rountree	11
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	14
Rev. T. W. Stroud	1
Rev. G. R. Underwood	5
Rev. W. L. Wells	11
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	22
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	477

THE LORD'S SUPPER

A SERMON BY REV. A. W. ANDES, HARRISONBURG, VA.

TEXT: "This do in remembrance of me." —1 Cor. 11:24; Luke 22:19.

OF ALL the sacraments found in the Word of God, this is one of the most sacred. Uttered by the Lord Jesus in the very shadow of the coming Cross, with His heart well-nigh broken by the weight of the world's sin, His whole being aflame with love and compassion for His followers, this dying request and command should have a peculiar interest for us, and binding effect upon us. We are usually very careful to obey to the letter the dying requests of our loved ones and we do it gladly. How much more should we be glad and willing to obey our suffering Savior's dying request! It must have been a solemn hour with the disciples when they gathered for the last time around the table with Jesus. For three years they had walked and talked together; their fellowship had been sweet; their love had grown stronger with each passing day. Their hopes had arisen to the zenith, but now they are beginning to realize that Jesus is going away. They had hung upon his words for three years; with what soul-thrilling interest must they now have listened to His parting message, "This do in remembrance of me"! Oh, friend, I think that could you and I have been there our hearts would have been so impressed by the deep pathos of the Master's voice, and the sad, yet earnest, expression of His face that we would then and there have pledged ourselves forever to strict and never-failing obedience.

In that memorable upper room in Jerusalem with the disciples reclining around the table with Him Jesus gave a token of His love for us. With what affection and devotion should we cling to that love-token! Perhaps some of you who read this have in your possession a lock of hair, a piece of jewelry or some little trinket that would not bring fifty cents on the market, and yet a small fortune would hardly buy it. Why? Because it is a token of love from some dear one now gone to glory. How much the immediate disciples of Jesus appreciated their Lord's love-token I do not know, but I fear many of us do not appreciate it as we should. For any little frivolous excuse many of us will refuse it. With what disappointment does our Master look upon such conduct!

This dying request, this love-token, comes to us with every mark of a plain direct command. Surrounding the command are such scenes and circumstances as add immeasurably to its sacredness, and to our duty to appreciate and obey it. Yet in spite of all this there are professing Christians who deliberately stay away from the Lord's table and refuse to commemorate His suffering and death. Such Christians are often very careful to keep all the other commandments. Such Christians are often very careful to keep all the other commandments, and would not deliberately commit an other sin. But at the communion service they deliberately break this plain, sacred, dying command of Christ, on the Sabbath day, in the house of God, and before the eyes of all the people. This is not only a transgression of the law, which means the committing of sin, but it is a stumbling block to the world. Sinners expect better things than that of professors of religion. A church member guilty of such a public transgression and disobedience of divine law can hardly expect his light to shine very brightly. His admonitions to sinners to "follow Jesus" could hardly have much force.

But many of those who absent themselves from the Lord's table are really conscientious and honest. The trouble is, however, they are laboring under a misreading and misinterpretation of Scripture. Ask such an one why he does not partake of the communion and he will quote, or rather misquote, 1 Cor. 11:29, as follows: "He that eateth and drinketh *unworthy,* eateth and drinketh damnation to himself." Now that sounds almost right, but it is far from being what the Scripture says. The Authorized Version gives it as follows: "For he that eateth and drinketh *unworthily,* eateth and drinketh damnation to himself, not discerning the Lord's body." Is there anything in this verse to scare us away from the Lord's table? Has the Savior given us this sweet and solemn service and then hedged it about so that only the most reckless, daring and self-righteous people could partake, and that at imminent peril? Nay, verily. First, let us compare the words "unworthy" in the misquotation, and "unworthily" in the quotation. I am glad the passage in question does not say "unworthy." If it did it would cut us all out. "Unworthy" is an adjective and would have to refer to the condition of the person, just as those who misquote the passage think it does. When we think of the great sacrifice made for us, and the little we have done, dare any of us say we are worthy? No, my friends, you are not worthy. Neither am I. Neither was Peter, John, Paul, Silas, Martin Luther, John Knox, William Carey, or any other blood-washed soul that ever rejoiced in a Sevior's love. The correct word is "unworthily," and this is an adverb, and would have to refer not to the condition of the person that did the eating and drinking, but to the manner in which the eating and drinking were done. The Corinthians, to whom this language is addressed, had been observing the solemn service very unworthily or in a very unworthy manner. They came together bringing an abundance of food and wine, and ate and drank until the meeting became a feast of gluttony, drunkenness, and revelry. Such a high carnival was a very unworthy manner in which to commemorate the suffering and death of the meek and lowly Nazarene, and Paul is here trying to correct this debasing practice.

The word rendered "damnation" is, for us, a mistranslation. It was probably about correct in England in 1611 when the Bible was translated. With us "damnation" has a much stronger meaning than the original language indicates. Instead of "damnation" the word "judgment," as in the Revised Version, is much better. Many have feared that by partaking of the communion they would seal their eternal doom forever. Such is not the case. They may, however, by partaking in an unworthy manner, invite the Lord's judgment upon them. This is not a thing to be enjoyed, and yet if we will persist in doing wrong God may judge us and then chasten us. 1 Cor. 11: 32 says: "When we are judged we are chastened of the Lord, that we may not be condemned with the world." "Whom the Lord loveth he chasteneth," and so our loving heavenly Father must chasten His erring children for the same purpose that loving parents chasten theirs, viz., in order that they may not be condemned with the world.

The misquotation usually omits the words, "not discerning the Lord's body," but these words are necessary to complete the meaning of the sentence. In not discerning the Lord's body as we commune is where the unworthy manner of partaking of the communion exists. If we discern the Lord's body our servcie is acceptable and brings us rich blessings; if we do not discern the body we get no blessing, but get judgment and chastisement instead. Then how careful we should be on this point! By "discerning the Lord's body" I understand that we are, in a spiritual sense, to see through and beyond the bread and wine to the body and blood of which the bread and wine are symbols, and to appropriate by faith in Him the suffering and sacrifice of that body to the good of our own souls. The Corinthians could not discern the body through their drunken revelries. We may not be guilty of the same evils the Corinthians were, but there may be hindrances through which we cannot see or discern the body. Place your hand or any opaque object before your eyes and you cannot discern the thought that is intended to be conveyed through the words of this printed page. Similarly, if there is pride in the heart it is an opaque object through which one cannot discern the body. If we are proud of our possessions or attainments we may "do this," but we cannot discern the body and it will, therefore, be unworthily done. Selfishness will also hinder us from doing this worthily. If there is a place anywhere in the world where we should be wholly unselfish, where we should love all the brethren, where we should knock down denominational walls and abolish sectarianism, where we should be "one" as Jesus prayed that we might be, it is around the Lord's table where we are attempting to do this in remembrance of Him who was so perfectly unselfish. Hatred, malice, envy, unkind feelings entertained in the heart will render us unable to "do this" aright. Jesus, Whom we adore at the communion table, had none of these, even though He was despitefully used by the most malicious of wicked men. Thus we are led to the conclusion that to partake of the communion in some unworthy manner, while not sealing our eternal doom, is inviting God's judgment and chastisement, and not to partake at all is openly to violate our Lord's dying request. We may be wrong in coming: we are surely wrong in staying away. Hence we should be diligent and prayerful in our search for the worthy way of keeping this sacred ordinance.

You say since last we gathered around this table you have sinned and come short of the glory of God. So have we all. You say others have sinned against you and wronged you. So have you sinned against Christ and wronged Him; do not sin against Him this solemn hour. What are we to do? We have sinned: some are being lashed by conscience; some, whether conscience lashes or not, have a record contrary to the Bible; some are smarting under injuries received from others, and old Revenge and Hatred have crept into their hearts. Shall we forsake the Lord's table and thus grieve Him? No, never. Shall we come with these

things in our hearts? No, a thousand times no. We professing Christians will remember our meek and lowly Savior, and sincerely and genuinely repent, and clean up our hearts. If we do this out goes our indifference, and in comes a sincere vow (not an empty promise) to be more faithful in the Lord's work in the future; out goes our stinginess, and in comes largeheartedness and a willingness to spend and be spent in the Master's service; out goes our selfishness, malice, unkind feelings, revenge, hatred, etc., and in comes a spirit of love, forgiveness, and fellowship; out go all our iniquities that render our prayers ineffectual, and in comes a sense of forgiveness and divine acceptance, a sweet peace that the world knows not of floods the soul, and in a worthy manner we may then approach the table and partake of the emblems in remembrance of Him. My friend, if you have sinned do not stay away from the Lord's table on that account. Neither come clinging to your sin. Neither make sham work of repentance just for the time being. If you do not intend to make an honest effort to stop the sin you are knowingly guilty of, your repentance is not genuine, and your coming to the communion table will only add the sin of hypocrisy to your already long list of sins. If your repentance is genuine, you will have scored a victory for God and yourself, and opened your heart to receive the inflow of blessings attendant upon those who worthily participate at the Lord's table.

In doing this in remembrance of Him we should remember His sufferings. Going back to that sad hour when He ate the last supper with His disciples we would do well to go with Him out into the Garden of Gethsemane, watch with Him, not as the sleeping disciples did, but with fellowship with Him in His sufferings; follow Him, but not afar off, to the place of trial, stay right with Him during the trial and the subsequent maltreatment, and not sit by the fire and warm ourselves; walk right with Him and help Him bear His Cross up Calvary to the blood-stained spot where He was crucified; stand right by the Cross, and gaze intently into His pain-distorted face and hear His last words and dying groans; see Him taken down from the Cross and buried.

Shall we stop there? No, we would not stop with remembering a dead Savior. We have a right also to remember our risen Christ. We must remember that though we sin and come short of the glory of God He is living and making intercession for us. Yes, for us. We who are so forgetful, so ungrateful, so narrow visioned,—He is pleading in our behalf. Not simply that we may be saved, but that we may be more mindful of Him, more like Him in our earthly lives. We must remember Him to please Him. As our dear Lord looks down upon us today, wouldn't it please Him if we were cleaner in word, thought, and deed? Wouldn't it please Him if we made greater effort to put Him first in our lives instead of so often putting our own pleasures and worldly affairs first? Wouldn't it please Him if we made greater efforts to tell others about Him and publish the glad tidings of heavenly peace the world around? Wouldn't it please Him if instead of giving dimes where we ought to give dollars, we would open up our hearts and give Him His dues? Ah yes, there is much to think of as we gather today around the Lord's table. It is no time for levity, no time for compromising with Satan, no time for disloyalty to Christ. It is high time that the importance and solemnity of the occasion reach our hearts, and that we examine ourselves under the searchlight of the Holy Spirit, and earnestly petition the Lord to help us obey this sacred command in remembrance of Him.

SEASIDE CHAUTAUQUA

School of Methods of Christian Church
Virginia Beach, July 20-26.

The forenoons each day will be spent in conferences, schools, lectures on methods. The teaching idea of the church, the development of work in the churches, will have thorough presentation. After the chapel exercises then there will be held simultaneously two sessions and each person can attend the one he prefers. After these sessions and for the last period of the forenoon the entire body will come together to hear a strong lecture on some great religious theme. These lecturers have been chosen with great care and they are preparing themselves already on great religious themes. We will soon be able to announce the themes of all of them. Look at this list of lecturers and see if you do not want to hear them. Then remember that the season ticket for all the lectures, classes, conferences, chautauqua lectures, all will cost you the magnificent sum of one dollar. Yes, that is what we meant, the whole program for the whole week for one dollar.

Noonday Lecturers

Rev. A. W. Lightbourne, Rev. J. O. Atkinson, Rev. George R. Stuart, the noted temperance lecturer, Rev. J. F. Burnett, and Rev. Martyn Summerbell. Do not delay in writing to Rev. L. F. Johnson, D. D., Norfolk, Va., Berkley station, about your wishes for entertainment, or to Prof. S. M. Smith about other matters. WARREN H. DENISON, President.

"FAMILY DEVOTIONS"

To the Readers of THE CHRISTIAN SUN:—

I have no doubt that there are many inquiring minds as to how I am getting along disposing of "Wellons' Family Devotions." The first edition of 2000 was disposed of in less than three weeks and a second edition of 3000 is now coming out and being sold, or sent to parties for sale. As fast as I can furnish the money to meet expenses and handle them they go out. Some ministers that had the first chance at them have used over 100. Many small orders are coming in from different States from parties I do not know. I would be glad if those who have them to sell would send in the money as soon as they can to enable me to get out the next edition.

I feel so grateful for the many complimentary letters I receive concerning the little book. The following is from Rev. J. F. Burnett, Secretary of the American Christian Convention, Dayton, Ohio: "I have your booklet and have read it and wish to assure you of my hearty appreciation of it. It is indeed a little gem, and well worthy of the distinction of its author's name. I sincerely hope that it may have a very extensive reading, and that the good things you suggest may be put into general practice among our people. The amount I enclose is not to pay for the book, but to help you send it to others. Sincerely thanking you for the booklet, and wishing for you all the blessings that come to the good, I remain, very truly, J. F. Burnett."

I am grateful to all who assist me in selling and distributing the books. Sincerely,

J. W. WELLONS.

PREACHING CHRIST

One may preach Christ, yet only in a qualified way. There is reason for thinking that many preachers in our land, while saying many good words about Christ, refrain from telling the whole truth about Him. They dodge His cross. They freely speak of His life, but are silent about His death. It was quite otherwise with Paul, and those who preached the same truths that he did. Ponder the apostle's words: "We preach Christ crucified." He never left off that last word. Not only did he preach Christ, but he kept with it the fact of His crucifixion. The sentence is not complete without the word "crucified." That word means death in behalf of sinning people. It means an atonement for a sinful race. It means a divine sacrifice, expressly made for all who are dead in sin. It means a substitutionary work in behalf of those who cannot save themselves. Not a sinner can be made alive unto God without an acceptance of the death of Christ. He cannot be separated from His death on the cross. He cannot be the Savior of sinners, apart from Calvary. Paul and other apostles held out no hope to any sinner who rejected the crucified Christ. Christ and His cross are so bound together that both must be accepted at the same time. One cannot be taken and the other left. Moreover, no siner can have access to Christ, except through His cross.

One may extol Christ's human virtues with the greatest fervor, but it will not avail unto that one's salvation from sin. He must bow his heart to the foot of the cross. We see, then, why Paul continually preached Christ crucified. There was no other way in which he could most effectually preach Him. He would not depart an iota from such a way. Nor should any one, claiming to be a Christian preacher, do otherwise than the wise apostles did. It is the only way that has God's approval. C. H. WETHERBE.

NOTICE

There will be a meeting of the Executive Committee of the Sunday School and Christian Endeavor General Convention at the Southern Christian Convention.

W. T. WALTEBS, President.

Harrisonburg, Va.

WAKEFIELD NOTES

We began a meeting at Wakefield Christian church on Monday night, April 6, and closed Sunday evening, April 12. We received 16 members Sunday morning, making 19 members received into this church during the present cofnerence year. Four of these were by letter. We trust that much good was done also in the spiritual uplift of the churches. The services were held by the pastor.

We held interesting services Sunday at Burton's Grove in the afternoon and at Dendron at night, making three services for the day. These are regular services for second Sundays. On third Sundays we have services at Union at 11 a. m., and New Lebanon in the afternoon. Thus making a complete round to all the churches in the field on these two Sundays. The bad weather and awful roads have interfered with some of our congregations for the last few months, but we trust that as the weather and roads improve, the congregations may improve too.

The work is moving on quietly and we trust the Master's kingdom is being strengthened.

The writer's address is now Wakefield, Va. I state this as mail has been forwarded from several points of late. R. H. PEEL.

—Rev. Warren H. Denison, D. D., Pastor Memorial Temple, Norfolk, has instituted "Story-Telling Hour" in his church every Wednesday p. m. at 4 o'clock. All the boys and girls of that section of the city are invited. At the first meeting April 1 there were 150 children present between the ages of 5 and 12. Miss Fannie W. Brickhouse was story-teller and a most interesting occasion it was, and thoroughly enjoyed. Good for Brother Denison. It takes a pastor with ideas to keep the good work of the kingdom to the front in this busy time.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The Convention in Portsmouth next week ought to be the best ever held; but it will require a full attendance of the hundred delegates and their presence Wednesday, Thursday and Friday to make it so. It is not too late for every delegate to decide to go, if he has not already done so. With a full delegation from each Conference to help plan wisely and thoroughly for two years' work it would spell efficiency for the next biennium; but a small representation will mean a weak public impression and small help to the Conferences. The moral obligation on delegates to attend is as binding as the political obligation on men elected to state legislatures. If you have accepted service and honor from your conference by election as a delegate, let nothing of an ordinary character prevent your attendance. Be there Tuesday night and help organize the Convention and remain to the final benediction.

Great matters will engage the sessions of the Convention. Missions is supreme in the future life of the church. Progress in the past parallels missionary interest and effort. The early history of the church shows that it grew rapidly as long as the Home Mission spirit and activity fired its ministers and its laymen; and the last quarter of a century, during which time the church has been most missionary, has been the period of its greatest progress. This is not only manifest in churches planted in Raleigh, Burlington, Norfolk, Greensboro, Newport News, Waverly, Portsmouth, Winchester, Columbus, and other cities; but in the foundation and growth of Elon College, the establishment and growth of the Orphanage and the Publishing House. Here are institutions representing real values of more than a quarter of a million dollars.

These are big figures, but they represent big interests—interests that not only touch the heart and purse of the church, but its life and its activities at every point. Members cannot be loyal to the church without being loyal to these institutions, for they are essential parts of the church. They are real members of the body. Behind all these and through all these is the missionary spirit, the spirit of Jesus Christ. All these great interests will be reported to the Convention, will be discussed, and action taken for improvement.

The church paper cannot be left out of this catalogue of great enterprises. The sun is the source of heat, light, activity and life to the physical universe; THE CHRISTIAN SUN sustains a similar relation to the interests of this Convention. It is not only a medium of communication, but it is a religious forum, the oracle of the church, the inspiration of church activities.

This twentieth regular session of the Convention will give the largest expression to the interest and activities of the women in our history, and their report will be purely missionary. The women have espoused that one cause in earnest and they will stir the men by their zeal, their self?sacrificing spirit and their progress. They will show us what consecration and persistence can accomplish. It can be said to the credit of the gospel and of women that the world has made progress just as fast as women have expressed in their own life and their own way what Jesus has done for her salvation and elevation. As she works upon the most plastic human conditions, it lies in her power to do most for the kingdom; and she is now coming into her own in this work of saving the world.

Delegates elect, be sure to come to the Convention April 28th and do not leave till the final benediction. W. W. STALEY.

AT THE HOSPITAL

March and April of the good year 1914 will be long remembered by me. The changing scenes of those two months have kept me at bay and wondering what would happen next.

On March 17 I left Elon College for Rex Hospital, Raleigh, N. C., for an operation of the head. I underwent the operation, but failed to get relief. My surgeon advised me to go to New York for further treatment. I returned from Raleigh to Elon March 23, and after a few days' rest, left for New York City March 31. Having to take the trip, I decided to get all out of it possible. So I stopped in Washington, D. C., and Philadelphia, and saw a few of the many sights. I arrived in New York at 5 p. m., April 2, and was taken to the New York Throat, Ear and Nose Hospital, and the operation was performed the next day.

Dr. Lee M. Hurd, a man of high recognition in his line, assisted by Drs. Pick and Orlando, performed the operation. The ordeal was not without its unpleasant features and dreaded results. But with utmost confidence in the great physician, I went to the table cheerfully. I have suffered a great deal of pain since the operation, but am now able to walk about. This is my third operation in three years.

The hospital authorities gave me permission a few days ago to be out a few hours each day. The day before I was to have a little outing I saw in the paper that Dr. Maitland Alexander and Hon. Thomas Atherton, of Pittsburgh, Pa., would tell next day in the Marble Collegiate Church, of Billy Sunday's campaign in their city. The church is not far from the hospital, and I was on hand, if I did look like a man from the police curt with his head bandaged up. The meeting was a great one, and you could feel the presence of the great baseball evangelist as these great men told with much enthusiasm of Pitsburgh's new life. When the last address was made, men from all over the crowded house sought recognition from the Chairman. "Billy Sunday must come to New York," "We need the great man," "When can we get him?" and similar expressions rang from all parts of the church. The people were informed that Mr. Sunday had engagements for the next two years.

I trust my trip here has meant more to me than I can now see. In addition to having great assurance for permanent recovery, and the relief of nearly four hundred dollars yet to be earned, I found a publisher for my recently compiled book, "College Men Without Money," I interviewed the publishers with whom I had been in correspondence and the manuscript was accepted without security or guarantee upon my part. The first edition will be 5,000 copies and will sell for one dollar the copy, plus 15 cents for postage. Orders should be sent to the writer, though the publishers, Thomas Y. Crowell & Company, 426 West Broadway, New York City, will receive orders also.

Tomorrow I shall attend Dr. Jowett's church at the 11 o'clock service, and at 4 p. m. will hear Dr. C. I. Scofield, author of the Scofield Bible, deliver an address at the Marble Church.

If my improvement continues I shall leave here Monday, April 27, and sail via the Old Dominion Line to Norfolk, Va., spend a few days with a sister in Portsmouth, Va., and attend the Southern Christian Convention. A specialist in Greensboro will continue treatment for some time, but will be done by frequent visits from the College.

C. B. RIDDLE.

311 W. 51st St., New York City, Apr. 18, 1914.

RALEIGH LETTER

Sunday, April 12, was a great day here An appropriate Easter programme was rendered by the Sunday school in the morning. Our untiring and faithful Sunday school superintendent, C. H. Stephenson, had placed on a handsome new blackboard the record of the progress of the building fund for the past three years, showing that $8,453.06 has been subscribed and $7,250.91 paid in to date. All indebtedness on the handsome new Sunday school annex is paid with a small surplus in the treasury.

There was no sermon in the forenoon. The pastor made a ten minutes' talk on Communion, after which a new individual communion set was installed, and the Lord's Supper celebrated. Five members were received. This makes twelve additions since our meeting began the first of March. There are others to join later. In the evening the Easter sermon was preached. Special and inspiring music was rendered. Congregations were good at all services. The Sunday school numbers 140. The Junior and Senior Christian Endeavor Societies meet regularly. The Ladies' Aid Society is doing an excellent work. Recently they have appropriated $25 towards paying off indebtedness, donated a handsome individual communion set, and purchased curtains for the Sunday school auditorium.

At the last regular board meeting it was decided to adopt the single envelope system as supplied by the Duplex Envelope Company, to be used in raising pastor's salary. The every-member canvass for missions is to be made in early Summer.

Several families have recently moved to the city from other Christian churches and are worshipping with us. A great task is ahead to remodel the main church building and make it one of the most modern in the city, but our people feel encouraged and have faith that it can be done. C. E. NEWMAN.

April 15, 1914.

CONVENTION PRAYER AND PROGRAM

EDITOR OF THE SUN—

Dear Sir: You never drove the quill straighter to the point, and you never more surely uttered the truth than you did in the editorial entitled "The Convention" in the issue of April 1, 1914. If that editorial might become the common thought of your brethren in the South, and if its simple program might become the program of the Convention, your coming gathering would be fraught with a power never before witnessed in any session of the Southern Convention. Were I a member of the Convention, nothing would give me greater pleasure than to help work out the simple program you suggest, a step or two steps toward making our denomination a real missionary force in the world. As it is I will assist by my prayer.

If there can be placed before the Convention a clear, ringing statement concerning the effectiveness of our exceedingly modest missionary investment, and a statement of our divinely imposed missionary responsibility, and then if the Convention can wrestle with the question in prayer before God until an issue is reached, THE SUN will have something more than ordinary to report to its readers.

The open doors in Japan and Porto Rico await us. I can easily carry the burdens of the work imposed upon the Foreign Mission

Secretary, but I confess to you that the consciousness of need existing in our foreign fields, indelibly stamped on my mind by the struggling, throbbing life of those lands, coupled with the tardy response and chilling indifference manifested by our church here, is crushing the life out of me. About 1895 my first missionary sermon was preached, and my pen first indited a missionary message. Since that time neither tongue nor pen has ceased to utter the missionary message. But it was all weak and lacked gripping power apparently.

Let me repeat a statement again and again uttered by me in speech and print: The Lord has been and is trying to lead us into a larger field of usefulness, is trying to make a missionary power of us. We have so little of the ecclesiastical machinery to turn that we ought to have abounding vitality and force for the gospel proclamation. The Lord has sent to us the most touching appeals from Porto Rico to kindle our zeal; He has opened door after door in Japan, inviting us to enter; and right now He holds open to us the largest door we ever were asked to enter in Japan; He laid at our feet a work among the Gregorians in Persia and Armenia; He gave us a splendid chance in British Guiana, holding the brethren there true to us although other denominations were bidding for the opening; He has now put in our arms an organized work in South Africa among most receptive people. These facts I can interpret in but one way: they are the Lord's calls to an unmissionary denomination that is playing Jonah.

The world-vision and consecration to the world-wide task are our greatest needs. A few days ago in a conference gathering I attended we were considering the missionary question in not too serious a frame of mind. During the few minutes of open discussion when we were beating abuot the bush not less than 1,200 souls were snuffed out in eastern lands where Christ was not known and never had been preached. We are so deliberate! We are so comfortable! We discuss as if the unevangelized masses could wait as well as not until we get ready to act. Not a man, woman, or child in Japan or Porto Rico can wait for us—not one! They can't postpone sin, or superstition, or hold back time, or ward off death. If we get ready for business in a generation or so, both we and they will be off the stage of action.

You are right: "God cannot prosper a nonmissionary people and keep His word."

M. T. Morrill.

A REVIVALIST JUDGED BY RESULTS

BY THE REV. JOSEPH H. ODELL, PASTOR OF THE SECOND PRESBYTERIAN CHURCH, SCRANTON, PA.

(Much is being said pro and con about the methods of "Billy" Sunday as a revivalist. The following account is taken from The Outlook of New York and is from the pen of one who heard Mr. Sunday and became convinced.—Editor Sun.)

My church voted against the coming of "Billy" Sunday to Scranton. Rumors reached the ears of refined and reverent men and women that the twentieth-century evangelist was bizarre in his methods, brutal in his speech, and utterly archaic in his theology. . . .

My church reversed its vote against the coming of "Billy" Sunday to Scranton. Testimony, direct and cumulative, reached the ears of the same refined and reverent men and women. The young business men, even those from the great universities, paused to reconsider. The testimony that changed the attitude of the church came from judges, lawyers, heads of corporations, and well-known society leaders in their respective communities. The this: that the preaching produced results. testimony was phenomenally concurrent in "Produced results!" Everyone understood the phrase; in the business world it is talismanic. As a result of the "Billy" Sunday campaigns—anywhere and everywhere—drunkards became sober, thieves became honest, multitudes of people engaged themselves to the study of the Bible, thousands confessed their faith in Jesus Christ as the Saviour of the world, and all the quiescent righteousness of the community gre wbrave and belligerent against vice, intemperance, gambling, and political dishonesty.

During the last week of February I went to Pittsburgh for the purpose of eliciting interest in the candidacy of J. Benjamin Dimmick for the nomination of United States Senator. "Billy" Sunday had closed his Pittsburgh campaign a few days earlier. My task was easy. A group of practical politicians met Mr. Dimmick at dinner. They were the men who had worked the wards of Alleghany County on behalf of Penrose and the liquor interests for years. Together they were worth many thousand votes to any candidate; in fact, they were the political balance of power in that country. They knew everything that men could know about the ballot, and some things that no man should know. Solidly, resolutely, and passionately they repudiated Penrose. "No one can get our indorsement in Alleghany County, even for the office of dog-catcher, who is not anti-booze and anti-Penrose," they asserted. When asked the secret of their crusade-like zeal against the alliance of liquor and politics, they frankly ascribed it to "Billy" Sunday; they had been born again—no idle phrase with them—in the vast whale-back tabernacle under the preaching of the baseball evangelist.

The large free-will offering—over forty thousand dollars—given to Mr. Sunday by Pittsburgh was explained as part gratitude by regenerated individuals, part thank offering by the relatives of those who "hit the trail," and in part a recognition of communal and industrial benefit by those who were broad enough to judge the revivalists b ythe results produced. By far the largest amount was subscribed by employers of labor who recognized that the new life adopted by their men meant greater honesty and efficiency and productivity in the business. Profanity decreased in the big plants, sobriety made for a higher and steadier output, the new religious motive generated ambition and self-respect. Industry takes off its hat to "Billy" Sunday.

Officially, in the minutes of the Presbyterian General Assembly, the revivalist is known as Rev. William A. Sunday, D. D. To the people he is "Billy" Sunday and tens of thousands who hear him every day have the same affectionate and enthusiastic understanding of him that the tens of thousands had who saw him on the diamond. He has not allowed anything to break the oneness with common humanity. What appears to be undignified slang to people of refinement is not slang to the men of the shops and mills—it is the language that they speak and hear every day. Without a doubt the utterances of Jesus were vulgar to the polished Greek and pedantic Hebrew; they were the *patios* of the Galileans. So "Billy" Sunday makes no pretense to culture and lays no claims to learning. He preaches religion—the religion that came into his own life and revolutionized it. He admits that he knows no more theology "than a jack-rabbit knows about ping-pong." Religion to him is the grace and power of Jesus Christ getting into the heart and will of men and producing results in character and conduct. Sunday does not believe that men can find a human ethic without a divine dynamic.

It is only when his preaching is known at second hand that offense is taken. True, he says the most outrageously dogmatic things, and erects a permanent judgment day half a dozen times in every sermon; but when his words are heard and the passionate, consuming, and dedicated force of his personality is felt for the first time, all the arrogance and bitterness fade out of the message. He is intensely human. Virtue goes out of him when he preaches—*vir*, the distinguishing element of manhood, the quality that makes the hero, the essence of a courageous life. Verbally, particularly in cold type, there are many sentences that are harsh, repellent, and unChristlike; actually those sentences are vibrant with the intense Christian spirit. They conquer even the most reluctant, and wherever Sunday conducts a campaign men and women who still differ from him in theology and who cannot temperamentally accept his methods nevertheless find themselves able to support his work because "the blind see, the deaf hear, the lame walk, and the poor have the Gospel preached unto them." This has occurred in Scranton, as it did also in Pittsburgh, Wilkes-Barre, Johnstown, and many an other typical American city. There is no doubt that in Pennsylvania "Billy" Sunday's preaching has had more to do with the revolt against Penrose and his machine than any other single cause; he has awakened the long dormant conscience of the old Keystone Commonwealth.—*The Outlook, New York.*

Francis J. Cotting, who was president of the Industrial School for Crippled and Deformed Children in Boston, has provided in his will that the school benefit to the extent of $75,000. Mr. Cotting died recently, himself an invalid.

—Rev. Warren H. Denison, President, and Prof. S. M. Smith, Secretary, sent to the students and faculty of Elon College a very pleasant and pressing invitation for the entire body to be present at the Chautauqua at Virginia Beach July 20-26. We have not heard as to whether the invited will accept in a body, but we have an idea that many of them will go, and will have the time of their lives. A week's recreation under a religious influence and spiritual atmosphere is a joy to the heart.

—It will be gratifying to his friends, and many Sun readers, to know that the manuscript of a book being compiled by Brother C. B. Riddle, Elon College, entitled, "College Men Without Money," has been accepted by the Thomas Y. Crowell Company, of New York, and the book is to come from the press within six weeks. This promised book has created wide interest, the idea being a novel one, and the chapters being written by the best men of the country—those who earned their way through college and have arisen to places of honor, trust and usefulness. It promises to have a large sale and wide reading.

—The Smithfield *Herald* had this pleasing word, in a recent issue, on a subject entirely worthy and well qualified: "The management of the Field Day and County Commencement Exercises is to be congratulated upon securing Dr. W. A. Harper, President of Elon College as orator for the occasion. In a few short years Dr. Harper has risen from principal of one of the high schools of our County to the presidency of Elon College, a position of high honor and trust. As an educator he stands in the front line of Carolina school men. As an orator he is one of the leaders of the State. We are glad Dr. Harper is to be with us next Friday—a treat to those who may be fortunate enough to hear him."

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR APRIL 26

The Lost Sheep and the Lost Coin.—Luke 15:1-10.

Golden Text.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

The Lesson

Jesus was on his way to Jerusalem, for it was nearing the time of the Passover. The Pharisees complained at Him for eating and associating with the publicans and sinners. These parables were given by Him to rebuke the Pharisees. They show very forcibly the value of the lost sinner and the rejoicing over his return.

A Murmuring

Jesus was truly no repecter of persons. He conversed with the lowly with the same grace and freedom as he did with those of exalted rank. As the people journeyed towards Jerusalem, crowds gathered about the Master. The publicans were looked upon as dishonest because they were tax-collectors. The sinners were the fallen and destitute. When Jesus was seen to be eating and talking with these publicans and sinners, the Pharisees complained. They looked upon it as a disgrace. Many Pharisees are yet living in the world. The streets of our large cities are thronged with sinful and fallen creatures whom the professed followers of Christ would not deign to look upon, much less speak to. They even look askance if the pastor of the church is seen in such questionable company.

The Reply

The Master had a way peculiar to himself for impressing his truths. Had many of us been in his place in this instance, we would have replied to the Pharisees with some stinging retort. This was not the Master's way. To my mind the parable of the lost sheep is the most beautiful of all Christ's teachings. We as humble beings are so like sheep in the green pastures, just a little farther ahead is something more inviting. The pleasures of the world seem so harmless, and as weak sinful creatures, they hold us many invitations. A sheep need not be far away to be lost. It is lost when it goes beyond the sight of the shepherd. So it is with us. When we lose sight of the Good Shepherd and his hand is not guiding us we are lost, even if it were but for one day. If our souls were to pass into eternity during that day, we would be eternally lost. Think of the sheep that the shepherd has cared for since it was a tiny ball of a lamb, and has cared for it winter and summer for years. One day it wanders in the woods beyond the pastures and the shepherd looks until far into the night, finally finding its mangled body which has fallen prey to the dogs. the grief of the shepherd is great. How much greater is the grief of the Good Shepherd for one of His flock that wanders away! We each are divinely appointed shepherds. Are we faithful helpers?

When the woman found her lost coin she called in the neighbors to rejoice with her The sinful souls about us are the lost coins. If we shall search as diligently for them as the woman did for her lost coin, how much misery, woe and despair would be eliminated from the world. And many fo those who are found soon lose their way because they do not get encouragement from Christian people. We do not call in the neighbor and rejoice. Let us open our hearts ,search for the lost ones and rejoice with them.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 26

Our Tongues for Christ.—Exodus 4:10-16.
(Led by Prayer Meeting Committee)

Bible References.—1 Cor. 2:1-5; Isa. 6:5-8; Eph. 4: 28-29; Matt. 10:16-20; James 3:1, 2, 11-14.

We have been to prayer-meetings where members would speak fluently and perhaps eloquently, and sit through it all and never be moved. After a while some one who had never before attempted to testify for Christ in public, would arise and utter a few broken sentences, and the whole congregation would be moved to tears. This is due to the fact, in many cases, that in the former we have no confidence

He has a Sunday religion, but none on Monday. The latter's life is the same three hundred and sixty-five days in the year. He speaks in deeds not in words. However, this is not true in every case, for some of the most consecrated Christians we know are fluent public spekers. The point we wish to make is this: let your daily life be such that when you go about your Master's work you will win the desired results.

The Need of Consecrated Tongues

In the business world men give their whole life and energy to the work in which they are engaged. If a traveling salesman, he continually talks his work seven days in the week, in many instances. It is not hard for him to walk up to a man and ask him to buy a bill of goods. Perhaps he will talk with a thousand men in a few months, but the subject of religion is not mentioned one time. Here is where Christians need to work. If we, who are true followers of the Christ, can get the business men to talk the Christians faith in their every day life, we have made a long stride towards gaining the world for the Master.

Jesus' last command to His disciples was, "Go and talk." We do not need to be able to explain the whole plan of salvation before we can invite people to the Savior. If we enjoy our religion and think it is good, we should want to share it with our fellowmen. I have in mind now a man in an adjoining county who is slowly, yet surely, approaching a drunkard's grave. From boyhood he has been a persistent drinker. Now his hair is white as snow and his face bloated and he totters as he walks. But in the small town where he lives there are four churches and two-thirds of the population are church memebers. I will venture to say there is not one person in that town that has mentioned the subject of his soul's salvation to him in ten years. Their tongues are not consecrated for the Master. One week's continued effort by prayer and words on the part of the Christian people of that town would save his soul. This is one instance out of hundreds, that are in our land. We feel a timidity in speaking of the One who has done so much for us, and helps every day and hour of our life.

The Results of Consecrated Tongues

The famous evangelist Billy Sunday has consecrated his life, his voice, and all to the work of the Master. The result is that he is bringing many souls to Christ daily. He even dared to extend the invitation to a congregation of students in the University of Pennsylvania where he was holding a one-day meeting. He stirred up the student body and caused those to think and talk who had never done so before. To do effective work our whole heart and soul must be in it.

The Protestant church is the result of Martin Luther's consecrated tongue, and so it was with all the great churchmen of the past. If we have Christ with us daily and are not ashamed to own it we are made happy thereby. We know if we own Him, He will own us. Half the joys of a Christian life are missed if testifying for Christ is left out. Tell of His goodness, speak of His love in your daily life, and see the results.

S S NOTES AND NEWS C E

A gathering of special interest to the young people of the state is the Baraca-Philathea Convention, to be held in Durham, April 25-28, beginning Saturday evening with a welcome meeting and "Get Acquainted" social at the Academy of Music and the Y. M. C. A., respectively, and closing Tuesday evening with report of Secret Service committees, a prayer, praise, and testimony service. The Convention has been named the "Secret Service" Convention, in view of the fact that the formation and work of these inner prayer circles in the classes will be the keynote of practically every session.

Round-trip railroad rates have been secured for this Convention. It is important that names of all delegates be sent promptly to Miss Flossie A. Byrd, General Secretary, Greensboro, N. C., who will gladly give any further information desired.

In the General Convention the Department of Elementary Grades stands for better classification and more adaptable lessons. These lines of work already begin to show some signs of development. First Sunday in April Winchester and Wakefield Virginia Sunday-schools began the use of graded lessons, the former in all grades below the adult division, the latter in only one grade, expecting to place them in both years Beginners' and first year Primary first of October. Greensboro and Raleigh also have indicated their purpose to adopt these lessons, which we trust will be done. Then there are improvements in classification, and increased interest in supplemental work in many schools where graded lessons are not at present contemplated. Inquiries are coming in from schools that desire "something better for the children than the literature we have always used (the Intermediate primary card) which is not enough to interest the small child." One school that has not yet adopted the graded lessons has now almost a perfect system of grading, so far as classes are concerned, in its Beginners' and Primary departments, and its Junior department soon will have attained the same high standing, while classes in many schools are giving more attention to graded Bible stories and other forms of supplemental instruction.

Brother Superintendent, again we ask your co-operation. Your Convention Elementary Superintendent has addressed you and her appeal deserves recognition. She expects it. Representatives from your school helped to place her where she is. Are you holding up her hands in her dutiful field of service?

MRS. J. J. LINCOLN.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.

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Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.

Mrs. W. T. Walters, Winchester, Va., Treasurer.

Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

REMEMBER THE WOMAN'S MISSIONARY CONVENTION

Place—Portsmouth, Va.; Time—April 29.

Those who can possibly attend should support the Convention by their presence, but all can unite in praying in behalf of the work, that the spirit of Christ may prevail and that good and lasting results may ensue.

APRIL CAMPAIGN FOR YOUNG PEOPLE'S MISSIONS

Be sure to keep this in mind. Pray for it daily. Work for it. It is only through prayer and work we can succeed.

The Franklin Willing Workers send word they are planning special work for April, and are going to try to double their membership. Mrs. Reed, Y. P. Supt. at Memorial Christian Temple, says her Glad Gleaners are joining in the compaign, and canvassing for new members. Doubtless others are working earnestly, too.

The Southern Christian Convention meets April 28, and at that time we want to be able to report a large increase in members. We also want new societies organized. Let us see how many we can add to the list in the next few weeks. The Annual reports twelve Children's and Young People's Societies in the South, and one or two others have been added recently. We can do better than that. Will you join with us during this month of April in saying, "We will"?

MARGARET H. BRICKHOUSE,
General Young People's Supt.

SOMETHING DEFINITE FOR OUR WOMEN TO PRAY FOR

Miss True writes of two young Christians in Japan who need our prayers just now: Miss Kaizumi, whose mother wishes her to sell liquor at their restaurant, and Miss Kauno, the graduate of our Girls' School and who is now teaching first year children in the Government Primary School at Iinogawa. Will not our women remember these two young people before the Father that in their peculiar trials and temptations they may be enabled to stand fast? They need our help.

ROSEMONT LEADS

The Treasurer's Report of the Eastern Virginia Woman's Missionary Conference shows that Rosemont's contribution for the second quarter is larger than that of any other society—$44.85. This is not a large church, nor is its Woman's Missionary society the largest that we have, but they have caught the spirit of missions and are doing a telling work. What they are accomplishing should be an inspiration to some other Society to do likewise.

Suffolk Society is a close second to Rosemont, having reported $43.53.

ANOTHER CHURCH ENLISTED

On Sunday, the 12th, it was the writer's privilege to go to Union, Southampton, and present the Woman's Home and Foreign Mission Work of our church. A hearty response was met with and, for the present, it was decided to use the Mite-Boxes, with a view to organizing a Society later. There was not a large congregation present, but twenty Mite-Boxes were taken, the men seeming as ready to take them as the women. Miss Lelia Brantley, Franklin, Va., R. F. D., is superintendent.

The pastor, Rev. J. T. Kitchen, is in hearty accord with the work and made timely remarks, urging his people to support it. As we see it, there is promise of great good being accomplished in this church.

There is such a need of an organizer. In so many places, the women only lack this. They are timid and feel that they do not know just how to begin. Since we have no one to give her time to this work, the societies which see an opportunity should feel it their duty to send some one to help in forming an organization. We must not be content until we have some form of the organization in every church in our Convention. Let us labor to that end.

MRS. C. H. R.

NOTICE

To the Churches of the Virginia Valley Central Conference.

At the session of conference held at Winchester last August, through a recommendation made by the Home Mission Committee, the conference assumed an obligation of $2,500 on the Winchester church debt, with the understanding that no assessment was to be laid on the churches for the amount but that it was to be raised by free will offerings. It was further voted to make an effort to raise $500 of it per year.

The writer has not the time to visit all the churches before conference and if he did only a part of the membership could be seen; therefore a plan has been adopted to give every one an opportunity to help carry out this obligation. Enough coin envelopes have been sent to the churches to distribute one to every member, for a free will offering to be taken between now and conference.

As explained on the envelope 26 cents per member will pay the $500 obligation which the conference set as a standard for this year. $1.37 per member will pay all the debt not secured by personal subscriptions. The offering is to be a free-will offering and it is left to every individual to give as God hath prospered him. Your contribution will be thankfully received whether large or small.

The church has received 14 members since conference and lost 2 by death, leaving the present membership 64. The regular Sunday School has an enrollment of 217. We feel that God has blessed us in the Winchester work. When the church is freed from debt by your help, we believe there will be a still greater opportunity for development.

Let your gift be accompanied by a prayer for the church and its work.

W. T. WALTERS, Pastor.

The Anti-Saloon League at Washington, D. C., is planning a newspaper to begin with the next session of Congress to push national constitutional prohibition of the liquor traffic.

WITH THE CHURCHES

Dear Brother Editor:

The work in my field is progressing nicely. We have held the second quarterly meeting in all my churches except Bethel, and that has been postponed one month. We have good Sunday schools that are doing fine. We are to paint three of the five churches I am serving as pastor, sometime in the near future.

We have conducted a ten days' revival at Poplar Branch commencing the fifth Sunday in March. Bro. T. E. White of Ramseur was with us and did a part of the preaching. We feel it was good for Bro. White to be with us.

We have made the past month a special "Go-to-Church" month, and next month a part of my churches are to observe Memorial Day.

Yours prayerfully,
B. J. EARP.

NANSEMOND NOTES

The first Sunday in this month was Mission Day at Liberty Spring. We had planned to take the annual offering for Conference Apportionments. The day was not very bright and the congregation was smaller than usual, but the people responded gladly. The conference apportionment is $125.00. In ten minutes the people contributed, in cash and pledges, $125.56. This church is loyal and liberal and deserves to be congratulated upon its progress.

Last Saturday the quarterly conference was held at Berea, Nansemond. The usual routine business was dispatched in love and harmony, and plans were made for a special Missionary Rally Day the Second Sunday in May. This church is moving along nicely. Brother W. J. Lee, who has been sick for several weeks, is improving, and we hope he may soon be at his place again in the church services. Mrs. Bettie Lee, a sister of the late Captain T. R. Gaskins, has also been very sick, but we are glad to know her condition is better, and we hope she may soon be out again.

There will be a protracted meeting at Hobson church beginning Monday after the First Sunday in May. Rev. B. F. Black will assist in the services. I. W. JOHNSON.

PORTSMOUTH LETTER

The revival services at the Portsmouth Christian Church came to a close the fifth Sunday night in March. The meeting lasted three weeks and resulted in about 60 decisions and 28 accessions to the church. The meeting was one of the best in the history of the church, and was a great benefit to the church membership. Much definite personal work was done by the church outside of the services. The services were largely attended and greatly enjoyed by others as well as our own people.

Rev. Geo. D. Eastes, pastor of the Third Church, Norfolk, did the preaching throughout the meeting. His forceful messages of gospel truth were delivered with telling effect from day to day. The people heard him gladly. He greatly endeared himself to the Portsmouth people. He is at home in evangelistic work.

We trust that the evangelistic spirit will be fostered by the church and that the good work of bringing men to Christ will continue. One man sixty-five years of age was converted, and others that had gone deep into sin were rescued. J. W. HARRELL.

—If you can't give the Convention the benefit of your presence give it the inspiration of your prayers. Write President W. W. Staley a card and say that your prayers are for a forward-moving session.

CHURCH NEWS

DAMASCUS, GATES COUNTY, N. C.

Since the annual conference this church has been pursuing the even tenor of its way. The pastor has filled all of his appointments, and had fair congregations, considering the weather and the condition of the roads. The Sunday school has been held all the winter, and while the attendance has not been as large as it should have been, owing to sickness in the community and other causes, yet all who have attended feel that it was better not to close up for the winter.

The Ladies' Missionary Society has been meeting all the winter with possibly one exception when the weather prevented their gathering. They are doing good work so far.

The children have been organized into a Glad Gleaners Society and are taking interest in the work.

The Young People's Society, owing to the inclement weather each time they were to meet, has not had a meeting in some time, but as the spring weather opens up it is hoped that this will begin to hold its regular meetings. X.

RANDLEMAN

St. John

The work at this place goes harmoniously. The church is highly spiritual and correspondingly active which fact makes the task much lighter for the pastor.

Our Sunday school is moving along nicely. Brother Ed Mason is Superintendent and is held in high esteem by the entire school. He makes this work a personal matter and is intensely interested in the progress and general welfare of the church. This is an evergreen school and untold good has been accomplished through it. It would be gratifying indeed if more of the churches were enough concerned about the Sunday school work to continue it through the chilly seasons as well as through the spring and summer months.

In order to command the spontaneous homage of mankind it is not only necessary to be men and women of industry, of integrity, of high principles, of sterling honesty, of purpose; but we must be men and women of unquestioned character. The world hinges on men and women of Christian character. Realizing this fact we should put forth every effort possible to maintain our Sunday-schools, for the Sunday school is a very fitting place to teach religious ideas and fashion Christian character.

Belew's Creek

The work here is of a highly spiritual tone and everything points to a successful year. A more responsive and willing people I have never had the privilege of serving. They always have a ready balm for the approaching problems and with discontented minds and anxious hearts they are eager to launch out into broader fields of service and usefulness.

There are a great many young people in this community and we are glad to see them take an interest in religious movements. Brother V. O. Roberson is Superintendent of the school and the work is moving along splendidly. Although the snow has been deep and the winds have been fierce the school has lived through it all, and is now entering into the work with renewed energy and activity.

New Center

On account of snow we failed to meet at this place for worship last 4th Sunday. These are enthusiastic Christian workers. Quite a number of young people joined this church last year and they are constantly showing their willingness to do things in God's vineyard. I frequently think that the reason why new converts so often become negligent with reference to the church work and even go back to the world is because the pastor, and not infrequently the older members, fail to give them the much needed attention and assign them work to do in order that they may feel that God really needs them in His kingdom.

The Sunday school is making good with Brother O. D. Lawrence as Superintendent. That he has the interest of the work at heart is shown by his faithful attendance at church services. He has heard every sermon the writer has preached at this place for almost two years which record is not equalled by many. May the Lord give us more such earnest consecrated men.

Christian Union

We added several members to this church last year, but some two or three of our strongest members have moved away, and they did not leave many more than that number of efficient men to bear the burdens and responsibilities of the church.

The Sunday school went into winter quarters, but I suppose it is out again ere this, and is doing things.

To my mind the work at New Center, Christian Union, and at other places in Randolph county is suffering because the pastors are so far away they cannot look after it as well as they should. When one of our members dies the relatives usually have to secure a minister from some other denomination to conduct the funeral. Such should not be the case, and the only adequate solution that I know of is for some man to locate within easy reach of these churches and take charge of them. We need a church at Asheboro, and if some good brother will locate at this point, I think it would be highly possible for him to build a church here and also take care of the work in the surrounding country. Will some one consider this matter and enter into this field of labor?

R. F. Brown.

Elon College, N. C.

The Fact Remains

No amount of misrepresentation by the peddlers of alum baking powders, no juggling with chemicals, or pretended analysis, or cooked-up certificates, or falsehoods of any kind, can change the fact that

Royal Baking Powder
has been found by the official examinations to be of the highest leavening efficiency, free from alum, and of absolute purity and wholesomeness.

Royal Baking Powder is indispensable for making finest and most economical food.

STOPPED THOSE PAINS

Copper Hill, Va.—Mrs. Ida Conner, of this place, says: "For years I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Cardui, and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn-out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it. Adv.

Mrs. John Larsen, mayor of Troutdale, Or., caused the arrest of her husband on March 17 on a charge of selling liquor to minors.

William W. Rockhill, correspondent of *The New York Herald* at Peking, China, has accepted a position with the Chinese Government as adviser at large. Mr. Rockhill was American minister to China some years ago, and has since been ambassador to Turkey and Russia. He was plenipotentiary to the Congress of Peking in 1901 for the settlement of the Boxer troubles, and is an expert in affairs Chinese.

On March 19 the Senate voted against a resolution proposing an amendment to the United States Constitution giving the ballot to women. Thirty-five Senators voted for the amendment and thirty-four against. A two-thirds majority was necessary to pass the resolution. Woman suffragists, however, are jubilant over the showing made. The Southern Democrats, owing to the negro question's being involved, voted solidly against the resolution.

A good time to subscribe for The Sun—$1.50 year.

CONFEDERATE VETERANS' REUNION

Jacksonville, Fla., May 6-8, 1914.

Special Train from Durham, N. C., Via Southern Railway, Premier Carrier of the South, Monday, May 4, 1914.

Schedule of special train and round trip fares as follows:

			Round Trip
Lv.	Durham	4:30 P. M.,	$10.60
"	Hillsboro	5:03 P. M.,	10.60
"	Mebane	5:20 P. M.,	10.60
"	Graham	5:40 P. M.,	10.60
"	Burlington	5:47 P. M.,	10.60
"	Greensboro	6:25 P. M.,	10.60
"	High Point	7:12 P. M.,	10.30

Arrive Jacksonville Tuesday morning, May 5.

Rates and schedules in same proportion from intermediate stations.

Round trip tickets for this occasion will be good on all regular trains, and will be on sale May 3 to 7. Final return limit May 15, 1914, or by depositing ticket in Jacksonville and paying fee of 50 cents final limit can be extended until June 4, 1914.

Special train will consist of nice day coaches, standard Pullman sleeping cars, also tourist Pullman sleeping cars. Have your reservations made in advance.

For complete details, reservations, etc., communicate with

J. O. Jones,
Traveling Passenger Agent,
Raleigh, N. C.

ROME'S PROPAGANDA

Politics is Rome's great instrument by which she seeks to accomplish her ambitions. Her spectacular religion is but a means by which she carries on her political campaign. Take her out of politics and she becomes a despised and powerless factor amongst the sons of men. What she is looking for is the control of the civil power in order to enforce obedience in her supreme authority.

She uses her political power—the votes of her subjects—to force political parties to recognize and promise to give her support in her never dying ambition to be acknowledged as the superme authority over all civil government. She cares not what becomes of the intellectual, moral and spiritual condition of her people, so long as they are obedient to her mandates in the field of politics. She glories in the fact that her people when they can neither read nor write are more obedient to the holy see, than when they have, what are termed among enlightened people, the advantages of education. She is the bitter enemy of all investigations which demand an answer to the questions "why" and "wherefore." She demands of her people blind unreasoning obedience. The church and its head understand, that is sufficient, she tells her people. To question what the head of the church does and says is to question God, and rebel against him and all who dare to question the doings and sayings of the holy father are heretics, and worthy of torture and death. To damage or destroy such is to do the will of God, is, in fact, the highest character of God's service. Such is, and such has been, in all past ages, her teachings.

Look at our large cities, where the mass of her people are to be found. Has she elevated them, made them into good moral citizens? Has she not rather organized them into political organizations of the most corrupt and criminal character? Who controls the New York police force? Is it not Romanists? Who has controlled the city of Buffalo until it vies with ancient Sodom? Every honest and intelligent citizen who has the misfortune to live in these cities, can truthfully affirm that Romanists, in the large per cent., are the saloon keepers, the keepers of disreputable houses, and the grafters and corrupters of the city government. Who can deny that Rome gets a tremendous revenue from her flocks which go largely to make up the segregated criminal districts of all our large cities? If she raised her people out of the great city slums, and made them into honest and respectable citizens we could commend her. But the history of our country for the past half century shows that she does not do this. She is satisfied to leave them in their ignorance, and degradation, so long as they are willing to do her will, and divide the spoils of their nefarious lives with her and thus enable her to dazzle Protestants with her temple structures and displays of wealth.

So long as the political grafters and dynamite conspirators as in the McNamara case, are subject to her commands, and pay into her treasury and help her to get her greedy hands into the public treasury of both state and national governments, she is ready to receive their confessions and absolve them from their sins. Her bath house is ever open to wash the crimes and sins of weeks, months and years. There is no question raised as to why they do not stop sinning and live honestly. That would destroy her source of revenue. How long shall we suffer this corrupting political religious organization to undermine our institutions?—*The Christian.*

TERRIBLE PICTURE OF SUFFERING

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the state said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists. Ad.

A decision of the Supreme Court handed down on March 23 upheld the constitutionality of the Massachusetts child-labor law and the women's ten-hour law.

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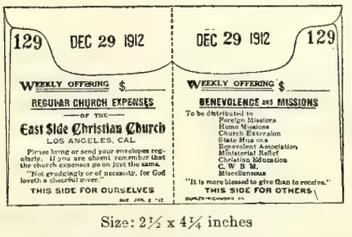

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The Christian Orphanage

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Brought forward		$2,473.58
Children's Dues		
Mary Edith Cobb	$ .10	
Marjine Christine Cox ..	.20	
Maude Lee Howell	.10	
Graham, Lizzie, and Erma Lee Elkins	.20	
Eunice Guill	.20	
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Jettie Coghill	.10	
Mary Nell Holland	.10	
J. Howard Holland	.10	
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Mrs. E. J. Brickhouse ..	$ 1.50	
Mrs. Hattie Blanchard..	3.00	
S. C. Hobby, Raleigh ..	50.00	
Missionary Society, First Church, Norfolk	5.75	60.25
Total receipts for the week		$ 96.94
Grand Total		$2,506.02

My Dear Children and Friends:

Uncle Jim is happy over the good report and many interesting letters this week. It looks as if our friends are going to come to our rescue in this time of great need. We are looking to them with faith. I am sure they are not going to fail us. Everywhere we go people are interested in the Orphanage, make inquiry about the work, and contribute liberally to its support. But the trouble is, the Superintendent is only one person and can be in only one place at a time. He is needed at the Orphanage all the time and then he is needed in the field. Brethren, do not wait for the superintendent. Just go ahead and convert the sympathy of your community into food or clothing or money and send it in. It will receive proper credit and due consideration.

If about ten or more of our good friends will follow the example of Brother S. C. Hobby it will greatly relieve the situation, and the Lord will bless both the gift and the giver. We are very grateful to Brother Hobby for his liberal gift.

Our thanks are due and are hereby expressed to the following for their timely and useful donations during the Easter season.

Mr. Zeb Waller, Burlington, N. C., box of nice wine sap apples; Mr. T. E. Brickhouse, Norfolk, Va., two crates of fine oranges; Mrs. Dr. Ware, Elon College, N. C., can of fruit; Rev. J. L. Foster, Waverly, Va., a quantity of nice garden seeds of his own raising; Mrs. W. J. Lee, flower seeds for our lawn. We are very grateful to each of these friends.

Your superintendent enjoyed a delightful visit to the Oxford Orphanage the past week. The Tri-State Orphanage Workers' Conference was in session there. It was a delight and an inspiration to his heart to meet and counsel with those who have years of successful experience in this line of Christian service. Space will not permit me to write concerning the Conference and its workers at this time. I hope to do so later.

Franklin, Va., Apr. 9, 1914.

Dear Uncle Jim:—

I guess it is time for me to write, as April is going away. I want to write the first of every month if nothing should prevent. I hope we will have some more Cousins to join from Franklin.

Enclosed please find ten cents. With love to you and all the Cousins, Mary Edith Cobb.

Thank you; we shall be very glad to have a number of bright girls and boys from Franklin to join us in our great and good work. Will you do a little missionary work for us?

Greensboro, N. C., Apr. 16, 1914.

Dear Uncle Jim:—

Guess you have been wondering why I have not sent my letter for March and April. I enclose twenty cents for the two months, and will try to be more prompt in the future. Hope all the little Cousins had a pleasant Easter. We had such a good time hiding and hunting our colored Easter eggs.

With love to all the Cousins, I close. Marjine Christine Cox.

Yes, we had been wondering what had become of our dear little Cousin; glad to hear that Easter brought such a gay time your way.

Holland, Va., Apr. 13, 1914.

Dear Uncle Jim:—

Here comes a little girl nine years old who wants to join the Band of Cousins. I go to school and am in the fourth grade. My teacher is Miss Annie Clark, and my music teacher is Miss Minnie Riedel. I like them fine. I have a little brother two and a half years old. I think he will join soon. Well, I must close for now for fear the waste basket might get my letter. If it does not I will write again next month. Enclosed you will find ten cents that grandma gave me. Your little niece,

Maude Lee Howell.

We are delighted to have this little girl to join us in our good work, we shall also be glad to have her bring along that brother. We want all the good boys and girls to have a part with us in this Christian service.

Bear Creek, N. C., Apr. 13, 1914.

Dear Uncle Jim:—

Guess you think we have been careless, and so we have. But your sending us such nice Easter cards made us think of the way we were neglecting our duty. Hope you and each of the orphans are well, and that you all had a real good time Easter. Two of us, Lizzie and Irma, have whooping cough. It is real bad. It would be bad if your family should get it.

We enjoy reading the Cousins' letters, and always glad to see a new name. Enclosed you will find twenty cents. With best wishes for all the Cousins, the Orphanage family, and Uncle Jim.

Your little friends,
Graham, Lizzie, and Irma Lee Elkins.

We are very sorry for you if you have the whooping cough. Uncle Jim hopes that our Orphanage family may escape.

Witt, Va., April 13, 1914.

Dear Uncle Jim:—

Here we come, all five of us, to join the Band of Cousins. We send one dollar, which is five cents apiece for January, February, March, and April. Mama said we might have all the eggs her hens laid on Sunday for the Orphanage and Sunday school dues. Now you know we want those hens to lay lots of eggs every Sunday.

We go to Sunday school at Kentuck Baptist church. We like to go, and are very fond of our teacher. We close with love to you and all the Cousins. Your little nieces and nephews, Eunice, Mary, Edgar, Irene and Virginia Guill.

Thank you. This counts when a whole family of noble boys and sweet girls join. It looks like business. Well, hope the hens will lay every day and twice on Sunday.

Henderson, N. C., Apr. 15, 1914.

Dear Uncle Jim:—

I want to join the Band of Cousins. This is my first letter. If it is not so good as others, it may introduce me to the Cousins. I am a litle girl nine years old, and have two brothers and two sisters. I am the oldest of five little motherless children. Our mother died February 28th and is now sleeping at Fuller's church, only to awake in the resurrection. Oh, how we loved her! Yet God has taken her away from us, we believe to live with Him in heaven.

I am told there is such a thing as a waste basket. If this escapes that basket I will write again. I

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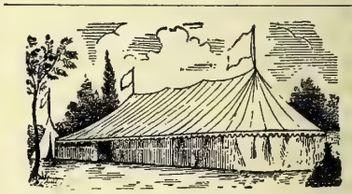

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send my dime along with my love.

Your little niece,
Jettie Coghill.

We are delighted to have you become a member of our band. Uncle Jim and all the Cousins deeply sympathize with you in the loss of your dear mother.

Holland, Va., Apr. 14, 1914.
Dear Uncle Jim:—

We received your beautiful Easter cards and thank you very much for them. Our teacher gave us an Easter-egg hunt Friday afternoon. I did not find but three eggs. Grandmother came home with us Saturday to spend Easter. She is nearly eighty years old and cannot see very well. She worked on a bed quilt Monday, and I threaded needles for her. I certainly did enjoy it; hope she will stay with us a long time. I hope you and the Orphanage family had a happy Easter. We are sending our April dimes with lots of love.

Mary Nell and J. Howard Holland.

We are very grateful for your nice letter, and are sure you are having a delightful time while grandma is with you.

Zuni, Va., April 11, 1914.
Dear Uncle Jim:—

I am a little girl five years old, and wish that you would find room for me in the Band of Cousins. I went to see grandma last Saturday and she gave me ten cents to join with. My mama was one of the Cousins when she was a little girl like me, and she still loves to read the little letters.

Your little niece,
Annie Lee Bowden.

Uncle Jim is delighted to have this dear little girl in his band of faithful workers. We appreciate mother and grandmother's interest, and are glad to have you follow in their footsteps.

Henderson, N. C., April 16, 1914.
Dear Uncle Jim:—

I thank you very much for the pretty Easter Card you sent sister and myself. I had a fine time Easter Monday, I went fishing. I caught ten pretty little fish; and what do you think happened to me? I fell into the creek; but that did not hurt me at all—I had a good time just the same. We have a very good Sunday school now; hope I can go every Sunday this year. Mama is my teacher. I like to read very much. I have read lots since I stopped school. Mama doesn't want me to read so; but do you think it will hurt me to read; don't you think the more I read the more I will learn? Well, some time I hope to be able to visit the Orphanage, and see you all. I must close for this time. I enclose dime for April, with much love and best wishes to you and all the orphans. Your litle nephew,

Gordie Taylor.

I am glad you are having such a good Sunday school. Don't forget to speak to your superintendent about the monthly offering for the orphanage. Yes, reading is very helpful, but little boys should be very careful not to overstrain their eyes or mind, and should always obey their parents and respect their wishes.

Henderson, N. C., April 16, 1914.
Dear Uncle Jim:—

Here I come again with my dime for April, and whom do you think I am bringing with me to join the Band of Cousins? I am bringing my little brother with his little five cents, but guess it will help some. I could not go fishing with brother, mama said the briers would stick in my feet, and I did not like that. So I stayed at home and played with my dolls. I like to go to Sunday school very much. Miss Lillian Pardue is my teacher. I close with lots of love and best wishes to you and all the orphans.

Your little niece and nephew,
Fannie Lee and Albert Taylor.

Thank you, Fannie. We are very grateful to you both for your nice letter and the good company you bring. We are glad to have your brother join.

Semora, N. C., April 14, 1914.
Dear Uncle Jim:—

Our Sunday school teacher, Mrs. J. H. Yarbrough, gave us five cents apiece two weeks before Easter and told us to see how much we could add to it by Easter. We made candy and sold it. We are sending the proceeds to the Orphanage with the hope that it will be of some help. Much love to you and all the Cousins.

Vida Lee Stephens, Norman Stephens, Scottie Taylor, Lucile Wells, Ethel Scott, Alene Wells.

Thank you, my good and faithful friends. You have done well, and Uncle Jim is very grateful to each of you and your noble teacher.

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MARRIAGES

Anderson-Lafollette

At the parsonage, Winchester, Va., March 3, 1914, Mr. Frank B. Anderson and Miss Bessie Lafollette were united in the holy bonds of matrimony by the writer. The ceremony was witnessed by a number of relatives and friends.

The groom is the son of Mr. and Mrs. Thos. Anderson, of Hampshire county, West Virginia, and the bride is the daughter of the late Levi M. and Mrs. Allie Lafollette.

They are both splendid young people and are well known to the members of the Christian church in this section where they are active and earnest workers. The writer joins their host of friends in wishing them a long and happy married life.

W. T. WALTERS.

Levy-Thomas

Married at Winchester, Va., March 31, 1914, Mr. Emanuel G. Levy, of Baltimore, Md., and Miss Anna May Thomas, of Washington, D. C. The ceremony was performed by the writer. We wish them much happiness.

W. T. WALTERS.

Brown-Parker

On March 4, 1914, at the residence of the writer, Mr. Edward Lewis Brown and Miss Annie Lee Parker were united in marriage. Ceremony read by the writer. I. W. JOHNSON.

Horton-Russell

On March 19, 1914, at the residence of Mr. Staylor, Suffolk, Va., Miss Susie Myrtle Russell became the bride of Mr. Leonard I. Horton. Ceremony performed by the writer.

I. W. JOHNSON.

Stephenson-Harrell

On April 1, 1914, at the residence of the bride's mother in Nansemond Co., Va., a very pretty marriage was solemnized when Miss Deborah Harrell became the bride of Mr. Ellie Stephenson. Mr. Harvey Stephenson was best man and Miss Lydia Harrell was maid of honor. The home was very tastily decorated, and several friends were present to witness the ceremony and extend congratulations. Ceremony performed by the writer.

I. W. JOHNSON.

BILLY BRYAN'S ESTIMATE OF BILLY SUNDAY

To call the Reverend William A. Sunday "Billy" is not a discourtesy but an evidence of affection. It was the name by which he was known when he was a ball player, and he has not found it necessary to maintain his dignity by frowning upon a familiarity which his genial nature invites. Like Sam Jones, he is the recipient of praise and abuse—of praise from those whose hearts have felt the influence of his powerful appeals, of criticism from those who have not come into contact with him or are ignorant of the effective service he has rendered to the cause of righteousness. It is said that he is dramatic—well, life has its dramatic moments, and nature does not always speak in whispers. The thunder, the lightning, the earthquake and the hurricane, as well as the meadow brook, the evening zephyr and the glowing sunset, give us glimpses of nature.

Sunday should not be condemned because he does not follow the beaten oratorical path. No two speakers are alike if they are worth comparing; no speaker can successfully imitate another speaker, and he will not want to unless he is more interested in his manner than in his message. Some ministers have complained that Sunday is unconventional. But what of that if the Lord gives him souls for his hire? The preacher who finds fault with Sunday should, before complaining, be sure that he can offer in support of his kind of preaching a longer list of names of persons who have been converted. If your neighbor tells you that he has no use for Billy Sunday, take him to one of Sunday's meetings and let him sit spellbound, as thousands do nightly, and listen to his presentation of the Gospel. One experience will convince him that a man who can be instrumental in the regeneration of human hearts and in strengthening his hearers to a better life is not laboring in vain.

Every agency for evil, every manipulator of the man-traps, every conspirator against the purity of youth or the virtue of manhood or womanhood—all these will instinctively protest against Sunday's entrance into their town. Is that not enough to assure the well-meaning man on which side of the scales his influence should be cast? Billy Sunday knows the average man, and he reaches him. He has felt the salvation which he preaches, and he is thus able to bring a knowledge of it to those who need it. He is a power for good wherever he goes.—*From a signed article by Mr. Bryan.*

The wife of Joseph Caillaux, minister of finance, shot and killed Gaston Calmette, editor of the Paris *Figaro,* in his office on March 16. Her reason is that M. Calmette was waging a bitter campaign in his newspaper against her husband. The murder has stirred Paris, and crowds have been howling through the streets: "Down with the Republic! Long live the King!" Caillaux immediately resigned his portfolio.

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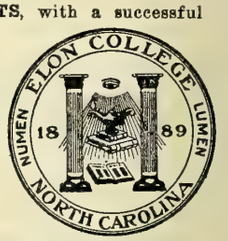

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No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

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6:00 a. m. Daily except Sunday for New Bern via Chocowinity.

730 a. m. Daily for Varina, Duncan, Star, and Charlotte

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Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Harden

In the early morning hours of March 27, 1914, at Graham, N. C., where he had resided most of his life, Mr. Edwin R. Harden fell asleep. He had not been well for some days, but his condition was not considered critical, and hence his death came as quite a shock. He was the eldest son of Mr. and Mrs. J. W. Harden and was in his 52nd year. He was kind hearted and generous, and his friends will learn with regret of his almost sudden death.

Five brothers and one sister survive him. His parents preceded him to the spirit land. He sleeps with them now in the family plat in Linwood cemetery, Graham, N. C. The writer conducted the funeral services from the residence of his brother, Mr. C. P. Harden. The floral tributes were beautiful. P. H. FLEMING.

Cox

Seth Cox, well and favorably known in Randolph County, died March 21, 1914. He was born the sixth day of the eighth month of the year 1833. He belonged to the Society of Friends and was a devoted member. He was honest in his dealing with men, read and believed the Bible He was stricken with paralysis in May, 1901, and was confined to his bed from that time till his death. During his affliction he never complained, and those who visited him felt the presence of the Spirit of God.

He was twice married, and to the first union were born three children, a son and two daughters. These, with his second wife, survive him. The funeral was conducted at his home by the writer, and he was buried at Holly Springs. T. E. WHITE.

Feight

F. D. Feight was born in Bedford county, Pennsylvania, April 22, 1840, and departed this life at Winchester, Va., March 29, 1914, aged 73 years and 11 months. He was married to Mary Jane O'Flaherty, February 11, 1873. To this union were born six daughters: Mrs. Clara Burner, Mrs. Mary Cooper, Mrs. Annie Smithey, Mrs. Sadie Lamp, Mrs. Mattie Roe and Miss Lettie Feight, all of whom survive him. His wife preceded him in death 16 years ago.

He joined the Christian Church 40 years ago, and with the exception of a few years spent in the United Brethren church because of the distance from our church, he remained and took an interest in it until death. He died in the triumph of a living faith. The funeral was conducted, by the writer, from the Winchester Christian church, of which he is a member. May God comfort the bereaved.

W. T. WALTERS.

Newlin

Mrs. William Newlin died March 29, 1914, aged 22 years and 6 months. She is survived by her husband and father, Mr. James Monroe, and one brother. The funeral services were conducted by the writer from the Winchester Christian church. Mrs. Newlin had been married only about six months and the writer joins with others in his deep sympathy for the bereaved young husband. W. T. WALTERS.

Jones

Mrs. Barbara Alice Jones departed this life March 22, 1914, being 37 years, 7 months and 9 days old. She was married sixteen years ago to Mr. T. A. Jones. She made a profession of religion early in life and united with the church and was one of the most consistent members of the Keyser church till her death. She was esteemed as a model Christian, a true wife, a faithful mother, and one of the best neighbors. She was deeply interested in the welfare of her church and profoundly interested in the education of her children. She was one of the first in her community to look after the sick and minister to their needs; always ready to sacrifice her own happiness for the good of others.

She was the second daughter of Bro. Wm. Keith of Keyser, who died on the last day of last year. Her grandfather, Duncan Keith, came from Scotland in 1842 and her grandmother was Elizabeth McKinnon, of Scotland. Her grandfather, in 1855, moved from Carthage, N. C., to Keyser and founded this little town, it being the name, Keith, the Scottish word for Keyser.

She leaves to mourn their loss a husband, two sons, two daughters, four sisters, three brothers, and many friends. Keyser and her church have lost one of their most worthy members. God bless the bereaved ones.

Her body was laid away to rest in Pine Bluff cemetery to await the resurrection. S. B. KLAPP.

Skeeter

Joseph Skeeter was born in Nansemond county, Va., January 3, 1840, and died in Port Norfolk, Va., April 8, 1914, in his 75th year.

He was married three times; but no children survive the first two unions.

I married him a third time to Miss Nellie Stallings in Suffolk, January 10, 1884, and she died February 27, 1914, the mother of seven children. Claude, Marguerite, Willie Clifford, and Davis survive their parents, and they are all together in their home in Port Norfolk. Brother Skeeter was sick only a few hours.

Mr. Skeeter volunteered and joined the Randolph Dragoons in Nansemond county and served through the Civil War. He was a member of Stonewall Camp of Confederate Veterans in Portsmouth, Virginia.

A good man, a good soldier, good husband and father, and a good neighbor and friend, laid to rest in the cemetery in Portsmouth after services at the residence. Mrs. Reil and Mrs. Holland sang "The Home of the Soul," "The Christian's Good-Night," and Rev. I. T. Jacobs, of Port Norfolk Baptist church, assisted in the services.

W. W. STALEY.

CANCER CURED AT THE KELLAM HOSPITAL

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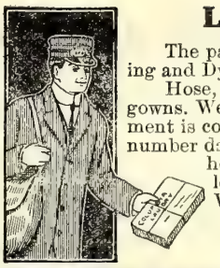

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FRANK A. LEE, A MAN WITH AN IDEA

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So with Frank A. Lee, president of the John Church Company, of Cincinnati, New York, Chicago, St. Louis, Columbia, Chattanooga and Dallas, to say nothing of a large place in the hearts of the people who have made themselves familiar with its works and the products thereof.

For the John Church Company are manufactures. They make articles to sell and they have an old fashioned idea that is again coming into recognized vogue that make good articles thoroughly well and distribute their products to homes needing them is a mission blessed alike of their fellowmen and of the God "who worketh also."

FRANK A. LEE

That this idea is the dominant one in the factories of the John Church Company the writer found recently when he made a thorough inspection of the great institutions that make pianos at Boston and Cincinnati. With every man employed it was a matter of how well he could do his work, and he seemed proud of the fact that he was selected to do it because he could do that particular job better than some one else.

Back of such a feeling in school or office or factory there must be a great personality. When a man is so engrossed with his gospel of the sanctity of labor that he can enthuse his fellowmen to believe in him and in the product, he has reached greatness.

Such a man is Mr. Lee. He is at the head of a well known music house of the John Church Company, who published the famous Gospel Hymns, and who in addition to the publishing business build pianos by the Golden Rule. They have immense factories at Boston, where is made the Everett, and at Dayton, Ky., just across the river from Cincinnati, where the John Church, the Harvard and the Dayton are built.

Mr. Lee took the writer through this latter factory, which covers nearly a block, and explained the various processes of piano manufacture, beginning with the raw material and going through the period of thirteen months that is required to finish a piano worthy of discriminating homes. The process was interesting. Personally I should have enjoyed the inspection with a guide of less personality, for I must confess that his ideas, the bigness of the man, and the tremendous things he is doing for the homes of America seized my thoughts and fired my enthusiasm more than all the extremely interesting processes he showed me.

Of the real artistic temperament, Mr. Lee early in life became interested in painting, sculpture and music. The realities of art were to him, and are yet, the main purpose of his life, and there was born in him, apparently, and fostered by these years of interest, the determination to create and the visions of the ideal that made Michelangelo see the wondrous lines of beauty in the unhewn block of marble or the bare canvas and the box of pigments.

A wonderful organizer and a capable financier, in a few years he found himself at the head of the John Church Company. Then and there he determined to build the best pianos that skill and artistic perceptions and money could get together. The Everett was formerly a piano of rather more than ordinarily good grade. It bore a good reputation, but it was not considered as a leader. Mr. Lee determined that it should lead all. Some fifteen years ago he secured the artistic help of John Anderson, one of those musical geniuses who once in a century build Stradivarius violons or matchless pianos. Anderson was put in charge of the Everett factory, without any limitations as to men or money, and told to build the best piano that could built. The result is in the Everett of today, a perfect medium for the translation of artistic sounds from the concept of a musician's soul into actual musical tones that carry that soul to the ear of the hearer. Back of John Anderson, musical genius, looms the great figure of Frank A. Lee, putting the artist's heart into a great business career. The two have made a new era in piano construction.

Perhaps most men would have preferred starting anew. With Mr. Lee the association with the Everett made him determine it should be the premier of musical instruments, and it is a matter of great pride to him that he has been able to produce the piano of today and to build its reputation as the very climax of piano construction under the old name Everett.

I was intensely interested in Mr. Lee's development of a new player which will be installed in the Harvard piano and will be called the John Church Player. This player is the pride of Mr. Lee's heart. It is noiseless, perfectly sympathetic, with an entire absence of the mechanical effects so often secured in players, and enables the musician to translate through the player every modulation of feeling that it is possible to a great musician to develop directly from the keys of the piano. This new John Church Player will shortly be placed upon the market and will produce a sensation. It is capable of so much wider range variation, is so much more convenient, so much more sensitive, and with all so perfectly a piano part, that it is impracticable to conceive of it as separate and distinct from the piano itself. It was almost amusing to note how little interest Mr. Lee seemed to take in the mere merchandising of his product. To his, as to his great superintendent in Boston, the idea seems to be more to produce perfect instruments than to sell them.

It is not often idealism is found in manufacturing circles, and it is quite infrequent these days in piano construction, for most of the great piano builders who built their souls into their instruments have sold their factories to corporations, and the average corporation takes but little interest in anything that does not bring dividends. I was strongly impressed, after going carefully through the Dayton factory, that the Dayton piano, at $250 up, is worth immensely more. The Harvard, a refinement on the Dayton, and the John Church, an improvement on the Harvard, bring higher prices, and also were distinctly underpriced as compared with other musical instruments. I told Mr. Lee that I did not understand how the Dayton Piano could be produced and put on the market at the price of $250. It seemed so immensely more valuable than that figure would measure.

I found that Mr. Lee had high ideals in business lines also. He does not believe in price-cutting. He does not believe in any form of deception in the sale of pianos. He would prefer that his pianos were never sold rather than have them sold by any scheme or representations that were not absolutely in accord with the facts. Hence, all of his pianos are one-priced pianos, but the price is astonishingly low considering the quality, and it is a question whether anywhere in America, such superior instruments can be had at anything like as low figures. Certainly every buyer of one of these instruments can feel assured that he is getting full value for the money. It is very refreshing to meet in the business world a man of such high ideals and superior business scruples. Such a man deserves immense success. However, success in a financial way would hardly satisfy such a man as Mr. Lee. His success is attained in production, rather than in sale, and he finds his delight and his pride, not in the quantity of his product, nor in the volume of his sales, but in the quality of the instruments produced. For the sake of the piano-buying public, and for the future of piano construction in America, it is to be hoped that he will long be spared to maintain the high ideals in piano construction which actuate the John Church Company in all of the details of manufacture and sale of their superior product.

F. J. JAMES.

ONE OF THE MANY MOTHER'S JOY HAS SAVED

Burlington, N. C., Nov. 19, 1913.
Goose Greese Company,
Greensboro, N. C.

Gentlemen:

I am writing this letter because I think it is due you and for the sake of Humanity. I am not a man that wants my name paraded in newspapers. Coming from Baltimore on a sleeper my little girl took a severe cold and cough. For three weeks the doctors came to see her three times a day. Instead of getting better she grew worse. On the night of which I am speaking the doctors left me some emergency medicine and told me if the cough did not stop give her this. We gave it to her but with no benefit whatever that we could see. We had used other croup salves and they did not seem to do much good. My wife advised me to get a jar of Mother's Joy. I did so, using a half jar on my child's throat and chest and in fifteen minutes she stopped coughing and did not cough another time during the night. Now I am not a believer in Patent Medicines, but I think that you have the best Croup and Pneumonia salve made.

Yours very truly,
COL. J. H. HOLT,
Adv. Burlington, N. C.

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Read our offer on page fifteen.

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Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

J. O. JONES.
Traveling Passenger Agent,

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., APRIL 29, 1914 NO. 17

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Fakes

A policeman in one of our cities the other day was suspected of not having actually won the medals which he wore, and which he claimed to have been presented him for heroism. Detectives were put to work on the case and it was found that the policeman had purchased the medals and was seeking to deceive the people. He is now on trial for fraud and falsifying. We may wear outwardly the appearances of virtues which we do not possess; but sooner or later the world finds us out and puts its proper estimate upon us. No words of the Bible are more often proven true than these: "Be sure your sins will find you out."—Num. 32:23.

Ingratitude

Mis Lydia Beecher, a school teacher in the State of New York, was decoyed into the woods near the school and murdered by a boy pupil eighteen years old who had been expelled from the school. The boy thought Miss Becher was responsible for his expulsion, whereas she was the one who had done most for him and at the time of the tragedy was planning for the boy's welfare and seeking, by all the wisdom she had, to help the boy to a better life. It not infrequently happens in life that those whom we seek most to help are they who turn the heart and hand of base ingratitude to our undoing. So the Jews served our Savior. "He came unto his own, and his own received him not."—John 1:11.

Riches and Righteousness

It is doubtful if many SUN readers remember ever to have seen or heard the name of F. Meyerhaeuser. Yet he is said by many to have been the richest financier in America. At any rate he owned and controlled he knew not himself how many millions. He acquired timber interests in the northwest covering an acreage greater than the entire State of New York, and whose value can hardly be computed. He was from Germany, coming to this country as a boy and began working at a saw mill at one dollar per day. He stuck to his mill and it made him many, many millions. On April 4, at the age of seventy-nine, he laid it all down and went to meet his Maker. "Will he esteem thy riches? No, not gold, nor all the forces of strength."—Job 36:19.

Depreciating Stock

Let stock in the breweries and distilleries depreciate. It means the enhancement of other values an a rise in public morals. The real secret of the depreciation, however, is found in the fact that "During the last eight years an average of forty saloons per day have gone out of business in the United States." And every man of any intelligence and fair judgment knows full well that the country is richer and humanity better off because of that fact. This good work will continue, and though much of it remains to be done, there will be no let up until every saloon in the land has been shut up. And the country will be the richer and the better for their going—and no tears of regret will be shed for their taking off.

Another Chance

The other day a young man represented himself as the son of Henry Ford, of automobile fame and fortune, and secured on that account fifteen dollars in a Philadelphia hotel. values and a rise in public morals. The real justice for false pretense. Mr. Ford, on hearing of the incident, interceded for the young man, and promised him a place of service and regular work in the shops at Detroit. The beneficiary declares he will be a better man, and will make good under the employer whom he was seeking to injure. This is an illustration of what our Savior is seeking to do at all times—to give those who have sought to injure themselves and Him another chance. It is often the other chance that is needed. We make failures and go wrong. Christ gives us a new hold on things, a new start in the world.

Forcing His Name

A would-be philanthropist offered Trinity Church, New York, one hundred and fifty thousand dollars recently with the condition that a bread-line should be established and maintained with the proceeds, and that every loaf of bread given away should contain the donor's name in raised letters. We presume the bread would have fed many a poor, hungry person and many of them in time of need, but we congratulate Trinity on declining the bequest as it would have forced the name of the donor down the throats of thousands of people. Many, like this man, want their names often taken into the mouth and uttered with the tongue, but few come forth and seek boldly to force their names down the throats of people. How different this from that charity spoken of in the Bible. "When thou doest alms, let not thy left hand know what thy right hand doeth."—Matt. 6:3.

Then and Now

Time was when a nation of ninety million people, well equipped, armed, resourceful, would have hailed with delight an opportunity for attacking, subduing and conquering a weak and distraught neighbor, and making it pass under the yoke. But that time has passed, that dark day is done, and we have a different nation, a different temperament, a different mood. And we hear our President, though provoked beyond endurance and the flag and honor of his country assailed and insulted, calmly saying: "This government can, I earnestly hope, in no circumstances be forced into war with the people of Mexico. . . . If armed conflict should unhappily come as a result of his attitude of personal resentment toward this Government, we should be fighting only General Huerta and those who adhere to him and give him their support, and our object would be only to restore to the people of the distracted republic the opportunity to set up again their own laws and their own government. . . . There can be in what we do no thought of aggression or of selfish aggrandizement. We seek to maintain the dignity and authority of the United States only because we wish always to keep our great influence unimpaired for the uses of liberty, both in the United States and wherever else it may be employed for the benefit of mankind." That is moral and manly. As long as we use our liberty for the purpose designated, and employ our arms that a people may have their own country, as in Cuba, Porto Rico and the Philippines, we will have nothing to fear. The world grows better and nations deal with each other on a higher plane of morality and righteousness.

The people of America, says the United States Public Health Service, spend $15,000,000. a year for "consumption cures." Commenting on this the esteemed *Charlotte Observer* notes "that it is impossible to protect people absolutely determined to be humbugged. Otherwise every one would have fully recognized by now that there is no drug known which has the slightest curative action in this disease." The people do not take the drug to cure the consumption, not a bottle of it; but to cure "a cough," or "a slight cold," or a throat trouble, or indigestion, or "rheumatism." How many people does *The Observer* remember to have known who admitttd that they had consumption, and you taking drugs to cure it? Not many we fancy. Consumption is like sin in one particular: it is too subtle and too treacherous to make itself and its nature and mission known when it arrives.

The Protestant churches of the United States and Canada gave nearly sixteen and a half million dollars for Foreign Missions last year. Native churches under American supervision gave nearly four million dollars. There were 6,979 American missionaries on foreign fields and native workers numbered 48,454. There are 1,366,551 communicants of churchts belonging to American missions, an increase last year of 200,000. While we were spending sixteen and a half million on foreign missions we were spending $400,000,000 on local American churches.

It probably never occurs to a young man or woman that he or she is "hard to live with." That is a phrase we always, somehow, use about other people. But why? Why not occasionally consider whether the difficulties we complain of may not be partly the result of our own sharp angles and selfish wills? The art of living with others is largely for others, and not for ourselves.—*The Home Messenger.*

EDITORIAL

HEAVEN'S INTEREST IN EARTH'S EVENTS

We should never forget that God cares. He is interested in what we have, in what we do, in all that we undertake. "There was a man sent from God whose name was John." (John 1:6.) John was a mere man, sent to meet and to mingle with other men, and help other men. God sent John. This is the way God deals with us. He sends us, sends others to us, takes a part, has a hand in our affairs.

When God wants a great work done He does not write a constitution, draft a preamble, or adopt a platform. Neither does He choose an angel. He simply selects and sends a man. John had the most momentous task ever assigned of Deity, that of heralding the arrival on earth of the Son of God. This momentous task was not accorded to an angel, neither was it printed in a book. It was assigned to a man.

I thank God that He chose a man for that task, and did not allow it to the angels. In that act He gave me hope and courage and faith. He sends men to do the divine work.

Herein, then, is declared the divinity of man. God chooses man to do the divine work, herald the divine Son, make straight the path and the progress of the holy One. Go and tell men that God incarnate has come to earth. There was to be no blast of trumpets, no flames of fire, no roar of thunder. The voice of a God-sent man was to be heard—that was all. Heaven's work on earth is ever and always to be done by men, or it will not get done. God wants the flowers to bloom everywhere, beauty to cover the earth, gladness to fill the hearts of men, homes to be made happy, sin and sorrow and suffering to be done away. But this work is all to be done by men. Here is our hope, here our vision. We are to have a part in changing this world into a paradise. Human beings, co-laborers together with God, are to carry the message of glad tidings, extend the hand of sympathy, and cheer the faint hearted and the weak. Man then is divine. He is appointed by Divine decree to do a divine work.

Moreover, behind the one sent there is a Sender. "There was a man sent from God." God then is no all pervasive energy, no diffusive force. God is a Person. He sends folks, He takes up men, talks with them, deals directly with them, sends them to a definite and a specific thing. Today men are standing up in far away Africa, Japan, India, China, Korea, delivering the message of truth and light and salvation. God sent them there. They know that it was no all-diffusive energy, no impersonal thing, but a living, loving, merciful and eternal God and Father that sent them there. "There was a man sent from God." When we are sent we know what sent us. We know that there is a Person somewhere directing, choosing for us, telling us which way to go, and which not to go. Man looks up, in his helplessness, and lays his hand in that of God, and knows that God is a person, is nigh at hand, and has sympathy. God was sufficiently interested in this man to give him a name—John. The name signifies type or character. This is all that is worth living for and developing. A hundred years from now no one will know how many houses or ships or banks or head of cattle we own. And no one will care. What will be known a hundred years hence, and forever, is what sort of type you were, what sort of character you developed, what sort of life you lived. That is the all-important thing, John signified the person, the character, the moral agent.

Heaven bends low to help us build the right sort of character. God is interested in our name—the name we bear, the character we build. God cares. Don't forget. He cares for and about all our interests and undertakings.

MEXICANS

It would be difficult to understand why Mexico puts up with Huerta as president if the kind and character of its people were not so well known. Huerta is an unscrupulous tyrant, a bloody usurper, and has the stain of murder on his hands. The only right he has to Mexican rulership is the right that might makes. He used circumstances to his advantage and had himself placed in authority.

And the Mexicans, a large per cent of them submit, and follow his standards. The Mexicans are themselves a greatly mixed and mongrel race. Mexico has fifteen million population. Of this number about twelve millions are Indians and half breeds. There are only about three million whites among them. Catholicism and a superstitious priesthood have kept them in ignorance and cultivated their prejudices and their immoralities.

So far as morals are concerned, Villa, leader of the rebels, has little advantage of Huerta. He urges his troops onward into battle by swearing, slashing, fighting, cursing, and all sorts of a mad-man's device.

Huerta has about 40,000 soldiers whom he can depend, according to the most reliable information, though when he is inflamed with wine, as he frequently is, he boasts twice that many and more.

Villa claims about 43,000 troops of all sorts and conditions, scattered through the country in small detachments and with scant means for support or warfare.

As for a navy, there are five cruisers of a sort, two torpedo boat destroyers, and about twelve hundred men in all her ships.

Mexico is in no plight to fight Americans or any other nation, being torn with internal dissention and strife and civil war for nearly two years.

America's only hope can be to dethrone a bloody tyrant and help an ignorant and distracted race.

A CONFESSION AND AN OFFER

Well of all the offers, and confessions we have found, here is one of the most singular and surprising. In common parlance, it caps the climax. Mr. William H. Anderson, State Superintendent of the Anti-Saloon League of New York got hold of the proposition, and vouching for its absolute validity, a newspaper agency flashed it over the wires to many of the big dailies, the *Chicago Tribune* carrying it well leaded on front page. A Kentucky distiller declares that his customers are the prospective patients of Keely Institute, and that he will sell the list of his mail order dealers to the Keely at so much per thousand. But here is a copy of the letter. It is worth reading:

Kansas City, Mo., Dec. 3, 1913.

Keeley Institute, Dwight, Illinois.

Gentlemen:—

Our customers are your prospective patients.

We can put on your desk a mailing list of over 50,000 individual consumers of liquor. This list is the result of thousands of dollars of advertising.

Each individual on the list is a regular user of liquor. The list of names is now live and active. We know because we have circularized it regularly. We will furnish this list in quantities at the prices listed below. Remittance to accompany order.

40,000 to 50,000 .....$400.00
20,000 ..... 300.00
10,000 ..... 200.00

We will not furnish the list in less than lots of 10,000.

Discontinuance of business January 1, is the occasion of selling our mailing list.

Yours truly,
KENTUCKY DISTILLERS' DIST. CO.,
W. Franklin, Pres.

The same letter was sent to the Neal Institute of Chicago a similar institute, the management of which followed it up and was informed that a charge of 10 cents per name would be made for the EXCLUSIVE use of the list. The last letter, a follow-up, dated December 20, to the Neal Institute, contains the following paragraph as printed in the Chicago Tribune Friday, April 17th, the Tribune being authority for the statement that the original letters of the Distillery Company are in the possession of the Neal Institute.

"We know that you can make our list exceptionally productive to you. Each man on it has been a regular buyer of liquor by mail and a constant user of it, and there is not a single one who would not like to quit the habit. Each man is keenly alive to the injury of his practice, and he is only awaiting some way of stopping. If you can convince him of the permanent efficacy of your treatment he is your patient, and you know how to convince him."

The distiller knows well enough what his nefarious business will bring a person to, and in this instance admits it. Yet he deals out drink to the ruin and wreckage of his fellow man.

There are about seventy-five American missionaries in Mexico, and the Methodist Church alone has property there amounting to $1,000,000. But the missionaries have become so identified with the people and made themselves such friends that they are declared to be in no danger from the present situation.

Both the United States and President Huerta of Mexico have accepted the good offices of Argentina, Brazil and Chile trying to bring about an amicable settlement of the difficulty between our Government and Mexico. Such is the report, which if true means suspension of hostilities and in all probability an easy settlement of the war difficulties.

Vera Cruz has been taken by the Americans and is declared to be under martial law, American officers being in charge. There have been in all some 25 Americans killed in and about Vera Cruz, and as many more wounded and disabled. The Mexican loss is said to have amounted to some two or three hundred in killed and as many wounded.

The State Convention of the Baraca-Philathea Organized Bible classes met in Durham last Saturday and Sunday. There were 1500 delegates and representatives present. The street parade on Sunday was about two miles long, and was one of the most inspiring scenes ever witnessed in that city. Marshall A. Hudson, father and founder of the organized class was present and addressed the Convention.

Of the 340 members of Oxford Orphanage 185 are children of Baptist parentage, 117 are those of Methodist parentage, 38 are of Presbyterian parentage. These three make up the entire official family of that institution. Of the 340 children less than 50 are children of Masonic parents, and since the institution was organized the children of Masonic parents have constituted less than 10 per cent. of the entirt number.

There are eighty Protestant houses of worship in Tokyo, the capital of Japan, and the average attendance per Sunday at these places of worship is 5,000. This is no small army marching Sunday after Sunday under the banner of the Cross. And the modern awakening in Japan, and the wonderful progress it is making in all lines are due, in largest part, to the influence of the gospel and the Christian missionary.

NOTES AND PERSONALS

—Rev. Warren H. Denison, D. D., Norfolk, received five members last Sunday and the work at Memorial goes well.

—The seven Christian churches in and about Norfolk have formed a Federation of the pastors and laymen from each church to plan forward work, for sounsel and fellowship.

—Bro. Warren H. Denison, D. D., was re-elected State Teacher Training Superintendent to the Virginia State Sunday School Association and also delegate to the International Sunday School Convention at Chicago last of June.

—Rev. S. B. Klapp was operated on in a Greensboro hospital last week for "high blood pressure," and is doing well, being much improved and joyous with the hope of being restored and at his regular pastoral work again shortly.

—Our esteemed, *The Burlington News*, has this deserved word about our good friend and close neighbor, who is as honest and as industrious as he is generous and kind, in addition to all that *The News* says, every word of which we heartily endorse: "Mr. John Wagoner was in to see us yesterday. Mr. Wagoner is 78 years of age and hale and hearty. He works every day and raises a big crop each year. Last year he raised 60 bushels of wheat to the acre, and all his other crops were in proportion. Since he married over fifty years ago Mr. Wagoner has never bought a pound of meat or a bushel of corn. He raises his own supplies."

—The following from the Norfolk *Virginian-Pilot* tells of what Bro. Harrell and his people are doing for missions; and it should serve as inspiration to the rest of us: "In an 'Every Member Canvass' conducted yesterday by the Washington Street Christian church, $380 was raised for missions and benevolent purposes. Ten teams, of two members each, engaged in the canvass, exerting their efforts in the afternoon and realizing handsomely as the result of the movement. Luncheon was served to the participants in the canvass at the church. The amount raised yesterday was $300 in excess of what was realized last year for the same purposes."

—Dr. M. T. Morrill has this to say in *The Herald of Gospel Liberty* about the Seaside Chautauqua: "We learn that some of our northern brethren are already planning to attend the Seaside Chautauqua, at Virginia Beach, July 20-26 of this year. They will surely be amply repaid. The location of the Chautauqua is delightful, but it will be far eclipsed by the opportunities of fellowship. The program is assuming surprising proportions and enlisting talent of the first order. We had no idea, when the project was started, that it would be of such magnitude. But that only shows that we had not rightly gauged the ideals of the men who have the arrangements in charge. It would give us a denominational stimulus if two or three hundred folks from the North could go to the Chautauqua."

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

Virginia Beach, Va., July 20-26.

Each night of the week after the opening convocational sermon by Dr. J. O. Atkinson on Monday night will be given over to a Chautauqua lecture. These will be popular lectures of course but will have a message of intense interest. Your committee has been sparing no pains to get men of wide reputation and platform ability.

George R. Stuart, Knoxville, Tenn.,

Has been secured as one of the Chautauqua lecturers. His famous temperance lectures have been heard from one end of the country to another. Hundreds of thousands have heard his great lecture, "The Stump Digger," and will never get away from its message. He will give one of his famous temperance lectures on Thursday of the Chautauqua week at 12:30 on "The Saloon and the Age," and at night he will speak from the Chautauqua platform on "Lop-sided Folks."

This School of Methods and Chautauqua will be well worth your while and expense; then the sense of loyalty and co-operation appeals; the continuance and permanency of this plan will depend upon the attendance and interest and support of our people from every section of our Zion. We're counting on you, your smiling face, your hearty handshake, your sweet fellowship at the chautauqua; and we're counting on you now to help tell it to those who do not know it. Have you written up an item about it for your city and county paper? They want it, for it is news.

WARREN H. DENISON, President,
S. M. SMITH, General Secretary.

GREATLY IMPORTANT

One is led to wonder as to whether or not the Christian people of our land have a keen sense of the fact that there is nothing so important as is the salvation of unconverted ones. It would seem that the large majority of professing Christians do not have such a sense. While many of them will admit that unsaved ones ought to be converted at some time, they do not seem to vividly realize that every unsaved one is in immediate peril, and therefore that they ought to be saved now.

I have frequently wondered why it is that the editors of religious papers will seldom have in their own writings direct appeals to unconverted readers. I have failed to see in the editorials of a considerable number of such papers anything which would lead an unconverted reader to think that he ought to be saved, and very soon. There is nothing in those editorials which indicates a deep, burning desire for the conversion of the lost ones.

Should not one great object in maintaining a Christian newspaper be that of inducing sinners to accept Christ as their Savior? If personal salvation be so important a matter as the Bible represents it to be, then why should not every Christian editor have something in his own writings which is especially adapted to awaken unsaved readers, and direct them to the only true Savior? Of course, many other matters need editorial attention and discussion. No particular subject, theme, or doctrine should be constantly and largely considered, to the exclusion of other worthy ones.

I am merely referring to an omission which is altogether too common; and I would include a great many preachers and settled pastors. It appears that they do not manifest that anxiety for the salvation of sinners which is incumbent upon them. At every public service there are some unsaved ones. They ought to receive some word which would lead them to think of their spiritual condition and needs; and yet too generally they are neglected.

C. H. WETHERBE.

A LIFE-SAVER

One of the most touching exhibitions of self-sacrifice was given by wireless operator Ferdinand J. Kuehn, of the Old Dominion Steamship Monroe. Our readers will remember that the Monroe was rammed during a thick fog by the Steamer Nantucket on the morning of January 30th, off the coast of Virginia.

Kuehn had snapt off the S. O. S. call and adjusted his life-preserver preparatory to taking the plunge overboard as the vessel was then sinking. As he stood in the doorway of the wireless house a woman stumbled along the slanting deck.

"Where's your life-preserver?" asked Kuehn.

"I haven't one," the woman cried wildly.

"Here, take mine," demanded Kuehn, "I'll get me another somewhere," and suiting the action to the word he slipt out of the cork jacket and buckled it about the woman. A minute later came the plunge.

The woman was picked up by a boat from the Nantucket. Kuehn was drowned.—*Homiletic Review.*

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	4
Rev. J. O. Atkinson	14
Rev. B. F. Black	3
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. E. M. Carter	2
Rev. L. I. Cox	30
Rev. W. G. Clements	5
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Friends	58
Rev. Jas. L. Foster	13
Rev. Stanley C. Harrell	12
Rev. J. W. Harrell	3
Rev. W. D. Harward	4
Rev. W. N. Hayes	1
Rev. J. W. Holt	10
Rev. L. F. Johnson	9
Rev. I. W. Johnson	14
Rev. J Lee Johnson	63
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	13
Rev. N. G. Newman	1
Rev. C. E. Newman	8
Rev. J. U. Newman	4
Rev. J. W. Patton	7
Rev. C. C. Peel	7
Rev. R. H. Peel	4
Rev. H. E. Rountree	11
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	14
Rev. T. W. Stroud	1
Rev. G. R. Underwood	5
Rev. W. L. Wells	11
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	22
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	477

GLORYING IN THE CROSS

A SERMON BY REV. N. G. NEWMAN, D. D., DEFIANCE, OHIO

TEXT: But far be it from me to glory save in the cross of our Lord Jesus Christ.—Gal. 1:14.

IN EVERY life there is something supreme, and in this man is disposed to glory. The athlete glories in his strength, the artisan in his skill, the wise man in his wisdom, and even the shameless man will glory in his shame. Paul is addressing a class in the Galatian churches who are trusting in and glorying in the rites and ceremonies of the law. He declares the vanity and futility of all rites within themselves, and holds aloft the cross of Christ as the supreme object of the Christian's glorying. For himself, he says, "Be it far from me that I should glory, save in the cross of our Lord Jesus Christ." And with Paul have stood the faithful of succeeding ages until the cross has become the one symbol of the Christian faith. It tops the spires and domes of cathedrals, adorns the tombs of our dead, and graces the home in choicest painting and sculpture. But why this symbol—this constant reminder of that coarse and blood-stained instrument of death? Why any symbol? you might ask. Men think in symbols. Great truths and principles have to be concentrated into concrete symbols that we may the more effectually grasp them. The American flag is but a few yards of cloth in three colors. What difference does it make as to a nation's attitude toward a piece of cloth? Let the events of the last few days in Mexico testify. The cross stands for the sum total of that vicarious ministry by which Christ wrought salvation for the world, and it is into this symbolic significance that we would now make enquiry.

I. The Cross of Christ is the Highest Expression of Absolute Committal to the Divine Will.

This is what it meant to Christ. "I came not," he says, "to do mine own will, but the will of him that sent me," and he was faithful to his mission. He says, "I do always the things that please him." To do this was impossible without incurring the vengeful wrath of the selfish and bigoted authorities of his day, and the cross therefore becomes of necessity the seal of his committal to the Father's will. So Paul, speaking of the cross, says, "Through which I am crucified unto the world and the world unto me." Never until by some crucifixion act a man has settled for all time whether his own or God's will shall be supreme in his life can he know the power of the cross. Neven until then can he reach up and lay hold on the cross and sing that sublime old stanza, "Simply to thy cross I cling."

II. The Cross of Christ is the Highest Expression of Self-Denial and Self-Sacrifice.

This follows a committal to the divine will. Christ must daily deny himself of powers that were always at his command. He must hunger and thirst when a word from his lips would have converted stones into bread, or caused a sparkling fountain to burst forth at his feet. He must refuse the kingdoms he came to acquire and suffer maltreatment and death at the hands of men when he might have commanded legions of angels to his deliverance.

Christ says: "I am the way"; "follow me." There is no other way we can follow. Let no man think that he can follow him who denied himself the glory of two worlds and not know self-denial an dsacrifce. It is the very essence of the Christian religion. It was born in sacrifice and has been maintained through the ages by the sacrifices of the world's best. Eliminate from the church the self-denying spirits and there wouldn't be left enough salt to save it. The work-when-you-please, the go-to-church-when-you-please, the non-contributing, worldly minded class are simply carried by the church. They are a burden to the church and the church a burden to them.

III. The Cross of Christ is the Highest Expression of Vicarious Suffering.

I am not using the word "vicarious" in any technical theological sense. I am not setting forth theories of the atonement. Many theories have been preached and men have been saved under all of them—saved not by the theory but through faith in Jesus Christ. I use the term in the common sense of suffering for others. There had been vicarious suffering all down the ages. The parent had suffered for the child, friend had suffered for friend, and this for it was not uncommon. Damon and Pythias, Jonathan and David, had this spirit. But the cross of Christ gave it new life and form. "Greater love hath no man than this, that a man lay down his life for his friend." So far could vicarious suffering go, but no farther. In the cross we behold suffering even unto death for enemies. The capacity to suffer for another's sin is measured by one's freedom from sin. The shameless mother sheds no tears over a shameless daughter, but the saintly mother passes with her Savior through Gethsemane and interprets his own experience. He who had no sin could feel the damning horrors of the world's sin crushing his own soul as would be impossible to any other.

IV. The Cross of Christ is the Highest Expression of Redeeming Grace.

Because the cross of Christ is the highest expression of absolute committal to the divine will, of self-denial and self-sacrifice, and of vicarious suffering it becomes the symbol of redeeming grace. Christ came to redeem the world from sin. To things were requisite—love and power. In the first three symbols we behold the perfect love, and out of this love comes the power. "The father is with me, for I do always the things that please him." To the lost soul he could therefore say, "Daughter, thy sins be forgiven thee." And when he has proven faithful to the Father's will all the way—even the way of Calvary and Joseph's tomb—he can exclaim, "All power in heaven and earth has been committed unto me."

I speak this morning to some who will preach Christ from the home pulpit. To others who will represent Christ in the far-away non-Christian lands; while most of you will represent him in personal work in the departments of your own church. To all I have but one counsel to give: Despise not the religion of the cross; but take up that cross, glory in it, and magnify it before the world. "No palm without the dust"—"no crown without the cross." The way of the cross is the way of triumphant joy. The sordid earth lies at your feet and you dwell in the very highlands of God.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually are what win and preserve the heart, and secure comfort.—*Sir Humphrey Davy.*

EVANGELISM AND MISSIONS

Biennial Address of W. W. Staley, President Southern Christian Convention, at Portsmouth, Va., Tuesday Evening, April 28, 1914.

The supreme task of the church is to make "Christians of all nations"; and this cannot be done without the evangelistic and missionary spirit. All other service grows out of these main lines and turns back into them like sidings on a railroad. The church cannot exist without these, and with them the "gates of Hell shall not prevail against it." The "go" of this command applies as much to evangelistic effort as missionary enterprise, and the emphasis falls on "make Christians." All nations are embraced in this obligation—"the field is the world."

The first commission to the twelve was to "go to the lost sheep of the house of Israel." The church neeedd evangelizing *first,* and Jesus dealt with existing conditions. The second commission was to the eleven to "go and make Christians of all nations"—Jews and Gentiles. The Jewish church embraced Jews only; the gospel church embraces the whole world. This extension of the Kingdom is by means of evangelism and missions. Jesus gave Himself for all nations, and His church must do the same. It is this self-giving that plants the gospel near and far.

God did not plan salvation out of His *head,* but out of His *heart.* "God so *loved* the world," not "so thought of the world." The world is not to be saved by *plans,* but by *love.* The missionary enterprise does not propose, primarily, to *enlighten* the *head* of mankind, but to *change* the *heart* of mankind. Jesus made that plain, when He said to Nicodemus, "*Ye* must be born again." Nicodemus was a Pharisee, and a member of the Sanhedrim, and, therefore, a representative man of the most religious class and highest ecclesiastical court; and yet, Jesus said to him, as the representative man, "*Ye* must be born again." If the highest classes in the Jewish church needed regeneration, the doctrnie of the *new birth* for all men is established on Bible ground. Evangelism includes regeneration, and missions fail unless men are reborn. God created man out of his intelligence; but He saves man by a spiritual birth; and man is saved to serve. It takes all believers to do the work of the Kingdom. No one race or nation can do the business of the world, think the thought of mankind, produce the progress of the ages, reach the highest civilization, or preach the gospel in its fulness. All races, all nations, all civilizations, and all centuries make their contributions to the progress of mankind. The world's greatest civilization will be written in Hebrew, Greek, Latin, and all the other languages of the nations; but evangelism deals with the heart of mankind, and must be engraved on the tablets of human hearts. "As the Father hath loved me, so have I loved you; continue ye in my love." "Love your enemies." "Love God with all the heart and your neighbors as yourselves." Love is the dynamic in evangelism. "It is not by might nor by power, but by my Spirit, saith the Lord of hosts." Modern training educates the head more than the heart. The church has become a teaching institution, when it should be an evangelizing force. All the activities of the church should be evangelistic and the aim of all such activities should be salvation. The prayer meeting,

Sunday school, and all societies should supplement pulpit ministrations to this one end. The church has no charter right of existence unless is is a spiritual agency to save men. This evangelistic spirit and effort should seek the regeneration of people inside and outside of the congregation. Pentecost was the result of the world's greatest prayermeeting; the spiritual fire kindled in that prayer chamber flamed out in street conversions in the central city of the most religious nation on earth. What this age needs is a spiritual power, that touches the throngs in the streets. The Salvation Army represents this idea, but is lacking in spiritual force. The church needs to carry the spirit received in the quiet of her prayers into the streets where millions tramp to and fro with hungry hearts. Jonah was not wrong when he went up and down the streets of that "great city" and cried against it. The salvation of the world involves a message of destruction for evil. Jericho fell in obedience to human faith under divine orders; and Israel lost at Ai because Achan took of the spoils for himself. The world must be taken for God and not for self. We have emphasized too much the commercial value of missions. The saving of men does pay, but that is not the motive that should control the church. The world must be taken for God's kingdom and not our own.

MISSIONS

The Magnitude of the Task

The missionary idea is not new. Jonah was called as a missionary to Nineveh. The Holy Spirit called it an "exceeding great city." It contained one hundred and twenty thousand children that could not discern between their right hand and left. It must have been a city of half a million souls. That city was foreign to Jonah in race, language, and religion, and suggests the great heathen nations with their teeming millions of peoples, hoary governments and religions, strange customs and tongues, and prejudice against aliens. The magnitude of that missionary task appalled Jonah. The magnitude of the missionary task appalls the church of today. Think of a billion of human beings unreached by the gospel. Think of 200,000,000 Mohammedans with convictions as deep as their being, resisting the gospel unto blood. The task is too great for human wisdom and human courage. Nations, races, religions, all to be overcome before Christianity can control the world. Yet the church is commanded to enter this vast field and do this great work.

There is to the south of us, on this hemisphere, a region more than twice as large as our own dear land; nearly equal to us in population; and it is almost untouched by Protestant Christianity. With an area of nearly nine million square miles (8,645,005), to say nothing of islands, and a population of more than seventy-five million souls, the outlook appalls us by its vastness and its ignorance of Jesus Christ. To love that vast heterogeneous population, to carry them the pure gospel, to sacrifice for their uplift in Christ, to undertake the great task in God's name, requires a new sense of obligation and a love that casts out fear. The missionary fire ought to burn on the altar of every Christian heart, and the church ought to see her duty as never before. Seventeen marines have recently died to maintain the honor of the stars and stripes; but how many Christians are willing to risk all for the banner of the Cross? The missionary task has not inflamed us yet. We feel that it is too big for *us;* and it is. Like Jonah we are asleep, and sailing away from our God-revealed task. It costs too much. We are too few. God told Gideon his army was too large. The church should not look at the great task and shrink back, but at the great God and go forward.

The Smallness of the Means

For the Nineveh campaign there was only one man, with no money and no Board to back Jonah in the daring movement. There lay the great city in the distance, foreign in race, language, and religion. Jonah was unknown in that far-off land. He had no great government to issue a passport, and no great denomination to send him forth. No wonder Jonah ran from such a task. It was not badness in Jonah; it was sheer cowardice growing out of doubt. The means seem inadequate even now—only one stranger called to enter a city as large as Baltimore, to change the thought, the faith, the life of such a fixed population. "With men it is impossible, but not with God; for all things are possible with God."

What are a few missionaries compared with the uncounted millions of heathen and pagan nations with languages and religions older than our own? What are *thirty millions* of *dollars* and *twenty-four thousand* missionaries compared with *nine hundred millions* of non-Christian peoples of the world? Think of the unexplored regions on continents and islands where millions live in ignorance of Jesus Christ. Think of the first message to them as a message of destruction to their social, religious, and civil institutions. These must crumble to let in the reign of love in Christ. Think of the opposition such ideas will provoke in such old centers of ignorance, tyranny, and vice. Think of the change that must be wrought in the home church before it grasps the meaning of this great command. It may be necessary to throw the church overboard that she may cry unto God out of the "belly of hell" before she is willing to do what Jesus commands. It was necessary to throw Jonah overboard. It was necessary to throw the Jewish church overboard because she refused to accept Christ.

Three things are necessary for this great task: (1) God's call; and this must be accepted by the church. Moses had it; Jonah had it; Gideon had it; Paul had it; Wesley had it; Livingstone had it; the church has it. (2) God's mesage. The gospel is sufficient for the world's correction, conviction, and salvation. Human learning and human plans have value only as they embody God's message to a dying world. (3) Obedience on the part of those who are called. Mordicai's appeal to Esther, and God's call to Jonah, bear the stamp of obedience to the divine will. Both shrank from the task at first; but they yielded and did valiant service at the rsk of their own lives. The chief thing in adequate equipment is surrender to God. The church has not surrendered yet. The church must surrender money as well as men; and the men will come forth as fast as the means. The church puts her money in vessels that sail in the wrong direction—away from the soul-needs of non-Christian nations. It takes Titanic disasters and Jonahs overboard to stir men to an adequate thought of the value of souls. We feel like Jonah in the face of a stupendous task like Foreign Missions. A little work in a little island like Porto Rico, with less than four thousand square miles and a million population, and mission points in Japan make us shiver, when we think of the expense. Sometimes we feel like giving up, the need beyond us is so great. The church has been at Kadesh Barnea for more than a thousand years; yet we wonder why Israel did not have faith to go in and possess the land.

Missionary Results When God is Obeyed

That "exceeding great city" was brought to repentance and salvation by one sermon repeated many times by one man; yet most ministers and congregations think that sermons should not be repeated. "Yet forty days and Nineveh shall be overthrown" was a simple sermon, yet the most effective in all time. The results of that sermon amaze the thoughtful and encourage the missionaries of the Cross. The whole city believed God. The King proclaimed a fast of three days and ordered the people to put on sackcloth and ashes. He laid aside his robes of state and put on sackcloth himself. They cried mightily unto God. The preacher was overwhelmed by results. Nothing in modern times equals this turning unto the Lord. The church needs to reconsider its call as jonah did and obey at any cost. The means are adequate if surrendered to God's use. We are willing for our men to go, but we are not willing for our money to go. In this age it takes both money and men.

Christian nations need larger faith and smaller navies; more missionaries, and smaller armies. We are failing in battle with Achans in the camp. If the men and money employed in war by Christian nations were surrendered to God a nation might be "born in a day" to Jesus Christ, and the "Kingdoms of this world become the kingdoms of our Lord and of His Christ." The bonded debt of the world, mostly borrowed for war purposes, is $37,000,000,000, with an annual interest charge of $1,500,000,000. The annual expenditure on armies and navies is $3,500,000,000 making annual war cost more than *Four Billion Dollars.* In time of peace the United States spends on army and navy $800,000 per day or ten times the sum spent on missions for the whole world, and twenty times as much as the United States spends for missions. No wonder the Iron Master gives $2,000,000 to be used for peace. The cheapest and largest undertaking of Christendom is the missionary task. The most expensive charge on humanity is war. Parents will surrender their sons to war and never offer a prayer of surrender of their sons and daughters to the missionary cause. If as many men and as much money had gone to Mexico with the gospel as with Dreadnaughts and guns that nation might have been won to Christian civilization through Christ.

What! will all nations surrender to Christ when the church proclaims the real message of God to a dying world? Will kings and subjects and dumb beasts wear the marks of repentance? Will peace come in the wake of war on evil and not on men? Will wars die like eruptions from volcanoes and leave a dead world? Yes, but Christ will give new life and reign as the Prince of Peace over redeemed mankind. God has decreed it and love can bring it to pass. The missionary with the gospel is the hope of the nations. The church needs this great outlook on the fields white unto the harvest. Nothing in local church life is large enough to develop the best and the noblest in her membership. The world task is the one great task good enough and large enough to enlist the largest faith, the truest love, the greatest liberality, and the noblest service. The church has the men and the money but she lacks the faith and the surrender of all for God's use. Christendom, it seems, will bankrupt herself in war and luxury and let the non-Christian nations starve for lack of the bread of life. Let us rise like Jonah and obey God on His second call.

That is the sort of men the world needs—big men, big inside, big above the shoulder blades.—*Christian Intelligencer.*

Not broken wills, not crucified wills, but consecrated wills, does He seek to pour His will through.—*Samuel Longfellow.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Easter services at the Suffolk Christian Church this year did not fall behind the great services of previous years.

Many years ago we began to observe Easter Sunday by elaborate services which have grown into note in this part of Virginia. The morning services pass as Children's Day in this church. The evening services are devoted to the rendition of a musical program in keeping with the resurrection.

The ladies decorate the church with palms, potted plants, ferns and Easter lilies. Canary birds are hung around the horseshoe gallery. The flowers and the singing birds give a garden effect as a morning scene. The little children recite, sing solos, duets, and there is a big chorus of about one hundred little people. Then we have a chorus of a hundred voices of grown people and an orchestra. The services last an hour and are bright, tender, inspiring; the great congregation joins in the doxology and the morning reveals the empty tomb and the risen Savior.

This is the time we take our Conference offering. Envelopes are provided for church members and the Sunday school and put into the hands of all on the previous Sunday and during the previous week. The S. S. envelopes are given to the teachers the previous Sunday and the teachers are requested to see that every member gets an envelope. On Easter morning a big clasp envelope is furnished each teacher into which the small envelopes of the class are placed. This makes each class put in a distinct class offering.

Envelopes are mailed to all the members of the church with request to make an offering on Easter day. The call this year was for $1,000, with the following result: 345 envelopes came in from church members; 400 envelopes from the Sunday school, making 745 envelopes in all. The cash contained in these envelopes was $993.00, and a good member said: "I will give $7.00 to make the even $1,000." Of course a great many members belong to the Sunday school and make an offering in both church and S. S. envelopes.

The increase in these Easter offerings has been steady both as to the number of contributors and the sums given. No special pressure is brought to bear upon the congregation except to keep the matter before them and to place envelopes in their hands. Of course there are some members who never give anything to any benevolence.

$600 of this Easter offering goes to missions: $200 to Home Missions; $200 to Foreign Missions; and $200 to Convention Missions. Members of this church pay $300 yearly to the Missionary Association. Then the missionary societies of the church raise money for missions. The total for missions from this church this year will be arond $1200 or $100 per month. But it is all done so quietly and so sincerely that you would hardly know it if you were a member of the congregation.

The evening service was great as an hour of musical worship. The church choir, which is a very fine choir in two respects, namely, in its musical ability and in spiritual quality, had prepared great solos, duets, and choruses with violin solos by Mis Ethel Nicholson of Norfolk. Miss Florence Harvey is leader.

The church was packed to the limit of standing room at both services, and the audiences were estimated at eleven hundred at each service. People from twenty-five outside post offices worshipped with us that day. Easter with us is a sort of triumphal day, bright with flowers and vocal with happy praises. We find angels in empty tombs, the Savior in fragrant gardens, and our hearts beam within us by the way as He talks with us through sweet childhood, ripe Christians, and sounds that break forth in joyful notes from trained voices and thunder peals from the great organ.

W. W. Staley.

ELON COLLEGE NOTES

One of the girls of the Christian Orphanage, Myrtle Rogers, was carried to the hospital in Durham Sunday for an operation for appendicitis. All the friends of the Orphanage will wish her a successful issue of the ordeal and a speedy return to the institution.

Mr. Milton Brown, Brown Summit, was a pleasant visitor here this week. There is some prospect of his becoming a citizen here. Elon would be glad to welcome him. In the early days of the College he was a student and is today one of Elon's best friends.

The College power house is being very much beautified by penciling, repainting and decoration with flower beds and a lawn. The young men of the student body who work there are taking deep interest in their work and in this beautification also.

Mr. M. A. Atkinson was out Sunday for the first time in several days. He has been suffering from malaria contracted last Summer at his saw mill in Chatham County.

Athletics are very much decried in many Colleges because they bring in a low grade of students mentally and morally. Elon is an exception to this rule. The athletic men here are average students and perhaps beyond the average and are good moral men. It is splendid to have the head usher and three of his assistants at all religious services not only fine athletes, but at the same time gentle Christians. God made both mind and body, and both are equally sacred and worthy of highest culture and development.

Inter-State Secretary Wilson of the Y. M. C. A. for the Carolinas visited Elon Friday, after an absence of ten or twelve years, and lectured on the Student Conferences to be held at Black Mountain, N. C., in June. He expressed himself as delighted with the improvements and abundant evidences of growth here. His lecture was illustrated by stereopticon slides and was helpful indeed. Mr. Wilson said Elon had been selected as the place for the annual Bible Conference of College men for the Carolinas in October. At least one hundred of the most promising young men of the colleges of these two states will attend this Conference. It has been decided to send five young men and three young women to the conferences at Black Mountain this Summer.

Quite a number of Elon's faculty and citizenship will attend the Southern Christian Convention in Portsmouth, Va., this week. The list includes Rev. J. W. Wellons, Rev. L. I. Cox, Rev. J. O. Cox, Rev. J. F. Morgan, Rev. J. V. Knight, Dr. W. P. Lawrence, Dr. J. O. Atkinson, Mrs. W. A. Harper and her husband, and perhaps others. It is expected that great good will result from this session.

The music pupils of Misses Barnes and Davidson gave a delightful recital on Saturday evening. A large audience honored them and expressed sincere appreciation of the program rendered. The following persons participated: Misses Mamie Pickard, Graham, N. C.; Edna McNally, of the Hill; Alene Preston, Belew's Creek, N. C.; Josephine Farmer, Ruth Wicker, Mary D. Atkinson, Vera Oldham, Gertrude Michael, Ema Warren, and Kathleen Huffman of the Hill; Blanche Teague, Liberty, N. C.; Lottie Lee Felton, New Bern, N. C.; Mary Barbour, Four Oaks, N. C., Marion Walker, Union Ridge, N. C.; and Eunice Wellons, Smithfield, N. C.; and Messrs. H. E. Atkinson, Cardenas, N. C.; W. C. Franks, McCullers, N. C.; and E. T. Cotten, Dendron, Va. The selections were from such composers as Englemann, Czerny, Gregh, Gounod, Krentzlin, Eilenberg, Siewert, Heins, Loewe, Brostrom, Roechel, and Eggeling.

The College was highly gratified on Wednesday morning to have an address by Mr. Marshall A. Hudson, Syracuse, N. Y., on The Winning of Men to Christ. Mr. Hudson founded the Baraca and Philathea Movement and is ambitious to be a millionaire before he dies—a new sort of milllionaire, one that has won a million men to Bible study through the Organized Class. Already he has 850,000 of them. Let us pray that the others will be won and that right early. He is now busy with the idea of having each Baraca and Philathea Class support a native missionary on the foreign field. He hopes thus to add at once 20,000 new workers to the army now engaged in evangelizing the world. Let us pray for success for him in this noble effort.

Rev. J. F. Morgan has just recovered from an attack of mumps and is scheduled to deliver an address on The Personality that Wins before the N. C. Baraca-Philathea Convention in session at Durham, N. C., today (Monday), and on Tuesday starts for the Southern Christian Convention at Portsmouth, Va.

Dr. Atkinson is making an ideal College pastor. His congregations each Sunday tax the capacity of the College auditorium, and those who come never go away without being inspired to higher living and completer service for God. He has a great opportunity and is using it greatly.

"X."

BILLY SUNDAY

I want to congratulate yon on the stand you are taking about "Billy" Sunday. I judge you have never heard him. No one who has not seen and heard him cau have any idea of his wonderful work and personality. The first time I heard him, it came to me, "This is the voice of one crying in the wilderness," and the more I think of it, the more I am tempted to think it. His crowds are too vast for anyone to know the man himself. He is simply a "Voice" to the great majority of his hearers. His words and forms of expression are often as uncouth as the garments of the Baptist, yet he impresses you with the fact that they are right and just for him; that they express exactly what he means; that the uses the language of the "man on the street" because it is exactly to him he is appealing. I heard men discussing his Sunday afternoon sermon one day—these were for men only—and they stated that before he got through he was stripped to undershirt and trousers. Yet they spoke of it with awe and reverence. My husband was there, at that meeting, and he told me afterwards that even at that the perspiration dripped from his arms, and this was in April. There was no thought of irreverence in him, nor did it excite such in his hearers. He was like an athlete strippde for bodily combat with a tremendous adversary.

I have seen men "cut capers" on the platform which disgusted me. I have seen him drag a chair across the stage, leap from it to the pulpit and make a megaphone of his hands to cry out his message, and it impressed everyone in that vast audience as if the man were

in such deadly earnest that he would have torn himself limb from limb if by so doing he could have impressed with greater force the tremendous message he had to deliver. I know personally men who came under him who had not been to church in years, and who today are giving all their spare time to freely doing all they can for the Master's cause. I know a manager of a big business who had not been to church for eighteen years, until he went "for curiosity's sake" to hear Mr. Sunday. Since then, every Sunday and many evenings have been given to going from town to town or country churches, or missions, in fact, anywhere he can, and helping, speaking, conducting services,—doing the King's business with all his might. I know of a physician, a drunkard and disreputable person, who was converted, and has given up what remained of his practice to devote his entire time to evangelical work. The men who freely gave their services as ushers in the Tabernacle formed an association of the "Tabernacle Ushers," and have done an untold amount of work ever since.

I could go on indefinitely telling of the work he did, and is doing, but even then no one can give you an idea of his personality, the overwhelming influence he seems to send out in tremendous waves of energy, that cause his hearers to ardently desire to "work before the night cometh when no man can work." People ask, Why does he attack the churches so? Well, the best answer to that is that if the churches did not vitally realize their own need, they would not stand for it. Moreover, he himself always speaks of his work as absolutely barren of results unless the church is what she ought to be, and both prepares for his coming and carries on the work after his departure. No one who has worked with many churches, but will agree with him that if the church was living up to her responsibilities and opportunities the world could, and would, be taken for the Lord. Yours very sincerely,

MRS. F. BULLOCK.

(The above was a personal letter, but of such interest as to well justify publicity.—Editor Sun.)

EFFECTIVE TEACHING OF MISSIONS

REV. W. H. DENISON, AT VIRGINIA STATE SUNDAY SCHOOL CONVENTION

The church if 1924 will meet in your Sunday school rooms next Sunday morning. What kind of a church will that church be? The teachers and officers of your Sunday school today are answering that question. Happy will these teachers and officers be when they go down the western slope of life if they have done their work today so well as to bring the youth into the right relation with the church, and to weave the fabric of religion into their life.

The object of religious instruction is to Christianize the world. The moving spirit of the church of Jesus Christ today is in the Sunday school, and in the hands of the teacher lies in a large measure the solution of the problem, especially that of missions. The church of God is a missionary church, and if it fails to bear that in mind, it fails of its usefulness. We can take the world for Christ in one generation, but we must train that generation if it is to do the taking.

First of all, Sunday school workers, let me suggest that you get a vision of the *need* of missions. Then a missionary atmosphere must be created. There are many object which the eye can see, which materially assist in this, and charts of facts, figures, diagrams, curios, tracts, literature, etc., are easily obtainable, and help immensely with this work. Have missionary speakers and prayer for some special field of missionary labor. Have missionary books in your library. The opportunities of the organized adult classes in this direction are practically unlimited. The actual engaging in some definite work for missions is the best way to awaken enthusiasm.

Have a definite missionary policy in the Sunday school, a definite organization, with superintendent and secretary, if your school is large enough. Have them arrange an outline of missionary study for the different departments. Have a definite method of collecting funds for missions, and at definite times, either a stated collection per month, or the duplex system of envelope, whereby the missionary offering is made every Sunday at the same time as the offering for the general work of the school.

We want 40,000 missionaries in the next generation from our own country and they are now in the Sunday schools. The Sunday school teacher should be a missionary leader. The Bible is a missionary book from cover to cover.

Show our young men the chances for efficient service and a career in foreign lands. For instance, there are only 500 physicians in all of China. If there were as many in China, as there are, per capita, in Chicago, there would be 750,000. Giving is a habit that can and should be fixed during youth. It is an act of service. Make it easy for the youth to give his money and to desire to give himself.

(Reported by Mrs. B.)

THE EVERY-MEMBER CANVASS

BY REV. W. H. DENISON

After studying the "every-member canvass" plan as set forth by the Laymen's Missionary Movement, I determined to try it in my work, and for five years I have used it with most satisfactory results. I believe it to be the best plan for all churches. Experience and observation have fully convinced me of its value. It is practical for small and large churches, rural churches as well as city churches.

The "every-member canvass" means that a church committee shall go to each member of the congregation and secure his pledge of so much per week for the church bugets, payable as often as church services are held (weekly, bi-weekly, or monthly). It is not to solicit for lump sums for the year.

Usually, but not always, the canvass for current local expenses of the church should be made at one time, and the canvass for Home and Foreign Missions and other benevolences at another. The planning is practically the same for both canvasses. The canvassers may or may not be the same persons in both instances. Some persons may be splendid canvassers for the local church work, but poor canvassers for missions. Generally speaking, both canvasses should be made by the men of the church.

How to Make the Canvass

The church should keep in mind that every member should give for each of these purposes; the budget should be made, fully explained before the congregation at a time announced, and the time of the canvass announced. The time should not exceed a week or ten days for making the canvass, the shorter the better. My own practice is to have the canvass made from Monday to Friday; some churches are making it in one afternoon, some Sunday afternoon, and all the members are asked to be on the lookout for the canvassers during the time set. The canvassers should always go in "teams" of two, and never alone; the membership of the church and its close friends should be divided among the teams. Fifty names are sufficient for any team, a less number is better.

Training the Canvassers

After the canvassers are named they should have a meeting and should receive such instructions as these: keep sweet, no matter what happens, and wear the smile that won't come off; always go by twos; take plenty of subscription cards, and see that the addresses and signatures are correct; explain your budget; do not agree to postponement of decision, for they know what they will do; not only get their subscription, but win their interest to the church and the cause of missions; take time to talk over the work in a hopeful tone; insist on a pledge, kindly but firmly; pray as you go to solicit each; get subscriptions from each one in the family, the children, too, for they need to be trained up in the way they should go, and your church will need trained givers in future years; show that this is an efficient method, approved by the most successful churches, fair, natural, economical, scriptural, business-like; explain that envelopes will be furnished them prepared for that purpose and that one end is for their mission pledge and one end for their current expenses; write to all the absent members; report frequently at a set time and place; remember that you are not beggars, but are doing the work of the Lord; do not leave your subscription cards, you are not distributing cards, but getting subscriptions, doing business for your Lord.

Commissioning the Canvassers

The congregation should be prepared by a vigorous missionary campaign of information and sermons, lasting some weeks. Then on the Sunday preceding the canvass, at the close of the service, the canvassers should be called forward to receive a charge from the pastor as they go out to their work, just as the Master gave specific instructions to the twelve as He sent them out by two to do certain work, as recorded in Mark, sixth chapter; and as when He sent the seventy out by twos, as recorded in Luke, tenth chapter.

It is important to follow up every member. Some may be away from home, or something else may prevent them from being solicited, but follow up such at a later date. Let the mid-week prayer service be in the interest of the canvassers and the special work.

Do not forget that the weekly missionary offering is scriptural, educational, equitable, promotes prayer for missions, enlists larger numbers, makes it easier to give more, and provides continuous support, and thus helps mission boards to avoid borrowing.

"Upon the first day of the week (systematically) let each one of you (individually) lay by him in store, as he may prosper (proportionately), that no collections be made when I come." 1 Cor. 16:2.

—"I want THE CHRISTIAN SUN to come to me," writes our good brother, L. S. Vaughan, Franklin, Va., "as long as I am able to read it. I love for the time to come every week for me to get THE SUN. It is as a dear Friend coming into my home. My renewal is enclosed." Thank you, beloved, and the hundreds who like Bro. Vaughan, love to read of what their church is doing, and of what we as individuals ought to do.

There is so much wretchedness in the world that we may safety take the word of any mortal professing to need our assistance; and even should we be deceived, still the good to ourselves resulting from a kind act is worth more than the trifle by which we purchase it.—*Hawthorne.*

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR MAY 3
TEMPERANCE LESSON

The Prodigal Son.—Luke 15:11-32.

Golden Text.—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight.—Luke 15:18.

A Dream

It seems to be a characteristic of youth to have a roving, restless disposition. At a certain age, a desire to see the world and be one's own master seizes the mind and heart. Youths build air castles and see visions of wealth which may be had for the asking, and years of endless pleasure. So it was with the youth in this lesson. He became tired of his father's house, and wanted to enter a world of pleasure and freedom.

A Division and Departure

The son asks his father to divide his property and give him his portion. This the father did and the son went away to a far country. This is what many professed followers of Christ do. They decide that they want to taste some of the worldly pleasures. They take with them their all, and just as the prodigal son did, they spend it all in riotous living. They try to take their religion with them to card parties, dances, banquets where intoxicants are served, or to the low-class theater.

An Awakening

After many years of dissipation they awaken to the fact that their money is all gone, their life wrecked and their religion and love for God lost. When the prodigal son awoke to his condition, not only was his money all gone, but he was actually eating with the swine; the lowest occupation to which a person could stoop in oriental countries at that time.

A Resolution

Want and hunger will bring a man to his senses, when all else fails. Imagine the battle that went on in his mind before he could firmly say, "I will arise and go to my father." His father had given to him his portion, and he had severed himself from his home and kindred of his own free will. He had become above, so to speak, the slow tiresome life at home, and wanted to get wealth and pleasure in a more rapid way. But at last he decided to go back to his father and ask him to make him as one of the hired servants of the household. There are hundreds of weary, sin-sick souls in the world today who are tired of the life in the foreign land, but their lives have been so vile, and their hope is so weak that they cannot sum up the courage to say, "I will arise and go to my father." All they need is some one to say "Come." *Are we willing to do it?*

A Welcome

When the son was far off, the father saw him and "ran to meet him, and fell on his neck and kissed him." Oh, the great open heart of the Father who is watching the prodigals afar off! The ring that He offers is the ring of love, His robe the robe of righteousness, and the fatted calf is the everlasting feast in the life to come. It all depends on us. No one can make the decision but ourselves. The Father waits with eager eyes and outstretched arms.

We would be glad to hear reports from many schools. Let the public know what you are doing.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 3
CONSECRATION MEETING

Twelve Great Verses. V. The Faith Verse. Heb. 11:1.

An Alphabet Meeting

To conduct an alphabet consecration meeting, the secretary or the leader announces the plan at the opening, and tells the members to be ready to take part, not as their names are called, but as the letters of the alphabet are called. When the secretary calls "A," all the members whose names begin with that letter will rise and will take part in the order in which they stand, beginning at the leader's right. The secretary may call the letters in order, but it will be more interesting to call them at haphazard. As each member takes part, the secretary will record the participation. Those having messages will rise with the letters of the absent Endeavorers as well as their own. This consecration meeting plan is good for variety. Try it.—*C. E. World.*

Faith and Hope

Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." We see by this that faith and hope go hand in hand. Taking hope alone it brings consolation to the soul only for the time being. We may hope for a thing that we desire very much, but unless we exercse faith and believe that our hopes will be realized, they are empty and fruitless. A man can buy the most costly musical instrument on sale, but unless he knows how to use the instrument, it will be practically useless to him. So it is with a person who has high hopes; unless there is faith, no joy is obtained from the hopes.

Some Evidences of Faith

It has been said that the greatest pleasures of life are those which are unseen. So it is with faith. All people exercise faith to a certain extent. When the farmer plants his crops he has faith to believe that the warm sunshine and showers will come, and bring him results from his labors. The business man believes that his sales will bring him means whereby he may gain a livelihood. The minister lays his life on the altar of service for the redemption of fallen man, not knowing what the results will be, but having faith to believe that his work will not be in vain. It was faith that caused Moses' mother to hide him in the bulrushes, that caused Daniel to defy the king's command, and be cast into the den of lions; that caused the thief on the Cross to believe and be saved. The greatest faith is exercised at the most strenuous and trying times in an individual's life. It seems that God sends these severe tests to try our faith, and to prove to us the boundlessness of His mercy to those who will trust him. Each time we are called upon to test our faith, it only serves to make us stronger.

The Joy of Faith

The man or woman who has the faith to place their whole life and all into the care of the divine Being experiences a joy that can come only to those who do likewise. The supreme joys that come to the Christian's life are those when earnest prayers are answered. Life would be miserable if we could not trust our fellowmen. To be happy we must work, pray, and *have faith.*

S S NOTES AND NEWS C E

On Wednesday morning, April 22, the student body and village of Elon College was favored with a visit from Mr. Marshall A. Hudson, the founder of the great organized class movement which is sweeping our country. He spoke for an hour, telling in a simple, appealing way of his conversion and the beginning of his organized class. It was inspiring to listen to him, and we wish that all of our Sunday schools could have the happy privilege.

We quote the following from the *Presbyterian Standard:* "Rev. John I. Armstrong, Educational Secretary of Foreign Missions, has prepared a service for Children's Day, which is May 31. It consists of Scripture readings, setting forth the power of Christ in different kinds of healing. Reference is then made to the Children's Crusade in 1212, as an example of what children once attempted to do. Coming down to modern times, the children's exploits along various lines are shown, and then the children are asked to raise $16,000 with which to buy in China land to build a hospital, a chapel and homes for a physician's family and two missionary families. A sufficient supply of these exercises will be furnished upon application."

RESPECTER OF PERSONS

He was walking along the street in the performance of his duty; he was thinking about things he ought to think about; he was looking out for the welfare of other walkers so as not to run them down; his mind was wide awake and intelligent, but he did not see the little bit of ice, and in an instant he was down on the pavement with a broken arm. And the people rushed to his rescue from all directions, there were representatives of every race and every creed all eager to be of service, and all expressing the most genuine sympathy, and the unfortunate man was aided to the hospital and cared for until he was wtll. Another man was walking through the crowded experiences of a real life, in possession of his full faculties and in pursuit of things worth while, but he did not see the bit of temptation in his way, and in an instant he was down with a broken moral character! And all around him were people of every race and very creed, and they turned their faces away from the "criminal" as they called him, and the police and patrol wagon took him away to the prison. And yet he but slipped as did the other.—*Universalist Leader.*

WANTED! BIG MEN

W. M. Thayer relates how Agassiz learned that Cuvier was preparing a work on the same plan as his own, and he knew that if Cuvier's was given to the public there would be no sale for his. While he was lamenting the misfortune to himself if Cuvier should publish his work, the latter sent for him and showed the material which he had collected for his book.

"I have examined your material," he said, "since you placed it in my hands, and it is so excellent and your work so much further advanced than mine, that I deem it more than right to put my material at your disposal, hoping that you will be eminently successful in your efforts."

The wisest and most interesting men talk little, think much, complain never, but travel on.—*Ralph Waldo Trine.*

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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WHY I SHOULD BE INTERESTED IN AND WORK FOR MISSIONS

It is related that the Duke of Wellington once asked a young clergyman: "Does not your grace think it is almost useless to preach the gosple to the Hindus?" The answer was, of carrying the news of salvation to the per-gospel to every creature.'" The greatest commission ever given, which has never been revoked.

Are you looking to your marching orders? Are you striving for that success which will come to those who toil for the lost ones in Jesus' name? Carey labored for seven years before he saw a Hindu converted. Judson's mission was a success after years of labor, tears and prayers.

The authority for missions is God. Who can fail with such a Commander? The true missionary spirit is always the Christ spirit. The aim of foreign missions is to make Christ known to the world, even as the angels made Jesus to the shepherds.

Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone. Every young man and woman should be a junior partner with the Lord Jesus Christ for the salvation of the world. We are worthless to Him as disciples unless we co-operate with Him and with each other in saving the world by helping carry the gospel to every creature.

Therefore, ask yourselves what the Lord would have you do in connection with the work I earnestly urge every one of you to take adishing millions. The cause needs you, every one. Better be the humblest, poorest member of a Christ force, than the richest, most petted leader in a fashionable society.

Nothing can so broaden and ennoble your lives as work for the uplift of humanity, and I earnestly urge every one of yo uto take advantage of this exalted privilege of being a co-worker with Christ.

Stir me, oh, stir me, Lord, I care not how
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir till the blood-red banner is unfurled.

O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high,
Still me, oh, stir me, Lord, till prayer is pain,
Till prayer is joy, till prayer turns into praise.

Stir me, till heart and will and mind, yea, all,
Is wholly Thine to use through all the days;
Stir till I learn to pray exceedingly;
Stir till I learn to wait expectantly.

MRS. R. I. WILLIAMS,
Supt. Y. P. Work in N. C. and Va. Con.

MISSIONS

The church needs millions of dollars to evangelize the heathen lands. If the Protestant church members of America gave an average of four cents a week to foreign missions it would mean an income of nearly fifty millions a year.

R. A. Long, of Kansas City, has pledged $1,000,000 to the men and missions movement on the condition that $5,000,000 more be secured. Mr. Long states that he never made an investment which promised such great results and from which he derived such happiness as this one. The securing of a thousand new men and the raising of $6,000,000 is the largest event of its kind in the history of the disciples of Christ.

"In England an expedition is being organized to visit the South Pole and 4,800 men offered themselves. Sixteen of them were peers, and one of them said he would willing go as an assistant to the cook if they would take him. Shall we hesitate at 1,000 men and women for our own work in the next five years?"—*A McLean.*

"The Korean church will not take in a convert until he has proven his genuineness by leading at least one soul to Christ. I have long since given up doubting if that land shall be won to Christ; but where are we coming out if we hire men to preach for them, and do no soul-winning ourselves?"—*Eddy.*

"We are living in the most dangerous time in the history of the world. The shrinkage of the world's distance has brought nation to react upon nation as never before, and Christianity can save the day."—*John R. Mott.*

GOD ALONE CAN HEAL IT

The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our Compassions? Can we leave our prayer unsaid
Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of Christ is streaming from His broken hands and side,
And the lips of Christ are saying, "Tell my brothers I have died."

O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay
When God commands obedience and love has led the way.

—Frederick George Scott.

THE MISSION OF THE CHURCH IS MISSIONS

God has opened the door of every nation on earth. He has prepared the way for our fulfillment of His command, "Go ye into all the world."

The first generation of Christians did more to advance the Kingdom of God than any succeeding generation. Every Christian was a missionary, every congregation a school of evangelism.

To us as a people who would be apostolic in teaching and practice, especially the faltering in missionary zeal of any congregation or individual is heresy. It is disobedience to the command of God; it is disobedience "where the Book speaks," it is disloyalty to the name we wear.

Every church and every member with a pledge for missions, is the lowest ideal which we as a people may consider.

The World Must Be Won to Jesus Christ.—Selected.

THE MONEY QUESTION

In giving his answer to the popular question of the day, a Toledo citizen contended that the church does not care for souls. "All they want is a man's money, and yet they preach that salvation is free," he said.

Salvation is free, yet it is very doubtful if you would accept it without the work of the church. Certainly you can worship at home, but you don't, and you would miss the "assembling of yourselves together." You need the church, you want her sanction to your marriage, you want her ministration at your burial. "Man liveth to himself, and no man dieth to himself."

We talk of free education, yet you pay taxes to keep up our splendid school system. To be sure one could study at home, but progress would be slow without the fellowship and competition of the school assembly.

The water in the Maumee river is free. No one would make any objection if you wanted to take two pails and go down to the river bank for your daily supply. The water in the river is free, yet it costs you something in taxes and water rent to get it to your garden. You complain about the preacher's salary, but you willingly pay a goodly amount to the engineer at the pumping station, who certainly earns it. You have much to say about the cost of the church edifice, but you haven't registered any complaint on the necessary buildings to house our water system.

We will own that in the past churches have been forced to give finances too prominent a place, but thanks to the "Men and Religion Forward" movement, successful business men are introducing business methods into the church, and the machinery is not so much in evidence as formerly.

The church of our Savior is not an object of charity. It deserves your honest support. If it begs for funds it is your fault, and the shame is yours. The man who made the complaint in the first paragraph probably never invested a cent in religion. Let him pay his debts before he says more.—*Selected.*

TO FORGET OUR FAILURES

To let our memory of yesterday's failure hinder us today is to add a fresh failure today. Yet what are we to do if we can not get rid of the dragging memory of yesterday? We think that we must wait: that the passage of time is the only thing which will blot out the burdening memory of a disastrous sin. But there is an infinitely better, surer and shorter way. Christ's presence is more effective than the lapse of time. Our God says: "I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." If we have repented and asked his forgiveness, our Lord not only forgives but he declines to remember our sins; and he wants to constitute himself in us a Life in which our past disaster is forgotten. We can let him do this as we fully yield to him and trust him, and we shall find that his fully appropriated presence will dispel the leaden, depresing memory of the failure of yesterday or of an hour ago more effectively than the passage of ten years of time without Christ's presence could do. Let us claim by faith the immediate joy of the forgetfulness of our Lord.—*S. S. Times.*

CRADLE ROLL

Colors: Green and White.
Motto: "First the Blade."

Dear Cradle Roll Supts.:

I want you to turn back to the issue of March 25 and read the paragraph beginning: "Yes, you do not need me to tell you there is work to be done." I think some one must have been "napping" when that paragraph got into print, and they took all the point out of the pointer I was trying to give you. So I am going to repeat it here, and see if you get it this time.

There are 636 babies on our Cradle Rolls in the thirty Sunday schools that have reported a Cradle Roll, or an average of 24 babies to a school. There are 125 Sunday schools reported in the Handbook for the five conferences. That means there are 95 Sunday schools with a Cradle Roll. At the same average of 24 babies to a school, that means there are 2280 babies somewhere but not on the Cradle Roll.

Perhaps the general average would not run so high through all the schools. I don't think it would, but we can safely say there are at least 1500 babies to be had for going after, these among the ranks of our own people, to say nothing of those who go nowhere, and who, perhaps, if you went to them, you would find to respond like David, "I was glad when they said unto me, Let us go into the house of the Lord."

Oh, you say, people ought not to need an invitation. Well, dear friends, "ought" stands for nothing, we are told. People do need an invitation, and someone must give it. Did you ever realize that the giving of invitations was a great part of our Savior's work while here? Did you ever stop to think of the hundreds of invitations scattered through the Bible? If the dear Lord who made us, realized that we needed to be invited, shall we think ourselves any wiser than He and refuse to invite those around us?

I think many times of that old song about the workers who entered the tent

"Where a gypsy boy lay,
Dying alone at the close of the day;
News of salvation we carried; said he:
'Nobody ever has told it to me.'"

Can words be sadder than that? Yet all around us, even in our country homes are many of whom that is true. Right here in the county in which I live, our Sunday school enrollment is just 43 per cent. of the total white population of the county, and the State secretary tells me that is higher than the average. How about yours? A litle boy in a mission was asked if he knew who God was. He answered, "Yes'm, that's what my papa swears by." Oh, saddest of facts, that so many little ones right here in our own land know nothing of the One who said, "Suffer little children to come unto me."

We cannot reach all. No, indeed, perhaps you and I can do very little for the present generation, but how about the next? We, dear Cradle Roll workers, have a great deal to say about what kind of a generation that will be. Said Mr. R. A. Waite, New York Secretary for work among the boys: "The men of today have a tremendous responsibility in the work of shaping the boys of today who will be the men of tomorrow." We are working among the babies of today, it is true, but they are the boys and girls of tomorrow. Almost before we know it, they are slipping from our Cradle Rolls into the main body of the school, into the Beginners, the Primaries, the Juniors, and on, on to manhood and womanhood.

Cordially, your Cradle Roll Superintendent, MRS. F. BULLOCK.

MONTHLY BUDGET OF THE WORLD'S SUNDAY SCHOOL NEWS

The new office of the American section of the World's Sunday School Association was opened on April first in the Metropolitan Tower, New York City. The office suite consists of three large, airy rooms on the twenty-first floor, overlooking what is perhaps the busiest and most densely populated area on this continent. Adjoining the suite on the same floor are the offices of the New York City Sunday School Association. Many of the prominent mission boards are located close by, as well as headquarters of a number of inter-denominational religious and philanthropic agencies.

Mr. Frank L. Brown, who has just succeeded Mr. Marion Lawrance of Chicago as Joint General Secretary of the World's Sunday School Association, has been closely connected with Sunday school work for many years. He has been for twenty-eight years superintendent of the Bushwich Avenue M. E. Sunday school in Brooklyn. For several years past he has been Field Secretary of the World's Sunday School Association. He was commissioner for the International Sunday School Association for South America and the West Indies. Later he was twice commissioner to Japan and the Orient in the interests of the organization of the Sunday school work of those countries; and in 1913 he was secretary of the commission of the World's Sunday School Association to the Orient which made the tour around the world under the leadership of the American Chairman, Mr. H. J. Heinz, just before the Zurich Convention.

Secretary Brown is the author of "The Superintendent and His Work," "The City Sunday School," and "The Sunday School and the Home."

A report from Acting Secretary James L. McLaughlin, at the head of the Sunday school work in the Philippines, shows that he returned from the World's Sunday School Convention at Zurich fired with enthusiasm. As a result, by the writing of six hundred letters and by careful organization he was able to promote the best Sunday School Convention ever held in the Philippines, with a registration of 365, representing 160 different schools from 37 different provinces. After a remarkable convention a farewell Sunday afternoon meeting was held in one of the big theaters. The outlook for the Sunday school work in the Philippines continues to grow brighter. The World's Sunday School Association is planning to grasp the present strategic opportunity and put a secretary in the field on full time in the near future.

Interest in the next World's Sunday School Convention, to be held in Tokyo in 1916, has already assumed large proportions. This convention is being promoted by a group fo distinguished Japanese, including Count Okuma, the newly appointed Premier of the Empire; Baron Shibusawa, Japan's great captain of industry; and Baron Sakatani, the Mayor of Tokyo. These men are deeply interested in the moral welfare of the youth of Japan. During the visit of the tour party connected with the World's Sunday School Association, under the leadership of Mr. H. J. Heinz, Chairman, these prominent leaders manifested great interest in the Sunday school as an agency through which the character foundationing of the young people of Japan might be effected.

The American Sunday school party was given a reception by Count Okuma at his home, and on that occasion the Count expressed the hope that America might become the teacher of Japan in the religious education of the young, and that as Commodore Perry had opened the Island Empire to material advancement, so might the Sunday school leaders of America open the door to moral and religious advancement. The Japanese people are looking forward eagerly to the convention for help in suggesting ways of solving their problems of moral and religious education.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

A good time to subscribe for THE SUN—$1.50 year.

ROYAL Baking Powder

Absolutely Pure

Its active principle is derived from healthful fruit

FULL WEIGHT — ROYAL BAKING POWDER — ABSOLUTELY PURE

No alum
No lime phosphates

Alum baking powders derive their active principle from sulphuric acid

Study the Label

PAINS ALL OVER

Houston, Texas.—"For five years," says Mrs. L. Fulenchek, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework, and pains don't bother me any more at all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time, Cardui has relieved the female ailments of over a million women. Why not yours? Try it, today. Your druggist sells it. ad.

RULES FOR CONSUMPTIVES

Acting under a law of 1912, the New Jersey State Board of Health has issued the following rules, which are to be followed by all consumptives in that State:

1. All persons suffering from pulmonary tuberculosis (consumption) shall effectively destroy their sputum (spit).

2. All persons suffering from running sores due to any form of tuberculosis shall burn all soiled dressings immediately after removal.

3. The room occupied by a tuberculosis patient shall have at least one outside window.

4. No person suffering from pulmonary or other communicable form of tuberculosis shall handle food designed for the use of others except when necessary in the performance of household duties, unless the food be wrapped in such a way as to protect it from contamination or unless some necessary subsequent process of preparation such as cooking will sterilize it and prevent its carrying infection to the consumer.

5. The manufacturing of any kind of goods for commercial purposes or the performance of any work known as "shop work" in the home of any person suffering from pulmonary or other communicable form of tuberculosis, is prohibited, unless the product is such as can be sterilized, and unless sterilization is done in strict accordance with the requirements of the local board of health.

WOMAN'S GREATEST TROUBLE

Big Sandy, Tenn.—Mrs. Lucy Cantrell, of this place, says: "Every two weeks, I had to go to bed and stay there several days. I suffered untold misery. Nothing seemed to help me, until I tried Cardui, the woman's tonic. Although I had been afflicted with womanly weaknesses for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest trouble. Cardui is woman's greatest medicine, because it overcomes that weakness and brings back strength. In the past 50 years, Cardui helped over a million women. Try it for your troubles, today. Adv.

LETTERS THAT INSPIRE CONFIDENCE

I wish very much that every reader of The Christian Sun could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before I was cured by Shivar Mineral Water and purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am *absolutely convinced* the Shivar Mineral Spring is the greatest curative mineral spring ever discovered, not excepting the famous springs of Europe. I have shipped this water to thousands of sufferers and they almost invariably report either a permanent cure or beneficial results. That is why I make the guarantee contained in the following letter. Sign it now and send it in:

Shivar Spring,

Box 9J, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

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Note:—The Advertising Manager of The Christian Sun is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

NOBLES OF THE MYSTIC SHRINE

Atlanta, Ga., May 10-13, 1914.

Low round trip fares, special arrangements via Southern Railway, Premier Carrier of the South.

Tickets on sale May 7 to 12, inclusive, final return limit May 20, 1914, or by depositing ticket in Atlanta and paying a fee of $1.00, final limit can be extended until June 20, 1914.

Round trip fares from principal points as follows: Raleigh, $12.90; Goldsboro, $13.85; Selma, $13.25; Durham, $12.70.

Go via the Southern and be with the crowd. Join the "OASIS SPECIAL," which will leave Charlotte Sunday evening, May 10. Special Pullman already arranged from Newbern. Special cars will be operated from other points, this in addition to the excellent regular service offered by the Southern Railway.

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Southern Christian Publishing Company

ELON COLLEGE, N. C.

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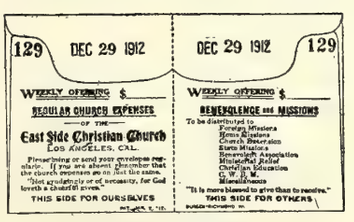

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Southern Christian Publishing Company

ELON COLLEGE, NORTH CAROLINA

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

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Brought forward		$2,473.58
Children's Dues		
R. P. Crumpler, Jr.	$ .10	
Carrah Pearce	.10	
Norman Louis Daughtry.	.10	
Joel Edward Harrell	.10	
Madeline Atkins	.10	
William Staley Cheatham	.10	
Virginia Pearl Ayscue	.10	.70
S. S. Offering		
Ether	$1.07	
Shady Grove	1.43	
Old Zion, Norfolk, Va.	2.71	
Mt. Auburn	4.60	
Wentworth	2.84	
Damascus, Gates county	1.50	
Damascus, Orange county	1.85	
Berea, Norfolk	1.72	
Oak Grove, Gates, N. C.	1.00	
Bethlehem, Warren, N. C.	1.00	
Ladies' Bible Class, Antioch, Eastern Va.	2.75	22.47
Special		
G. E. McNeal, Hobson, Va.	$2.00	
Ingraham church (on clothing for Iola Jacobs,	3.00	
Tylor Bolling	2.50	7.50
Receipts for the week	$	30.67
Grand total		$2,504.25

My Dear Children and Friends:

Uncle Jim is so very busy these days trying to get together report of the Orphanage work for the past two years that he has not time to write much this time. I will just turn over the space to the Cousins this week, and let the folks read the interesting letters that we have this week. I am sure they will want to increase their contribution then.

We are very grateful for the liberal support that the people have given the Orphanage since our last Convention. We have many good things to report, and our only regret is that we can't say the institution is entirely free from debt. We hope that soon we can say this, and then report the erection of a number of other buildings so that we can take care of the many who are applying for admission. We have admitted two little girls the past week, ages eight and eleven. Their mother died some four years ago, and the father did the best he could for them until the Lord took him some two months ago. They are two very promising girls, but have never had the privilege of school, or even Sunday school. If the people only knew as we know the great opportunities for doing good and blessing the world that are constantly coming to our institution, and we can't enter the whitened fields for the lack of funds, I believe our people would double and treble their contributions. Instead of one fourth of our Sunday schools contributing monthly, every school in our Southern church would gladly contribute every month, and those who are now contributing would give larger amounts. I pray that people some day may catch the vision, and then we will no longer sadly turn away the orphan child from our doors.

Stem, N. C., April 23, 1914.

Dear Uncle Jim:—

I am sending you my dime for April. I am mighty glad daddy's school has closed, so he can be at the house with me more. I like to stay out with him while he works in the garden in the day time. Mama and I miss daddy very much every third Saturday, Sunday and Monday, when he goes off to fill his appointment.

One of the little nephews,
R. P. Crumpler, Jr.

I am sure you are glad to have your father with you. I suppose he helps you play, and then you help him work. These are fine days for work and play.

Suffolk, Va., Apr. 20, 1914.

Dear Uncle Jim:—

I received the Easter card. I surely did appreciate it. I am quite busy preparing for an entertainment for the closing of our school. Enclosed you will find a dime. Love and best wishes to you and the Cousins.

Carrah Pearce.

Uncle Jim appreciates the many pleasant words regarding the Easter cards; glad they were appreciated by his many faithful helpers. I am sure you will have a fine time at your school closing. But do not get so busy playing these fine Spring days that you will forget to write.

Franklin, Va., April 17, 1914.

Dear Uncle Jim:—

I am now sending my dime for April. I enjoyed my Easter card. Sister gave it to me when she brought in the mail, and of course I tried to eat it, bunny and all, but mama decided she would put it away for me till I get a big boy so I could see my first card from Uncle Jim. Hoping you and all the Cousins are enjoying this nice Spring weather,

Norman Louis Daughtry.

We are glad to hear from our Maryland Cousin again, and are sure he is enjoying his stay in old Virginia. You must not forget us when you return home. Write real often and tell us of your good times.

Suffolk, Va., April 20, 1914.

Dear Uncle Jim:—

How the months do fly! It is time to write again. I received my Easter card o. k. It reminded me of myself and my tricycle after mama's biddies. Spring time is here with its pretty warm days. How glad I am, so I can play out of doors and go barefooted, for there is not any one much happier than a barefooted boy on a warm day. My school is most out, and then I guess I will have to help papa farm, or rather ride the horses to the field and back to the house, for you know boys enjoy horseback riding. Enclosed please find one dime. Bye-bye. Much love to you and all the Cousins.

Your little nephew,
Joel Edward Harrell, Jr.

Uncle Jim remembers the happy "barefoot days" and the rides to the field. Our boys here are having the same delightful experience.

Isle of Wight C. H., Va.,
April 11, 1914.

Dear Uncle Jim:—

April has come, so I guess it is time my dues were coming too.

I have been busy looking after my chickens and trying to make my hens lay. I also have been tending to my little biddies. I wonder if the little orphans have any little biddies to look after. I take little brother out in his go-cart to look for eggs, while mama milks. He seems to like his ride very much. Last evening it was so damp that mama was afraid for him to take his ride. I tried to keep him quiet for mama to milk, and he cried so that I thought he was sick; and when mama came in I was crying and little brother also. I thought if he was sick I wanted to quiet him, but I couldn't. So I then thought he was ill.

I went to preaching at C. H. Christian church Sunday evening. I enjoyed the sermon fine. But when we got out of doors, we found that a horse had run away out on the church ground and had broken our buggy. But I am planning to go tomorrow if I have to go in a cart.

Uncle Jim, I thank you very much for your invitation to the Orphanage; but I am afraid that my hens won't lay enough to pay my and my doll's fare. Well, I must close. I wish all the orphans a joyful time. Your little friend,

Madeline Atkins.

You are a good girl to look after brother and gather up the eggs at the same time. We have no "biddies" yet, but hope to soon. We are getting lots of eggs.

Roxboro, N. C., April 15, 1914.

Dear Uncle Jim:—

Your pretty Easter card was received. I thank you.

In February when we came from Grandma Staley's back to Roxboro we stopped in Raleigh and spent a day and night at Mrs. Kitchins' and enjoyed our little visit ever so much. She had bought the children a Victrola the week before we went there and they played it most of the time. Gov. Kitchen and I enjoyed the Mississippi Steamboat more than we did the classical pieces. Clement, Musette and I enjoyed playing together.

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Mr. Delano took his own medicine. It cured his rheumatism after he had suffered tortures for thirty-six years. He spent $20,000 before he discovered the remedy that cured him, but I will give you the benefit of his experience for nothing.

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Sun and Wind Bring Out Ugly Spots. How to Remove Easily

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Simply get an ounce of othine—double strength from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask the druggist for the double strength othine as this is the prescription sold under guarantee of money back if it fails to remove freckles.

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If you have a Bad Stomach, Indigestion, Gas Bloating, Belching, Colic, Biliousness, Sick Headaches, Dizzy Spells, Nervousness, Bad Color, Yellow or Itchy Skin, Constipation, Blues, Torpid Liver, or Pain in Right Side, Stomach, Back, Under Shoulders or in your Bowels, Appendicitis, or Gallstones—**You need GALL-TONE-Direct Liver Treatment—Nature-aiding, cause-removing, operation-saving.** You can't enjoy life or do yourself justice in your work or business with Liver Trouble, the commonest and most misery-causing of human ailments. Wretched and tormented, it finally weakens your body, mind, nerves and will-power, and robs you of Life's pleasures and Success. It weakens your resistance against all kinds of ailments, colds and contagions—**it is the wide road that leads to physical destruction.**

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HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

They were some of our nearest and dearest neighbors in Roxboro last Winter, Spring and Summer, and we hated so much for them to leave in his cow boy suit and I in my in his cow bo ysuit and I in my Indian suit and we pointed pistols at the Governor and demanded his money or his life. He offered his money and saved his life. The children went to school the next morning, so Mrs. Kitchen took mama and me for a street car ride, and showed me the mansion where Clement and Musette used to live. I had seen it before, too. She also took us to a drug store and treated us to ice cream, so I now call that Mrs. Kitchen's Drug Store.

We saw Hannah Claire Newman's daddy. We also saw a little man walking around a world and stepping over shoes.

In February and March when our cook was away for the bad weather and mumps, I was so much help to mama setting the table and carrying the dishes back and forth and going to Dr. Nichols' for the milk and doing other errands, that mama paid me ten cents. I send it to you for my March dues.

We had snow cream during the snow and orange sherbet too. I played out in every snow and snow balled some. Bettie, who cooked a few days while Maggie was away, helped me make a snow man. We used pieces of coal for eyes, etc., and put a red paper cap on his head. Daddy started another for me, and I used peach seed eyes and mouth that time. Mama pulled me down hill in our yard on a little sled, and I would always get off and pull it back up the hill.

Love to all.

William Staley Cheatham.

Thank you for your nice interesting letter giving account of yourself. Glad you have been having such a delightful time. The days of snow are past, and we are enjoying the beauty of Spring. Nature takes away one beauty to give another.

Henderson, N. C., April 20, 1914.
Dear Uncle Jim:—

I am a few days late this time in writing my letter, but better be late than not at all. Uncle Jim, I appreciate the Easter card you sent me. You know little ones like to be remembered. We had a picnic at Liberty Easter Monday and I enjoyed it fine. Wish you would come to Liberty sometimes and come and eat fried chicken with us. I know you like it because you have got preacher to your name. You know most all preachers are accused of loving chicken, and I don't blame them. But the best thing I love is to slip out of doors these pretty Spring days and walk on the ground and pull the violets. I just gather them by the handful. Enclosed you will find my dime for April. With love,

Virginia Pearl Ayscue.

Uncle Jim is very grateful for the invitation to visit your church, and hopes to be able to do so, and he will then prove his fondness for chicken.

A WORD TO THE WISE

There are pianos and pianos in the market. Some of them are worthy of all that can be said of them, and others are an imposition on the purchasers. Often the dealer himself does not know just how much of an imposition, because the poor construction and the cheap materials are hidden under varnish and veneer. But after a while such pianos show the inferior building, and often before the purchase is paid for the owner wishes he had not bought a piano. This situation rises from the large number of pianos sent into the world under stenciled names, without a responsible manufacturer behind them.

Bad as this is, it is not the worst of the evil, for often purchasers, instead of being protected by the dealers, are made to pay all they can be induced to part with. The same piano has been sold in the same town for $250 and $400 on more than one occasion.

The piano manufacturer owes it to his customers to protect them from such practices. This is done by The John Church Company, the same house that published the famous Gospel Hymns. Southeastern ware rooms, Columbia, S. C. The price of each piano is plainly stated in the catalogue at as low a figure as the quality of the instruments will admit. The John Church Company makes the wonderful singing quality Everett, "the piano with a soul," and no cost limit is placed on the making of this piano, which is the best that the finest materials and the most skilled workmanship can turn out. For those who cannot invest the money required to purchase an Everett the same company makes the John Church piano, the Harvard piano and the Dayton piano, all instruments of the best quality possible for the money. Send to the house for copies of their catalogue and learn of their system of making and selling pianos on honor. Address The John Church Company, 1411 Main Street, Columbia, S. C., Cincinnati, Chattanooga, Chicago and New York.

Adv.

MEXICO

Don't fail to get the "True History of Mexico," as offered with THE SUN in this issue. We are making a sacrifice to secure this book for our readers, and if you care to know about the conditions in our sister country, you should grasp this unusual opportunity to get the real facts, all in one neatly bound book, and for almost nothing. Send in your renewal today.

Read our offer on page fifteen.

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MARRIAGES

Bush-Gallman

On April 12, 1914, Easter Sunday, Mr. John Bush and Miss Maud Gallman were happily united in marriage at the home of the bride's parents, No. 104 Thomas Ave., Phoenix, Ala., in the presence of a large concourse of relatives and friends, Rev. W. E. Carter performing the ceremony. Mr. Bush is a highly esteemed young business man of Columbus, Ga., and thought well of by all who know him, while Miss Gallman is one among the sweetest and most charming young ladies of Phoenix City and is loved by all who form her acquaintance. Their many friends congratulate them and wish them a long, prosperous Christian life.

REV. W. E. CARTER.

Howell-Keller

At the residence of Mrs. A. M. Keller, Spring street, Suffolk, Va., at 8:30 p. m., April 23, 1914, Harvey H. Howell and Miss Rosa Keller were united in marriage in the presence of a happy group of relatives and friends. The decorations were pink and green.

The attendants were Linwood T. Howell and Miss Pearl Howell, Frank Babb and Miss Jessie Gardner, Robert Babb and Miss Essie L. Chapman.

After the marriage a reception was given at the home of the groom on Franklin street where refreshments were served to fifty guests, thirteen of whom came from out of Suffolk.

The bride wore a tan suit and carried white carnations. Both are members of the Suffolk church.

W. W. STALEY.

Moffitt-Moffitt

At the residence of the bride's parents, on April 9, Mr. R. E. Moffitt and Miss Mattie Moffitt were united in matrimony. The attendants were Mr. Edgar Bean with Miss Berta Wren, Mr. Everett Wren with Miss Daisy Moffitt, Mr. Ernest Moffitt with Miss Myrtie Stout, and Mr. W. J. Stout with Miss Allah Moffitt.

After the marriage dinner was served, and the party went to W. J. Moffitt's, the father of the groom, and spent the night. Their many friends wish for them a happy life.

T. E. WHITE.

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If you place your order for a piano or player piano through the Christian Sun Piano Club you cannot fail to be delighted with the transaction. Every feature of the Club is **guaranteed**, and every guarantee is **maintained** with scrupulous exactness and unfailing promptness and courtesy.

The big saving in price which results from uniting our orders in a Club of One Hundred buyers is only one of the many attractions of the Club. The superior quality of the instruments, the permanent guarantee against defects in workmanship and materials, the convenient terms, the protection to your family in the event of yuor death before the instrument is fully paid for, the exchange privileges, the free service in exchange of music rolls, all these are features which protect and further your interests. The Club is by far the **greatest opportunity** ever offered the piano buyer.

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No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

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6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
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From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
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Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

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OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

McKaughan

Our brother and deacon, W. W. McKaughan, has been taken from our midst to rest, and we, having known and loved him, and wishing to record our appreciation of his service and friendship, offer the following resolutions of respect:

First—That in his death, the First Christian Church of Greensboro has lost a loyal member, a worthy deacon, and a faithful worker.

Second—That our Sunday school suffers in the absence of a most regular attendant and hearty supporter.

Third—That his pious Christian life has been such that we commend it to all; that we shall cherish his memory and seek to emulate his character.

Fourth—That we extend to his sorrowing loved ones our sincere sympathy, praying that they may be led into deeper and sweeter experiences, and be drawn into closer communion with the Savior.

Fifth—That a copy of these resolutions be sent to the bereaved family as an expression of our sympathy, that one copy be published in The Christian Sun, and that one copy be spread upon our minutes.

J. W. TRUITT,
B. B. PHILLIPS,
W. B. TRUITT,
Committee.

Clary

Mrs. Caroline R. Clary was born March 25, 1827, died March 25, 1914, being just 87 years of age. She had been a member of the church for 60 years, lived a consistent life and died with the hope of eternal life. Hence death was a peaceful transition to a home free from the infirmities and sufferings of age.

At the time of her death she was a member of Rocky Hock M. E. Church.

In the absence of her pastor funeral services were conducted by the writer.

R. H. PEEL.

Rudd

Lela Mae, daughter of Mr. and Mrs. J. H. Rudd, was born May 14, 1877, died April 8, 1914, aged 37 years, 10 months and 24 days. She was married to Mr. A. L. Rudd May 25, 1908, after which date they had made their home in Winston-Salem, N. C.

Sister Rudd was a noble Christian woman, having made a profession of religion and joined the church at Hines Chapel in her twelfth year, where she remained a faithful member until the organization of Monticello church, when she became one of its charter members. There she remained a faithful member until her death.

She leaves to mourn their loss a husband, father and mother, three sisters, and three brothers. The funeral was conducted from Monticello church Apr. 7th by this writer, and her remains laid to rest in the Monticello cemetery.

J. V. KNIGHT, Pastor.

Hargrove

Mrs. Virginia E. Hargrove was born December 11, 1850, and died April 5, 1914, in the 64th year of her age. She was the daughter of Col. A. Savage by his first wife. She was the wife of the late James C. Hargrove. She left to mourn their loss one sister, Mrs. T. A. Jones; four children, Mrs. Lelia Carr, A. S. Hargrove, Andrew W. Hargrove, and Miss Marguerite Hargrove, and four grand children.

Sister Hargrove was a faithful and consistent member of Berea, Nansemond, Christian Church. She had been greatly afflicted for several years, and bore her suffering with Christian patience. She died while asleep according to her desire and prayer. The funeral service was conducted at the residence of her daughter, Mrs. Lelia Carr, Norfolk, Va. This service was conducted by the writer, assisted by Drs. W. W. Staley and W. H. Denison. May our heavenly Father comfort the bereaved ones.

I. W. JOHNSON.

Baker

Henry M. Baker, son of Jack and Patsy Baker, was born July 10, 1834, and died March 26, 1914, aged 79 years, 8 months and 16 days. He left one sister, Mrs. Mills E. Holland, and four children, Miss Mattie, Jesse H., Jack, and Mrs. R. H. Rountree. Three daughters preceded him to the spirit land. He was a great sufferer for several years, and waited patiently for the end. He was a member of Liberty Spring church, and was faithful and loyal to his duty. He tried to do his Father's will. In his death the community lost a good citizen. Peace to his ashes. Funeral service conducted by the writer.

I. W. JOHNSON.

Faucette

Annie Doris, infant daughter of Mr. and Mrs. Thos. F. Faucette, was born November 17, 1912, and died April 20, 1914, aged 1 year, 6 months and two days. Little Doris was sick most of her life, and called forth many ministrations of love, service and sacrifice, and bound her parents to her with cords of tenderest affection. May her sweet lessons of love, innocence and purity not be forgotten.

Our hearts are always made sad when tender buds like this are plucked from our midst, but they are never taken too early to make heaven fairer and sweeter with their immortal bloom. I commend those whose hearts are broken with the consciousness of their grief and loss to Him who beholds their sorrow and desolation and is ready and willing to soothe and comfort.

The interment was made at Monticello. The floral designs were elaborate and beautiful. The pastor, Rev. J. V. Knight, being sick, the funeral was conducted by the writer.

R. F. BROWN.

Joseph P. Avent

Whereas, Brother J. P. Avent, on the 13th day of March, 1914, departed this life and has been called to his rich reward above by the Supreme Architect of the universe, to that bourne from whence no traveler returneth, therefore be it resolved:

First—That in the death of Brother Avent, Buffalo Lodge No. 172, A. F. & A. M., has lost one of its truest and most faithful members; a wise man and efficient master; the town and community one of its best citizens, and his family a kind, true and loving guide.

Second—That while we grieve over the loss of our departed brother, we will ever cherish his memory here, and while we commend his spirit to the God who gave it, we are consoled in the fact that he has been called from his labors to the presence of Him who will provide such refreshments as are suitable to his immortality.

Third—That we extend to his bereaved family our sincere sympathy in their hour of grief, with the assurance that in memory of our brother, we will be ever ready to extend to them sympathy and help, whenever and wherever it may be needed.

Fourth—That these resolutions be spread upon our minutes, that the family be furnished with a copy, and that the Orphans' Friend, the Christian Sun, and Lee County News be furnished a copy respectively, with the request that they publish same.

J. R. RIVES,
R. BRYAN,
R. A. WATSON,
Committee.

Laine

Miss Annie May Laine was born August 1, 1860, died April 19, 1914. Her parents were Wm. F. and Mary E. Laine. She was the oldest of six children. Two of these, Rev. W. J. Laine and Leroy R. Laine, are dead. Walter W. Laine of Dendron, Va., R. Urquis Laine, with whom she made her home, and Mrs. Bettie Hundley, of Ivor, Va., are living.

She became a member of Barrett's Christian church at about twelve years of age and remained a member of that church until the organization of Burton's, when she became a charter member of that organization. She was an earnest Christian until her death, and died with the bright hope of eternal life. She will be sadly missed by her church, in her community, and by her many friends, but the loss falls most heavily upon her brother Urquis, with whom she had made her home since the death of her parents.

May the Lord comfort these sorrowing ones, and cheer their hearts with the hope of future meeting. Funeral services were conducted by the writer, assisted by Rev. W. W. Staley. D. D.

R. H. PEEL.

FORTUNATE FOR THE SOUTH

Skin diseases seem more prevalent in the warmer climates, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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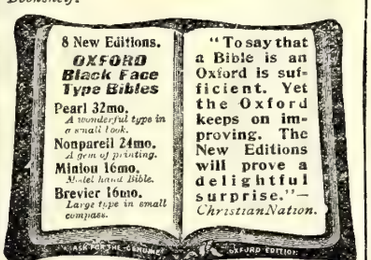
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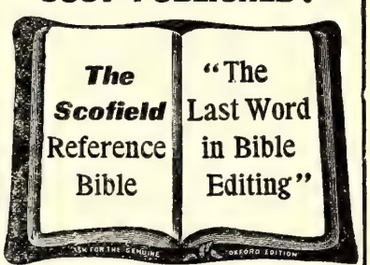

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VACCINATION SAVES BABY

Dr. Charles T. Nesbitt, County Health Officer for New Hanover County, just reports the most striking instance of the protective power of vaccination against smallpox that we have ever heard reported in this State. He relates the following instance:

A man in his county contracted smallpox. The wife and nursing child of this man occupied the same room and even slept in the same bed with the patient. The wife refused to be vaccinated, but permitted her baby to be vaccinated. She contracted smallpox, but her nursing baby, who had been vaccinated, did not contract the loathsome disease, although the mother nursed it while she had the disease. Is any more striking instance of the protective power of vaccination necessary?

Another interesting instance reported by Dr. Nesbitt is that of a negro boarding house in which seventeen negroes were exposed to smallpox. They were all vaccinated. Sixteen out of the seventeen "took." The seventeenth one did not take but promptly contracted smallpox before he sought successful revaccination.

So far as smallpox is concerned, the only thing to do is to be vaccinated. You are safe then. Otherwise you are always in danger of contracting the disease from some one who has the disease but may not yet be recognized as having it. —*N. C. State Board of Health.*

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Schedule of special train and round trip fares as follows:

		Round Trip
Lv. Durham	4:30 P. M.,	$10.60
" Hillsboro	5:03 P. M.,	10.60
" Mebane	5:20 P. M.,	10.60
" Graham	5:40 P. M.,	10.60
" Burlington	5:47 P. M.,	10.60
" Greensboro	6:25 P. M.,	10.60
" High Point	7:12 P. M.,	10.30

Arrive Jacksonville Tuesday morning, May 5.

Rates and schedules in same proportion from intermediate stations.

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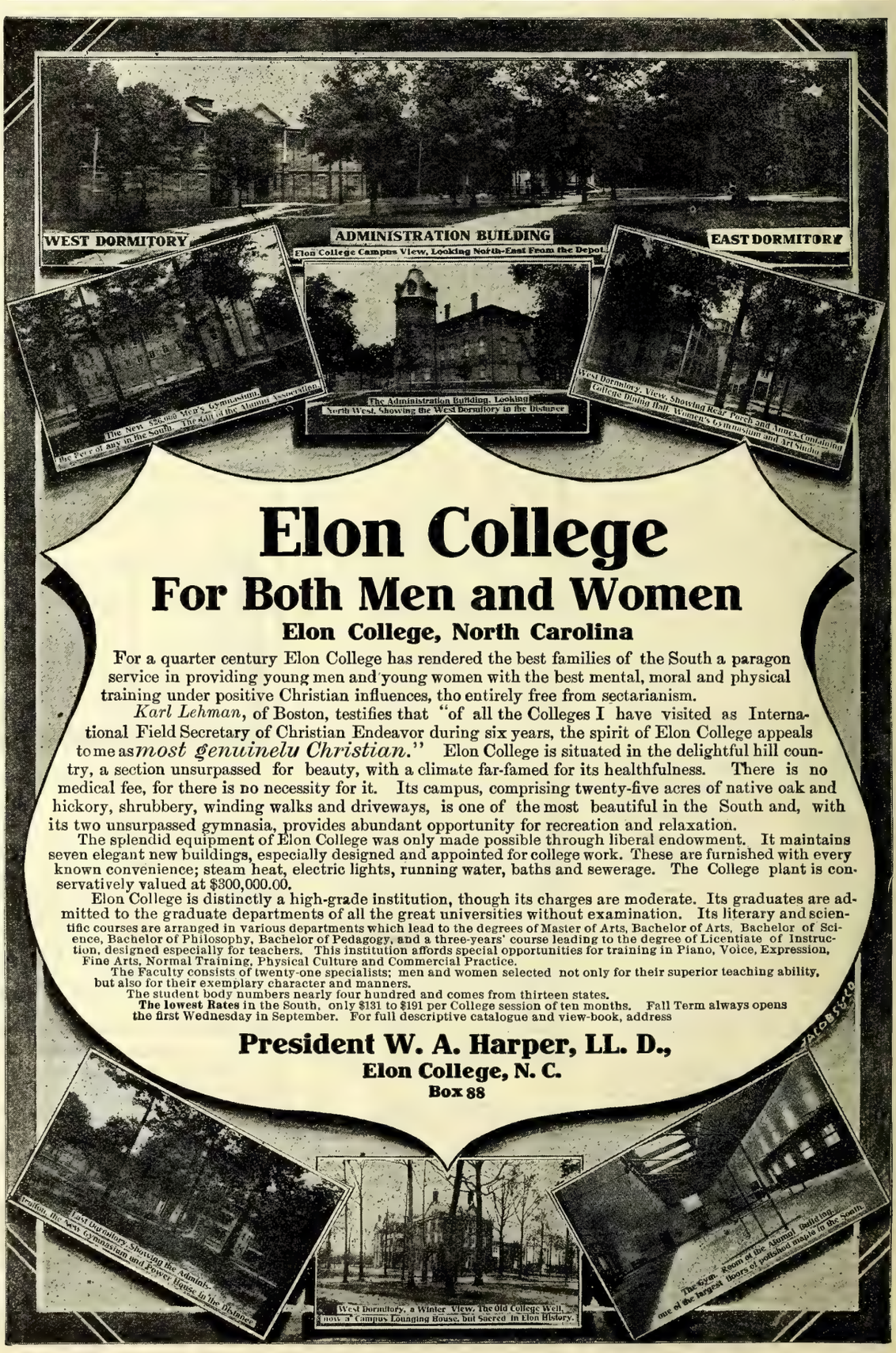
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The Christian Sun

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VOL. 66 ELON COLLEGE, N. C., MAY 6, 1914 NO. 18

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Liberty or License

In New York the law does not prohibit Sunday baseball, but does prohibit playing for gain and charging admission fees. Recently a delegation headed by a city alderman and a Catholic priest called on Mayor Mitchell and begged him "to have the police construe the law against Sunday baseball games, at which an admission fee is charged, as liberally as possible." The Mayor declared he would allow baseball on Sunday if he could, but that he would have to enforce the law. To violate the Sabbath in such wise seems to us not a spirit of liberality, but of license and unholy indulgence. To be liberal is wholly different from taking license with that which is wrong. The Psalmist had the right idea of liberty when he wrote (Psa. 119:44-45): "So shall I keep thy law continually for ever and ever. And I will walk at liberty; for I seek thy precepts."

How One Dies

It is not death, but the manner and the cause of one's death, that creates interest and makes the event worth while. On April 19 a fourteen-hour fight ensued between coal miners in Colorado and members of the national guard in the Ludlow district. In that fight the leader of the striking miners and forty-three others, many women and children among the number, were killed, some of them being burned to death in their tents. Many believe that this strike should not have been, and at any rate there was little use for battle and bloodshed. On this account we have heard little of the tragedy, and the people have not been broadly or generally concerned. In contrast to this, about seventeen lives were lost in defending the American flag at Vera Cruz. These last died in the defense of their country and their country's honor. On which account the papers have been filled with details of the clash and the fatalities, and great ships are employed to convey these bodies many days' journey in order that they have have honorable and Christian burial. And a nation mourns their loss. It is not death, but the manner in which one dies, and the cause of the event, that interests mankind, begets sympathy and entitles one to history, respect and admiration. "Let me die the death of the righteous, and let my last end be like his."—Num. 23:10.

"Sunday" Cures Suicide

The Rev. "Billy" Sunday has recently been put to a new task, accordnig to the President of the University of Pennsylvania. Sunday was invited to that great seat of learning for a sermon recently. He went, and instead of delivering some classic utterance on theology, proceeded to preach to the students on "repentance toward God, faith in the Lord Jesus Christ, and regeneration by the power of the Holy Ghost." In that one sermon scores, if not hundreds, were won to Christ. Now the President of the University gives to the public his reason for inviting the evangelist there. There had been several suicides in the University and the idea became current that the minds of the students should be diverted to things spiritual. "Billy Sunday," said the provost, " came to my mind, and I immediately proceeded to carry the thought into effect. The enthusiasm the students showed over him was a revelation to me, and the results exceeded my fondest expectations." Sunday stirred the University towards things spiritual in a most marvelous manner, and the results were indeed remarkable. There is nothing that stays the hand of death, even that of self-inflicted death, like reaching up after the spiritual, the sublime and the holy. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 22, 23.

Count the Cost

Many papers, and people, of the United States are clamoring for intervention in Mexican affairs, and for strenuous action, on the part of our Government in invading that country and seeking reparation for wrongs done by General Huerta and his adherents. Such a course on our part was recently pictured by Ex-President Taft: "It would involve the garrisoning with a sufficient force of every town. It would involve the organization of columns to chase the guerrillas into their mountain fastnesses and across trackless desert plains, and the subjugation of fifteen million people. I don't know when we would get through; I don't know how many lives it would involve; I don't know how much it would cost, but I do know it would be a drag upon us, and then when we had got the thing done, the future would still be doubtful and still be a charge and a burden upon our government and upon our treasury." These are words worth considering and convey the idea contained in Luke 14:28: "For which of you, intending to build a tower, siteth not down first, and counteth the cost, whether he have sufficient to finish it?"

More Money

A young lady who had been left a bequest, by the will of her parents, of a $10,000 a year income until she was twenty-one years of age, and after that a very much larger annuity, went into the courts the other day and asked for an increase to $15,000 a year, she being eighteen now, and alleging that the latter sum was necessary to her support, declaring that $200 a week was not enough for her support, if she was to clothe and feed and house herself as she should. One is startled at such a desire, and such a view of luxury and waste as this; and yet there are multitudes of people about us who manifest the self-same spirit, and only in less degree because compelled to do so by circumstances. Nothing in the way of luxury and indulgence will satisfy. The more many of us spend the more we want, and the more we feel we *must* spend. Money spent to satisfy an abnormal taste does not satisfy it, but enlarges and increases it. This age of ours in which the tendency is to wanton waste and idle indulgence needs to hearken to the words of Isaiah 55:2: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." The prophet would have us observe soul-fatness more than bodily indulgence, and we need to give heed to the warning.

A Conference on Unity

There are wise heads, as well as devout hearts, at work, and at prayer, on the always inviting theme of Christian unity. The belief grows apace, and rapidly, that our dear Lord's prayer to the Father will be, nay, *must* be answered, "That they all may be one, as we are." One of the very significant movements of our day, looking to this end is the preparation now being made to have a "World Conference on Faith and Order." The advisory committee of this Conference has issued this statement as a part of its working platform: "We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world problems of Christianity call for a world conference of Christians." The Committee is aware of the great difficulties in the way, but it is hopeful because of the great issues involved, and the good to be achieved. The address issued has this as a matter to consider: "From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the churches throughout Christendom a truce of God." Not infrequently a truce has led to peace, and peace to glorious victory for all concerned. Christians everywhere should pray that this proposed World Conference of Christian Workers will result in presenting to Satan and Sin a solid front, an army united under one Captain, one Leader, to cease fighting one another, and to fight only the common foe to mankind. "For one is your Master, even Christ; and all ye are brethren."—Matt. 23:8.

EDITORIAL

THE CONVENTION

The Portsmouth Convention was not a disappointment. That is saying much for great things were anticipated. The feeling was common and current that forward steps must be taken, and plans laid for larger undertakings. Not to respond to that feeling would have spelled disappointment and stagnation. The Convention responded, and the general opinion among members, delegates and visitors was that the highest expectation, even of the most sanguine, was more than met.

After the body was called to order by President W. W. Staley at 7:30 p. m. of April 28, Rev. A. B. Kendall, D. D., of Burlington, N. C., in conducting the devotional services, read John 12: 20, 21, 22, and Matt. 18: 19, 20: "Where two or three are gathered together in my name, there am I in the midst of them." "This is a pleasant gathering," said Dr. Kendall. "We have been thinking of seeing each other again, of meeting and mingling together. We have been thinking of the friends we would see and greet here. The personnel of the body has been in our mind. But the one we should be most interested in is Jesus. We must have Him in the midst if our meeting is to be agreeable and wholesome and happy. We need to see Jesus. We need to keep the vision of Jesus before us—need to have the spiritual Jesus walking amongst us. The secret of success of the Lord's cause has been and is the vision of Jesus Christ. We need and must have vision of Jesus (1) For comfort. (2) For attainment. (3) For inspiration and power. Joy will fill our hearts as it did that of the disciples if we catch the vision of Christ and keep it. 'Then were the disciples glad when they saw the Lord.' If we mean to go forward and to have joy in the going we must keep the vision of Christ before our eyes." And the hearts of those present felt that Dr. Kendall's words were true, and that we must pray much to keep this vision before our eyes. It was a word well spoken and at the right time.

In the election of officers, Rev. W. W. Staley, D. D., was made President, and properly so, for a term of two years. Dr. Staley has served in this capacity several years, and as long as health and strength last there is no need of choosing a successor to him, for we do not believe any one could be more competent, capable or efficient in the position. He carries the work on his heart, and his great wisdom directs it most successfully and harmoniously. Rev. I. W. Johnson, D. D., was re-elected recording secretary, and Rev. J. F. Morgan was chosen assistant secretary. This meant that the records were faithfully made and will be well kept. Rev. W. C. Wicker, D. D., Professor of Mathematics in Elon College, was chosen Treasurer.

CONVENTION WELCOMED

The body was roundly and heartily welcomed. First, Mayor Frank S. Hope of Portsmouth extended welcoming words on the part of the city. "The spirit of progress which we see in the civic and commercial world," said the Mayor, "is in the church. Christianity is progressive. It is no 'stand-patter.' To be a Christian, like being a successful business man or politician, is to be on the move, to be doing things in the name and for the sake of Christ. Recently there were a few men in a Bible class in one of our Portsmouth Sunday schools. Today there are more than 300 members of that class and it is still growing. The secret is that the class began to do things, began to move, act, make people sit up and take notice. These men are reaching out after the best things. Christianity means this—looking out for and reaching out after the best and noblest things. It was taught me when I was a child, it is the best thing in the world, and I have never forgotten it. I welcome this band of Christian workers to our city. It means great things to the city to have such a company amongst us and we are glad. The city is yours." Rev. L. F. Johnson, D. D., of Berkley, representing the local ministerial association, gave glad greetings. "We welcome you," said Dr. Johnson, "because we have hearts big enough to receive you. The members of our ministerial association believe in all that the Christian church represents. We have already discussed the fact that this is going to be a great Convention—that the note to be sounded loud and clear here is to be that of missions. And this is the opportune time. For if we are to exist now we must be progressive, and the most progressive idea of our day is missions. We will not be counted progressive unless we get a larger vision of the world's task of evangelization. Our hearts are knit together in love for Christ's kingdom, and the one work we can do together most effectually is for world-wide evangelization, which means missions. Such a brotherhood we welcome most heartily—a company engaged in such worthy and noble task."

On behalf of the church, the pastor, Rev. J. W. Harrell, D. D., declared that "all things are now ready for your entertainment. God has blessed us beyond what we expected. About twelve years ago our church was organized with thirty members. We used various rented halls as places of meeting. We moved into this church whose cost was $38,000 in 1910. The present membership is 250. Last Sunday we had an every-member canvass for missions and benevolences, and the result was beyond our expectations. We need to undertake the larger tasks for these can be accomplished with as much ease as the smaller ones. No task is too large to be accomplished in the King's name. We have builded this splendid house with as much ease as we could have builded a much smaller one. We are now on the eve of the greatest Convention we have ever held, and this church is glad to be the host of such a gathering. This church is a product of missions, and the missionary note is to be struck here at this session as never before. You are therefore thrice welcome to all the church and its friends have to offer here."

The response was by Rev. C. H. Rowland, D. D., in a most happy and felicitous manner. "The brehren have given us good and glad welocme, and well they may: for we are somebody and are here for great undertakings. This body of earnest Christians is well worth entertaining, for we have come with great undertakings ahead of us, and with a determination to move forward and to do things. We want to so conduct ourselves here that those who have entertained will feel that they are more than repaid, and so that our influence will be felt through all time, for this is to be an epoch-making session. We appreciate the warm words of welcome."

Dr. O. W. Powers, Home Mission Secretary, Dayton, was recognized and brought words of good cheer and counsel. Missions, said Dr. Powers, "develops spiritual power in the church. The object of this Convention is not only to plan for the churches that now are, but to make more churches live. It is not sufficient for us to keep the present number alive, but to plant others and make them grow."

Rev. Geo. D. Eastes, pastor of Third Church, Norfolk, was also recognized and gave greetings and best wishes to the Convention. It was a late hour when President Staley arose to deilver the opening address on "Evangelism and Missions," but it was a great utterance, and was well worthy both of the man, the topic and the occasion. It was printed and distributed to all present, and also appeared in last week's Sun.

ELON COLLEGE

The Convention heard the report from the Board of Education relative to the progress of the College the past two years with pleasure and gladness on the morning of the second day's session. The Board reported educational activity amongst us, and gave in detail the rapid improvement made at the College. The financial condition of the institution was never more hopeful and this session shows by far the largest enrollment in all its history. We shall speak more of the Report and the College and the addresses later, and only a brief account of this and the other Reports will be given this week. Each will require editorial space and treatment in due course. Dr. N. G. Newman, of Defiance, Ohio, delivered a very interesting and stirring address on "Preparing our Ministry," and Pres. W. A. Harper spoke most helpfully and eloquently on "The Denominational College a Necessity."

The Convention voted of its own accord, without any recommendation of the Board to ask the Conferences to increase the apportionments for Schools and Colleges to $2,500. a year from that of $2,250. as at present. This is an increase of only $250.00 and will be very little when divided between the several conferences, but it showed the attitude of the Convention tf the College and its constantly increasing influence and usefulness.

THE PUBLISHING HOUSE

The Board of Publications reported that it had, since last session, projected a Publishing House, erected a substantial two story building at Elon College on the basis of a stock company, had taken out papers of incorporation, had sold stock to the amount of about $17,000 and collected nearly $15,000. which had been invested in plant, machinery and equipment. That since April of last year the Company had published THE CHRISTIAN SUN, the Elon College catalogue, the Christian Annual and had done a considerable business in commercial printing. The capital stock has been increased to $20,000 and we already had a plant representing an outlay of that amount. The Convention endorsed the movement, nominated fourteen business men from whom shareholders are to elect a board of seven directors, and leased the Company THE SUN for publication for a period of two years, and pledged the company to use its endeavor to raise 500 new subscribers for THE SUN within the next sixty days, and gave a vote of thanks to the Board for its work the past two years.

MISSIONS

The key note of the Convention was missions. Expectation ran high, the feeling was tense, and missionary inspiration filled the air. We shall not finish this part of our story for several weeks and here the results must be simply and briefly told. The women had a most enthusiastic and well attended missionary convention presided over by Mrs. C. H. Rowland. Reports of work done the past two years were exceedingly encouraging and the amounts to be raised the next two years were largely increased. The papers read and reports made will appear in THE SUN, also the minutes of the session as kept by the secretary, Mrs. W. H. Carroll. Our women are certainly awake as to their missionary possibilities and they are doing things, as their report next week will

show. This was the first real Woman's Missionary Convention held, and it more than justified the efforts and expectations of all concerned. The great address on "More Men and More Money" delivered by Col. J. E. West, Chairman of the Convention Home Mission Board is published elsewhere this week and is certainly an able and pointed and powerful utterance. It should have wide reading and will have great influence By all means read that address. It is worth while, Revs. J. W. Harrell and H. W. Elder also delivered addresses on Home Missions that were listened to with profit and edification.

But on this occasion the absorbing thought and theme was foreign missions. Everybody at that Convention felt that the hour had struck and that we must go forward. Unless advanced steps were taken in the matter of foreign missions it was felt that the Convention itself would be a failure and a disappointment.

A MISSION SECRETARY

The feeling and expectation culminated in electing a Field Secretary for Missions to give all his time to the matter of missions in the various churches, conferences and conventions. The Report on Foreign Missions called for an every member canvass for missions, and for the raising of $10,000 a year for missions for the next five years. There is a debt of $9,000, against our Mission Board. This Convention assumed its proportionate part of this indebtedness which will amount to about $2,000 and voted to raise this amount by September of this year. The mark set is high, but not too high. For we must expect great things of the Lord and undertake great things for the Lord.

Rev. C. H. Rowland, D. D., Franklin, Va., was unanimously chosen as Field Secretary. It was felt by all present that he could do the work and that the Lord had directed our minds to him. He has the power of approach, and adaptability, and can reach people. More than all his heart is in the mission work and he has laid himself upon the altar. He has not yet signified his acceptance, but it is believed he cannot decline when there is such universal turning to him and unanimous opinion that he is the man. We hope to announce at an early date his acceptance.

We have not given an adequate account of the Convention. It will take many weeks to do this. We have only stated some incidents and events and our space is now filled. The Orphanage, Christian Endeavor, Sunday-schools and many other vital matters must be presented next week and from time to time.

It was indeed a great Convention and our Christian churches will feel the effect of it in the years to come.

FORTY NEW SUBSCRIBERS

Rev. Geo. D. Eastes, pastor Third Church, Norfolk, sends us forty new subscriptions to THE SUN, with check in payment, and says, "I have placed THE CHRISTIAN SUN in every home in my church and it shall be my purpose and constant endeavor to keep them there. I consider nothing more important and more potent in the development of church loyalty, as well as in the development of individual Christian character, than the reading of good literature and I know of nothing better than our own splendid church papers. Why not do our best to keep our own people reading them?"

If other pastors will do as Bro. Eastes has done they will feel better over the situation and THE SUN's editor will be grateful. Why, we wonder, will not more pastors make the campaign for new subscribers? It will do them good, help them in their work, be a blessing to those who subscribe, a help to many and a loss to none.

How many pastors can write as Bro. Eastes and say, "I have placed THE SUN in every home in my charge?" Bro. Pastor, try it.

NOTES AND PERSONALS

—Rev. J. W. Harrell, D. D., and his Portsmouth people proved themselves admirable hosts, and helped greatly to make the Convention the great success it was.

—The papers are saying that General Huerta may resign as "President" of Mexico, and leave that country. We could wish that it prove true, for Huerta is the disturbing element in Mexico.

—A good brother layman says he will be one of ten laymen to secure, and pay, for ten yearly subscriptions to THE SUN. This would give us 100 new subscribers. The laymen can get the subscribers if they try. Will nine others join this brother in his worthy offer and undertaking? What say ye, brother laymen?

—Our good women have set $2,000 as their mark for next year, and they can reach it if they go at it in earnest. Our women are certainly waking up to their duty and privilege in the matter of missions.

—Col. J. E. West contributes to our columns this week the very best and most appropriate article he has yet produced on missions. Besides being interested in the political affairs of his State, Senator West believes in missions and speaks on the theme with ability and understanding.

—No one was more warmly greeted at the Convention than Rev. N. G. Newman, D. D., whom we are lending awhile to our good friends at Defiance, Ohio. Bro. Newman has friends in the South who love him devotedly, and their joy at greeting him again was indeed great.

—Rev. J. P. Barrett, D. D., has been a welcome visitor at Elon the past few days coming here from the Convention. Dr. Barrett is in need of rest and is not to return to Dayton till after the Elon College commencement. He is now with relatives and friends in and about Norfolk.

—Pres. W. A. Harper delivered the annual literary address before the Asheboro High school Tuesday p. m., May 5. Dr. Harper has been in great demand as commencement speaker this Spring and with all his other work has preached true educational gospel to hundreds on these occasions.

—The Alabama and the the Georgia and Alabama Conferences had four delegates at the Convention, two ministers, Revs. H. W. Elder and E. M. Carter, and two laymen, Bro. J. J. Carter of Wadley, and Sheriff J. W. Lane of Lafayette, Ga. When men will travel that distance to the Convention put it down that their loyalty and devotion mean something and will tell in their respective Conferences.

—The Convention voted to extend the time of the campaign for one thousand new subscribers sixty days. It will certainly be with great reluctance that the paper reduces its size and present quality, but unless there are 1,000 subscribers secured it will certainly have to be reduced, or published at great financial loss. Bro. Layman, won't you ask your Pastor, won't you ask your people now to give you their subscription?

—One of the most interesting and inspiring impromptu addresses before the Convention was that by Dr. A. W. Lightbourne, Dover, Del., on the importance of winning the young people to Christ and the church. Dr. Lightbourne is always an interesting and inviting speaker, but never quite as eloquent and effectual as when talking in behalf of the young people. His great heart goes out after the little ones.

—Rev. Victor Lightbourne, Dover, Del., is assisting Rev. A. B. Kendall in a series of meetings at Burlington this week and next. Bro. Lightbourne is an evangelist of power, and a violinist of great skill. He addressed the people of Elon College last Sunday afternoon, speaking to at least four hundred people, and greatly edifying them with his music and his earnest, able, eloquent message. His visit here was greatly appreciated and created a profound impression for good.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	4
Rev. J. O. Atkinson	14
Rev. B. F. Black	3
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. E. M. Carter	2
Rev. L. I. Cox	30
Rev. W. G. Clements	5
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Rev. Geo. D. Eastes	40
Friends	58
Rev. Jas. L. Foster	13
Rev. Stanley C. Harrell	12
Rev. J. W. Harrell	3
Rev. W. D. Harward	4
Rev. W. N. Hayes	1
Rev. J. W. Holt	10
Rev. L. F. Johnson	9
Rev. I. W. Johnson	14
Rev. J Lee Johnson	63
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	13
Rev. N. G. Newman	1
Rev. C. E. Newman	8
Rev. J. U. Newman	4
Rev. J. W. Patton	7
Rev. C. C. Peel	7
Rev. R. H. Peel	4
Rev. H. E. Rountree	11
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	14
Rev. T. W. Stroud	1
Rev. G. R. Underwood	5
Rev. W. L. Wells	11
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	22
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	517

THE FACE OF JESUS

A Sermon by Rev. George W. Englar, Pastor Bethany Lutheran Church, Pittsburg, Pa.

TEXT: "He steadfastly set his face to go to Jerusalem."—Luke 9:51.

THE face of Jesus—can you gaze upon it without being impressed? The face of Jesus—do you wonder that its beauty so charmed Raphael that his painting has in turn gripped the world? The face of Jesus—are you surprised that Gounod kept those holy features before him so that he might be inspired for his musical composition? The face of Jesus—more stable than that of any earthly friend—more courageous than that of any martyr—more satisfying than that of any son or daughter—more pure and tender and beautiful than that of any mother.

In Revelation we read that his name is to be written on the forehead of the redeemed. When you young people go away to college, or to some city to take up business, you will remember that your names are written in the hearts of your parents. That is a good place to be—in the affection of those whom you love. But better still it is to have the name of Jesus inscribed on your glorified features. The beauty of his face which we now so meagerly share shall become ours fully. The purity of his face and its holy triumph shall be so stamped upon our own visage that we shall be like him.

When the Son of man threaded the thoroughfares of little Palestine how different his face from what it is now—a set face, a sad face, a scorned face, a shrouded face, a shining face! Not five faces, but one; for Jesus knew nothing about the tricks of the time-server and the ward politician who make their plans and fashion their words to meet the selfish demands of the hour, and not to coincide with their convictions. Not five faces, but one face in a five-fold aspect—now set, now sad, now scorned, now shrouded, now shining.

Neither to the Right Hand Nor the Left

I. Here we read that he "steadfastly set his face to go to Jerusalem." Jerusalem was filled with those who would rend him and drag him to the tomb. This he knew all too well; so "he steadfastly set his face." Jerusalem before him, sacred haunts behind him. And it is not easy to tear yourselves away from old environments, as you who have journeyed from the east to the west, or from the west to the east, well understand. A word at this time about the little country or village church where you used to meet your friends, the nearby graveyard where many of your old-time acquaintances sleep, would very quickly moisten your cheeks with tears. And Jesus was leaving sacred scenes—cornfields, gardens, mountains, seashore, lake, friendships. To depart took courage; so "he steadfastly set his face."

There is need every day for the set face. Mothers, you must have it, else your love for your erring child will rob chastisement of its rightful place in your home. Business man, you must have it, else the rivalry of business will make you forget the Golden Rule, and the mad chase after the dollar will lead you to trample under foot the Lord's holy day. Young people, you must covet the set face, else your school days will put more worldliness into your life than knowledge in your head or character in your heart. Disciples of Christ, tugged at daily by a thousand imps of hell which would turn you aside from the path that leads to the heavenly Jerusalem; disciples surrounded hourly by the temptations of the "world, the flesh, and the devil," nothing short of the courage of the set face will save you.

When Chrysostom received a threatening message from the empress he sent back this answer: "Go tell Eudoxia that I fear nothing but sin." Nor shall we; and that we have not feared as we ought, till we steadfastly set our face against it, whether in ourselves, our family, our friend, our church, our city or our nation.

Fear, let me remind you, is not incompatible with courage. The Duke of Wellington one time delegated two officers to undertake a most hazardous duty. As they journeyed one looked into the face of the other, and seeing his trembling lips, his blanched face and his nervous hand, exclaimed, "Why, are you afraid." "Of course I am," was the reply, "and if you were half as frightened as I am you would run away." Immediately the critical companion rode his horse back into the presence of the Iron Duke and said, "You have sent me on a dangerous journey in the companionship of a coward." "Off! Off!" retorted the duke. "If you do not hurry the coward will get the business done before you get there." The duke was right. The fear of sin nerves our arm against it. I am afraid of it in my own home as I am everywhere. And so must you be. Oh, for the Christ face, set always against sin and evermore toward holiness!

Marked by the World's Enmity

II. No wonder his face was sad; sad because the world he loved was like a harp with a broken string—the discord of a million centuries rolling in upon him; sad because the shadows of the cross were already falling athwart his path; sad because men persisted in misunderstanding him, in impugning his motives, and in persecuting his disciples; sad because his wounds for our transgressions, his bruises for our iniquities, and his stripes for our peace all go into his features.

My brethren, if you sometimes feel that you are called upon to drink all the dregs of the cup, remember Jesus. If you think the world has for you too few happy days and carefree, and too many heartbreaking responsibilities, remember Jesus, the Man of sorrows and acquainted with grief. And if your children go wrong, and your business goes to pieces, and your friends disappoint, and your enemies multiply until you begin to read in it all evidence of a God who has become angry with you, remember Jesus, the sorrow-drenched Christ whom God so dearly loved. How thankful we must be for his sad face! Ours find comfort in his. "Fellowship is heaven; lack of it it hell," said William Morris. Yes, but for Christ's tears our broken spirit could find no companionship in him. The church, George Matheson calls the "League of Pity"—a fine designation; and yet but for the sad face of Jesus the church itself would be so discouraged and helpless in its own grief that it could be of but little service to a sorrowing world.

III. If you covet his set face, and if you pity his sad face, you must deeply admire his scorned face. Come, you who would know grief at its sharpest. It is not that that Jesus felt when men rejected him, though that were dreadful; it is not that that he experienced when those who rejected him also misunderstood him, though that were worse. A keener grief yet did Jesus know when those who rejected him and misunderstood him set out to humiliate him.

I wonder if the world has ever scorned us. If not, it is not because the world is not bad enough, but because we are not good enough. If we have never been scoffed at, it is time to hang crape on the door, it is appropriate to toll the bell, and it would not be out of place to call in the minister. For any Christian whose life and views and words and spirit never go counter to those of a selfish world is dead spiritually, however much he may be alive physically.

The spirit of that scorned face I would we might get. Its meekness in insult and its absence of retaliation—how we must covet these!

IV. The face of Christ is also a shrouded face. The veil of mystery was drawn over it—a mystery that none have been able to penetrate. A face wet with tears, and yet a face that could dry tears in others. A suffering face, and yet one that could banish pain from other lives. A face that cried out in anguish ocean-deep when as he hung upon the cross the heavenly Father seemingly forsook him, and yet a face so full of power that it could promise to be with believers to the end of time. A face so divine that its features wore the consciousness of one who could declare: "All power is given unto me in heaven and in earth"; and yet a face so human that it was helpless in the hands of the enemy.

Shall we doubt him and discard him from our lives because he is so inscrutable? Nay, rather may we because of this believe him and consecrate our all to him. The mystery of his personality it is that holds us on to the end. In his eighty-fourth year John Wesley could say, "I am still in school." At almost the same age Goethe remarked, "I carry my satchel yet." And in almost his last hour Paul the aged confessed: "I do not count myself to have apprehended—I press on." Thank God for the mystery of his Son. Our inability to fathom the meaning of that human-divine and divine-human face it is that enables us to say,

Grace taught my wandering feet
To tread the heavenly road;
And new supplies each hour I meet
While pressing on to God.

V. But I would not have our gaze left upon the Christ in his humiliation. For if he is the Christ of the set face and the sad face and the scorned face and the shrouded face, he is also the Christ of the shining face. Behold him upon the mountain top—his face as bright as the light, his garments glistennig white, the cloud of glory over his head, the law and the prophets at his feet.

How we do need the shining of his face! But never shall we get it till we look within. It calls to mind Hawthorne's figure of a cathedral with its divinely pictured windows. Viewed from without it is impossible to gain any worthy conception of the beautiful forms and radiant colors. Enter the building and look outward and its marvels break upon your vision. Oh, let us abide in the heart of Christ and the glory of his holiness we shall behold, as through the windows of our lives it shines out on the pahtways of others also.

Let us keep the picture of the face of Jesus framed in memory. If temptation raps at our door we shall find victory by gazing upon that set face. If sorrow's pitiless fingers clutch at

(Continued to Page 7)

More Men and More Money For Missions

By State Senator J. E. West, Suffolk, Va.

Before the Southern Christian Convention, Portsmouth, Va., April 30, 1914.

When I consider the slow growth of the Christian denomination and the small effort it has made along missionary lines in both the home and foreign fields, I am forced to conclude that many of our leaders have never had a true concept of the mission of the Christian Church.

We announce as our first cardinal principle, "The Lord Jesus Christ is the only Head of the Church," and decline to carry out His greatest command. We take the Holy Bible as a sufficient rule of faith and practice and reject, in a large part, its greatest teaching. We have stressed too much the union of all God's people and done too little to spread that gospel which can unite all mankind into one common brotherhood. We have rejoiced in the use of the name Christian to the exclusion of all sectarian and party names, but have been so dead to the missionary idea that we are not known in many states of the American Union, much less among the nations of the earth. We have probably spent too much time in talking about our Heaven-born principles and given too little attention to the spreading of them.

This is an age of doing—an age of action—and the Church is no exception to the rule. Judged by the standard of efficiency and results, we have partially failed in our mission as a denomination. The United States government gives us about 80,000 communicants, less than we claimed twenty years ago and probably no larger than we were in the early years of the nineteenth century. This Convention has a membership of 21,958, an increase of 971 over the year 1912, and a gain of 4 6-10 %. We represent one-fourth of the denomination in the United States and Canada, and last year contributed $6413 to Home Missions, an average of 29 cents per member, and $2845 to Foreign Missions, an average of 13 cents per member; making an average of 42 cents per member to Home and Foreign Missions. The Eastern Virginia Conference averaged 82½ cents per member, the highest of any Conference within the bounds of this Convention.

I believe that our mission was more than to unite God's people. Not that such an ambition is not worthy and such a purpose lofty, but I believe the main object of the church is the salvation of the world. This can not be done without believing in missions, teaching missinos, preaching missions, praying for missions, consecrating ourselves to missions, and giving to missions. This is the great work of the church and the supreme task of Christianity. I feel, my brethren, that we have been playing with this question; that we have not fully grasped the magnitude and importance of the missionary problems nor the opportunities that God has given us as a church—standing upon our well known principles and being the first church to catch the spirit of the Savior's prayer that we all may be one. We ought to be first in service, first in sacrifice, first in consecration, first in missionary effort, and first in every undertaking for the building up of the kingdom of God.

We must not adopt the fads and fancies of the age, but cling to the simple child-like faith of our forefathers in the Bible and recognize and emphasize the fact that there is no substitute for the religion of the Lord Jesus Christ and that salvation from sin is only through the shedding of His precious blood. We must guard well our religious literature and especially our Sunday school lessons. There is a tendency in the Sabbath school to explain all miracles by attributing them to natural causes in the usual order of things. Are we prepared to submit ourselves to His divine leadership and to work only under the guidance and by the power of the Holy Spirit? If we are not, let us struggle in prayer for the missionary vision that we may avail ourselves of the opportunities for service, which, like business opportunities, never return.

Except for practical purposes home and foreign missions mean the same to any intelligent Christian. Many Christians could not have enough faith to believe that they ought to support foreign missions to carry the gospel to the nations of the earth. So under the providence of God the nations of the earth are flocking to our shores, and our Christian people who only believe in home missions can do foreign work at home by converting the immigrants. The immigrant problem is one of the great problems of home mission work. We must Christianize the immigrants or they will heathenize us. We must not only preach Christ but must live Christ. Our cities, our states and our nation must be controlled by a Christian citizenship. As a large per cent. of these immigrants return to the homeland, if they return as Christians, they all become ambassadors of Jesus Christ. Immigrants and foreigners will judge our religion largely by our government and what it stands for. It seems to me that we are making some progress along this line. Christian citizens are beginning to realize that religion is not only for Sunday, but must be carried into business, into the home and social relations, into public office and to the ballot box. A Christian who votes for the devil's platform and the devil's gang is a specious Christian and will never further the cause of home missions, much less foreign missions. America is thinking today in terms of morality, brotherly love, friendship, and international peace as never before. The nations that have preceded us have made wars for conquest and gain, but America's conquests have been for the sake of humanity and the extension of liberty to others struggling to be free. As proud as we are of our Anglo-Saxon civilization, the American civilization is still hgiher and nobler. By the sword, the Anglo-Saxon has taught other nations the art of government as a benefit to the Anglo-Saxon; by arbitration, international peace, and Christian standards, American civilization will teach us to respect the rights of others, love all nations as brethren, and instill in the hearts of all races a desire for self-government and our free institutions.

As I see it, the day has come for large things in our home mission work. We must do things commensurate with the mission of our church and its principles. The cry from the ministry to the laity must be "Go forward," and the answer, "Lead on, we will follow." To do this we must have more men and more money. How shal we get more men? Either through the pastors or by the employing of a mission secretary, an expert or specialist in missions to keep in the field, develop our people along missionary lines, and train men and women leaders in our local churches, and at the same time put a little missionary life into our ministry. They also need education, instruction and inspiration along this line. We have done small things so long that we have become contracted in our ideas and ultra conservative, so that we discuss any new plan with doubts and misgivings as to its feasibility. I beleive we can employ a secretary if we wish, and if we look for larger things we will accomplish more than our most optimistic ever hoped for. However, one man cannot do everything. We need more missionary pastors; we need more missionary leaders among the laity; we need as a people to study missions and catch a larger vision of the work; we need to organize missionary societies and mission study classes in our churches and Sunday schools; we need to distribute more mission literature; we need more men to live the Christ life in order to attract others to the church. The half-hearted Christian has no religious influence over people of the world.

The ministry must be more evangelical and must train the laymen for this kind of work. We need a men's forward movement in evangelism as well as in missions. Billy Sunday's recent Pittsburgh revival was to my mind the greatest revival of the last twenty-five years, if not of modern times, and demonstrates that there is great power in a plain, simple gospel preached by a consecrated man, and assisted by a united, consecrated, and active laity. When our laymen understand their duty toward the unsaved, any pastor can get the necessary local support for revivalistic work.

While we need more ministers there must be some concentration and business methods in the handling of country churches. Our Christian ministers frequently overlap in their work and cannot get the best results. We must not let our congregational form of government help defeat the purpose of the church. In this respect, we can learn a lesson from business men and corporations, who have reciprocal territorial relations. By concentration of work on advisory pastorates, or a little co-operation, many ministers can serve larger fields, and therefore we would have more ministers who could engage in home mission work. Some people are alarmed about the scarcity of ministers. Somehow I have faith to believe that God will supply enough workers to carry on his work. The scarcity of ministers may be a blessing in disguise. It will prevent overlapping of fields in the same denomination, bring about a closer federation of all evangelical churches, and prevent overlapping of missionary work by the various mission boards in small towns and needy districts, and put greater responsibilities on the laymen and develop their Christian possibilities.

Why talk about more men, you say, when the Christian church has not the money to support the missionaries and the mission points we now have? Because I am talking about the necessary things to have in order for us to do our proper part of the home mission work. How shall we get more money?

First, adopt an anual minimum standard of not less than $1.00 per member for missions. Try for big things. Men don't like to consider small propositions. Make our task big enough to utilize the preaching, praying and financial ability of this Convention, and let us for once get the kinks out of our pocket books. Let us give enough to feel that we are making some sacrifice even from the standpoint of the world. I have discussed the question of giving so much before this Convention and the Eastern Virginia Conference that it is hard for me

(Continued on Page 10)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The Portsmouth Convention ought to be epochal in the history of missions in the Southern Convention. Almost every address had a ringing note on missions. The ministers are studying missions as never before. The laymen are demanding larger plans and larger offerings for this chief concern of the church. The time is near when a non-missionary pastor and a non-missionary congregation will be counted out of the real active workers in the Kingdom. This does not mean those who oppose missions, but those who are indifferent to missions.

Rev. O. W. Powers, D. D., Secretary of Home Missions for the A. C. C., of Dayton, Ohio, added his presence and much literature to the meeting; and Rev. A. W. Lightbourne, D. D., of Dover, Del., and his son Victor, the Evangelist, who was on his way to conduct a meeting with Dr. Kendall in the Burlington church, added their presence and good messages. Dr. Lightbourne always enlivens and enlightens by his clear, forceful, and beautiful deliverances.

The weather was fine, the working spirit was manifest, prayer-hunger seemed to possess the hearts of the delegates, and there was an upward movement clamoring for something to do for the Master. If this spirit lives long enough to reach the Conferences next Fall the 1916 Convention will show results surpassing anything yet known among us. We are just beginning to inventory our stock of men, money and opportunity. The field is white unto harvest, and our resources are adequate to the task; but the men of wealth among us have not fully appreciated their obligation to world-wide effort. It is a part of the duty of the pulpit to instruct, inspire, and persuade the pew to larger gifts for missions; and it is a part of the duty of the pew to listen, to consider, and to decide this great matter. Indifference, inattention, is equivalent to self-chosen ignorance and that is inexcusable. Voluntary ignorance is voluntary guilt. There are people who will not look into great subjects nor listen to instruction, but this ignorance excuses no one. The conductor of a train who disregards orders or pays no attention to them is held personally responsible for accidents, wrecks, and damage. It is a part of the duty of the church to press the claims of missions upon the laymen until they feel its weight, respond to its demands, and enjoy its blessings.

The Portsmouth church and pastor Harrell seemed to enjoy caring for the delegates and visitors, and made all feel at home. Many had never seen the church before and were well pleased with its massive and convenient arrangements.

The great automobile ride over the city for the whole Convention was novel, generous and exhilarating. The progress of the age made this possible and the church ought to keep up with the progress she has created. The automobile ought to be an agent of the gospel. It is not enough so yet. It is often used to violate the Sabbath and to carry from church; the time will come when it will carry people to church and carry the gospel to those who hunger for it.

We live in times of great opportunity, and the women of our church are seizing the opportunities that come to them. They had a great meeting during the Convention, and have raised their standard for the next biennium in the mission cause. Heaven's blessings on the women of the church and their consecrated efforts.

W. W. STALEY.

ELON COLLEGE NOTES

Local talk of recent days has been concerning the great Convention just adjourned from Portsmouth, Va., full accounts of which appear elsewhere in this issue. To those actively connected with the College, the Convention did two things of especial interest.

First—The annual appropriation for Elon College was fixed at $2,500 instead of $2,250. as heretofore, substantial evidence of the growing appreciation of Elon and her work. The second point referred to was an increase in the number of trustees of the College. Eighteen have been the full number in previous years, but at this session of the Convention it was decided to seek permission of the State Legislature to increase the number to twenty-four with the additional six to be elected from the Alumni Association. This will be in keeping with and tend to foster the general feeling among the Alumni that the College is theirs too, and reciprocates the confidence members of the Association have in the future of their alma mater as evidenced by their action touching the Alumni Building at their last regular meeting — another evidence that the College alumni and old students are getting together for a still greater and better Elon.

All who attended the Convention brought back flattering reports of the excellency of the occasion.

From the College Dr. J. O. Atkinson, President Harper, and Dean Lawrence were present, also Mrs. Harper, and Rev. L. I. Cox. Mr. C. B. Riddle stopped with the delegates on his way from New York.

Mr. Riddle is just now back from the Empire City, where he had gone for special medical treatment. He seems as bright and energetic as ever, and the student body *en masse* welcomes him home again.

The many friends of Mr. H. Lee Thomas of Broadway, N. C., will be glad to know he, too, has returned from St. Leo's Hospital, Greensboro, after an operation for appendicitis, well and soon to be strong again.

Members of the Faculty have been filling their usual Spring engagements at the various commencements throughout this and nearby counties—Prof. Daughtry at Buffalo Creek, Dr. Amick at Walnut Cove, and President Harper at Asheboro.

Dr. Wicker spent Tuesday and Wednesday in New Berne, N. C., attending the Royal Arch Convention held in that city.

Chapel service was made bright Tuesday morning by the presence of Dr. J. P. Barrett, of Dayton, Ohio. His friends here are no less glad to welcome him than his daughter, Miss Ethel, member of the Class of 1914.

Rev. Victor Lightbourne, of Dover, Del., who is conducting a series of evangelistic services in Burlington, called at the College Sunday afternoon and spoke to the combined Christian Associations as well as a number of visitors. Rev. Mr. Lightbourne, besides being a speaker of power and personality, is a violinist of ability and his musical selections were a very pleasant part of a most delightful form of service.

Mrs. Carrie Harris, of Henderson, N. C., visited her son Herman, student here, Saturday and Sunday last.

Commencement is the next event of importance on the College Calendar.

"X."

THE LIGHT IS BREAKING

BY CARLYLE SUMMERBELL, D. D.

In the providence of almighty God, His children are, with Him, fellow laborers; they are creators, making a new heaven and a new earth. Like a kind father who knows his child is bound to disappointment, and yet that the child will learn from even his mistakes and disappointments, our heavenly Parent allows and permits his children to learn the lessons of life for themselves, and keeps them at their tasks until they solve their problems.

History is simply a record of the mistakes and the successes of mankind. From a philosophical standpoint there is no failure; for God created all things and saw they were very good. His work of creation has not ceased, but as ever He toils on. He has worked hitherto and He works even now, not simply in the events which appear to our mortal shortsightedness to be the crises of history, but in the little things of everyday life which constitute the bases of the turning points of the progress of humanity.

small organizations designating themselves the

After the break-up of a united organization calling itself the Roman Catholic church, many true church, or nearest to the true New Testament church sprang up, and free Christianity went, as it were to seed. Some of these brought forth fruit, 30, 60, a hundred fold: some of them can hardly maintain themselves. And yet from out of the diversity, and the freedom to develop and bear fruit according to their kind, there is gradually coming a divine unity. Protestant churhches today are nearer to each other, in organization, in theology and in denominational polity. Probably the age of the future will be the age of co-operation and a coming together, and even churches and denominations shall practice charity toward each other. If their enemies hunger, they may possibly feed them, and have the Christian spirit; but such a day may be a long way off. Not until men shall see that folks who differ from them are not all "goats," and they are not all "sheep," can we look for any wide spread movement which will lay the basis of an enlightened and rational Christianity. Knowledge as well as love is needed for the laying of the eternal foundation of the city of God.

Viewed in the light of church history one of the most interesting church organizations existing today is the Protestant Episcopal church. Many in this church believe in the Renaissance, but not in the Reformation. They claim with the fervency of a "Disciple" that they are the true church, that they are "Catholic." Even now the word Protestant, to many of them, smacks of a vulgar type of ignorant zeal, and sooner or later, it is probable they will drop the "Protestant" as being neither true nor beautiful, nor fundamentally Christian. Many Protestant Episcopal clergymen look upon themselves as priests, in a different sense than as ministers. And while they may educate the Protestant sects along the line of union, or attempt to do so, their heart is with the idea of church as represented in Roman Catholicism.

And I believe that the Reformed churches, in spite of occasional outbursts of religious hysteria, are coming back to some of the things which were left behind at the time of the reformation. To illustrate this, it is only necessary to call to mind that in the early history of our movement, education for the ministry, a paid ministry, and organization, were frowned upon by the leaders. And now we are insisting on paying salaries, spending large sums in education, and are making assessments which would have horrified the early fathers.

So, too, the general Protestant movement is gradually coming back and using the para-

phernalia which they threw away in the heat of battle.

Our church buildings, which are built for permanence, are no longer chapels, or meeting houses, but churches; the architecture being suggestive of worship, and the taking part of the congregation in the service. Responsive reading and congregational prayer are somewhat common,—an innovation for the old type of Protestantism, but which harks back to the lines of historic churches.

Not only in the providence of God has the Protestant church approached the Catholic churches, but the Catholic churches are also approaching Protestantism. The recent outbreak of mediævalism in the church of England in the African missionary field is startling, because it is out of touch with the modern spirit. The very noise it made in the world shows how far we have drifted from the old spirit of intolerance and bigotry. Even the principles of our own church, which we have seldom understood and hardly ever practiced, because of their largeness of vision and heavenly charity, are now being preached in the Episcopal church, and that by the church's most eminent representatives. A splendid example of this can be found in the 21st Annual Address of the Right Rev. W. I. Lawrence, of Massachusetts, the Bishop following in the footsteps of Phillips Brooks.

Concerning the question of open or closed communion, so far as his church is concerned Bishop Lawrence made the following statement before the diocesan convention (April, 1914):

"I am asked whether persons other than those who are communicants of this Church may receive communion at our altars. My answer is, 'Yes, certainly.' English scholars such as Bishop Creighton, Archbishops Benson and Temple affirm that the rubric at the end of the confirmation office, 'There shall none be admitted to the Holy Communion until such time as he may be confirmed or be ready and desirous to be confirmed,' should be interpreted historically and as a directory only as regards those of our own Church. The question has been answered in this country by the general practice throughout the whole history of our Church of administering the Holy Communion to those who are not members of this Church who may approach the altar. Clergymen and laymen may of course differ in their interpretation, and a priest may repel anyone whom he may esteem unworthy or forbidden by the law of the Church to receive. Then, too, a person who is not a member of this Church who habitually accepts the privileges of the Holy Communion without accepting the responsibilities of the Church may well consider whether his position is a consistent one. The general custom in this diocese from the earliest days of its history has been the administration of the Holy Communion to those who respond to the invitation, believing that they respond in good faith.

"Speaking for myself, I am grateful when any disciple of the Master in penitence and charity, determining to lead a new life, receives comfort and spiritual strength at the altar where I administer. It is the Lord's table."

To repeat the Bishop's last sentence, "It is the Lord's table." It is the Lord's house. Surely then the Lord's children are welcome. And we come to the next stage, "Who are the Lord's children?"

I believe that we are beginning to learn that the Lord does not have simply one set of children. The light is surely breaking, not only in foreign missionary lands, but in our own egotistical and bigoted sectarian sheepfolds. Surely the Lord was with our rivals and we knew it not. But now the faint light of the new day dawns upon the dissected and bleeding body of the Lord, and again we hear the voice saying to our troubled consciences, "O you zealous Sauls! Why do you persecute me?" And again we must answer, "Who art thou, Lord?"

Not only does the whole creation move to one far off divine event, but to an event of understanding and fellowship that is not far off but very near. God's way of education which makes man his own master, grinds slowly and surely, the perfect product of man in God's image. God is not many, but one, and therefore man is becoming more and more completely one.

Let me quote another example from an entirely different source and environment to show the coming unity of the religious world. Rev. William Sullivan was at one time a professor of high educational rank in the Roman Catholic church, but changed his conceptions of truth so much that he left, in order to be an honest man, the priesthood of that church, and is now preaching for the Unitarians. He is well versed in logic and philosophy and a Master in Israel of these things. But he is also a citizen of God's world and a spiritual teacher. In a recent address to liberal ministers, Mr. Sullivan said:

"It is your work to interpret the things of the spirit and to bring men into conscious communion with God without recourse to the priestly pageantry and artificial dramatic aids that have been used in the past. It represents the attempt to express the highest set of principles in the hardest way. Success depends upon personal experience and expression. The liberal faith has no future save as it is uttered by those who have seen the living God, and who speak out of the fullness of individual conviction.

"However much you may learn by reading the philosophies formulated by other minds, you will learn vastly more by reading the implications of the soul."

Thus we see again the insistence upon experimental religion, and I submit that if I had not labeled these statements, one from a Protestant Episcopal bishop and one from a New York Unitarian minister, we could not tell from their spirit but that they represented the ideals of our own communion.

God is One; His truth is one; His people are becoming one.

Wolfeboro, New Hampshire.

PROGRAM

Memorial Services at Shallow Well, Saturday, May 9.

10:00 A. M. Song Service.
10:15 A. M. Devotional Exercises by Dr. W. C. Wicker.
Song.
10:30 A. M. Cemetery Agent's Report.
Song.
10:50 A. M. Address by L. H. Gibbons.
Song.
11:25 A. M. Address by Rev. C. W. Robinson.
Song.
12:00 M. Address by Dr. W. C. Wicker.
Song.
12:35 P. M. Decoration of Graves.
1:00 P. M. Dinner.

—The actual fatalities in the clash of arms between the United States and Mexico number 17 Americans killed and 75 wounded; 126 Mexicans killed and 195 wounded. There is promise of peace by meditation and arbitration, now, and it is believed that actual conflict for the present at any rate has been avoided by wise diplomacy and the deep desire for peace.

—Rev. W. H. Denison, D. D., and Rev. Geo. D. Eastes, both of Norfolk delivered addresses before the Convention Wednesday evening, April 29, and while we were not privileged to hear these addresses we heard them both most highly commended as being full of soul-food and effectual eloquence. Dr. Denison's theme was "The Church in Its Training Work," and Bro. Eastes' theme was "The Call to Young People." On the same evening Miss Margaret Brickhouse of Norfolk was in charge of a class which gave a missionary pageant representing in costumes various nations. This exercise was said to have been very interesting and suggestive, and was greatly enjoyed.

—The French Geographical Society at its annual session in Paris April 24, presented Admiral Peary with the Society's highest honor, a gold medal, as a reward for his discovery of the north pole. One wonders, after all, what the discovery has been worth, other than producing a Doctor Cook who, they say, did not discover, and several medals for Mr. Peary, who they say, did discover—a production of medals and mendacity, to be brief about it.

—Rev. E. M. Carter, Columbus, Ga., "I am about to recover from my trip to the Convention and am feeling fine. I am glad I went; it was the best session I have ever attended."

—The North Carolina Christian Advocate gives this agreeable information:

"The defeat of Richmond Pearson Hobson for the United States Senate may lead some to conclude that the liquor forces are in the ascendency in Alabama, as Mr. Hobson made prohibition an important issue in his campaign. But such is not the case. The next legislature will be "dry" by a big majority, and the state will swing back into the columns of prohibition for the entire commonwealth.

HOW MUCH OWEST THOU?

The path made smooth beneath thy feet,
The way made plain before thy face,
He brings thy soul, with patience sweet,
Unto His love's appointed place.
And how much owest thou?

The thing thou couldst not be, He is;
The goal thou couldst not, He has won;
About thee throng His ministries,
Before thee shine the lights of home.
And how much owest thou?

Yet thousands wander, far from light;
Poor sheep look up, and are not fed;
His loved ones perish in the night—
Thy brothers faint for lack of bread.
Then how much owest thou?

—Selected.

THE FACE OF JESUS

(Continued from Page 4)

our hearts let us find refuge in the companionship of that sad face. When the world uses us badly and we are almost ready to return evil for evil let us covet the meekness of that scorned face. If our minds recoil before the mysteries of life and we feel all but ready to throw overboard the religion of Jesus, let us look into that shrouded face and remember to thank heaven that its mystery proves his divinity. And when death pushes his ugly form into our presence, and reaches out his mighty arm to sever us from our earthly environments, we shall be sustained by the radiant presence of that shining face which shall make our path grow brighter and brighter unto the perfect day.—*The Christian Herald.*

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR MAY 10

The Unjust Steward.—Luke 16:1-13.

Golden Text.—He that is faithful in a few things is faithful also in much: and he that is unrighteous in a very little is unrighteous in much.—Luke 16:10.

The Parable

Christ spoke much in parables. He had to deal with simple-minded men, to whom long drawn out philosophical discussions would have been wholly incomprehensible. But the fact that he used simple language and homely illustrations, never in any sense detracted from the depth of his thought or majesty of his expression.

In this week's lesson he speaks to his disciples of the rich man, whose steward was accused of wasting his goods, and when he called that steward to account, the steward promptly bought of the debtors, and rendered a satisfactory account to his lord. Christ went to the heart of the matter, showed the steward's dishonesty as a thing to be condemned, but praised his sagacity in quickly recovering himself. We have to understand that the steward's conduct has two aspects. Otherwise we might not see clearly the purpose of the parable, and be troubled with the fact that Jesus chose a bad man to furnish an illustration for a principle of eternal truth.

The Right Use of Wealth

There are three thoughts which He meant to show forth by this rather difficult parable. First—riches are a baser good and receive their worth from their use; secondly—riches are a great responsibility, a trust for which the owner is responsible to God; and thirdly—riches are a great temptation, and tend to make one think himself superior.

A man's wealth does not consist in the abundance of things which he possesses, and this truth Jesus said over and over again in various ways. To be rich in the external things that are of God is the only wealth that counts. But that material wealth, which some of us rate so highly, must have its place. It is only a lesser good, but has its value and its use. We must determine the latter, and be strictly honest when dealing with that "root of evil."

To amass great wealth is no slight achievement. It takes brain, economy, persistent labor and endless patience; it takes more than that; there must be a talent, God-given. There must be favorable influences or the best laid plans of the financial world fall flat.

Then wealth has its obligations, its sacred duties to perform. The man who has won out, worked he never so fairly, owes something to the failures whose hopes and dreams were never macerialized. He cannot afford to think his material achievements of sole importance. He is, in a sense, a debtor to a world which has afforded him a winning fight.

Worldly Wisdom in Spiritual Things

There is a mighty difference between a business man's methods, and those of the average Christian, to the shame of the latter. Note the alert, aggressiveness of the man of dollars and cents. He does not delay, each day's work comes up to the mark. The Christian delays not a little and puts off with scant faith the miracles he might have wrought. We have much to learn from the bad man of the parable. He can teach us to be about our Father's business in a shrewd, far-seeing, yet honest way, and to count His business of great and wonderful importance.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 10

Health Hints for Better Living.—1 Cor. 6:19-20.
(Led by a Christian Physician)

Bible References.—Isa. 53:1-5; Rev. 22:1-8; Exod. 15:26; Lev. 19:28; Matt. 5:29; Prov. 23:2.

Sanitation

Health is the chief essential for complete happiness, and the two combined usually find their abode in the heart and body of a Christian man or woman. It is impossible to have either in filthy, impure surroundings. Many people seem to think that the front rooms of the house and the front yard are the only places that need to be kept clean. This is a mistaken idea, for of all places the kitchen, pantry and back yards should be kept sanitary, for the daily meals are prepared here, and pure food means much towards good health. So it is with the mind. If it lives daily on sinful, low things, it will become filled with the unholiness.

Exercise

The unexercised members of anything lose their function. A vigorous person can become helpless by just sitting down, and refusing to move any part of the body for a number of weeks,

It is rare that we hear of one of the veterans in the Civil War dying with tuberculosis. Their exposure and exercise have made them strong and healthy. The person who takes practically no exercise, usually seems wrong with the world, as it is sometimes expressed. But the one who takes much exercise daily meets everyone with a bright face and a cheery word.

The reason why many churches are full of weak, helpless members is their lack of exercise. They do not use their religion but once each week, and if they get their religion at work one Sunday, and fail to use through the week, by the next Sunday it is as helpless as ever. If your religion is nor worth carrying with you all the week it is a very poor religion. Many have never said: "My soul, stand up. Shake off thy fears; go up with the Lord against the mighty."

Worry

Many of us struggle along, fighting our daily battles, never asking God to share them and help to lighten them. If we would take Jesus into the crosses, worries and perplexities of life we would find it much easier. "Come unto me, all ye that labor and are heavy laden, and I will give you rest.

To consider the resolutions providing for a constitutional amendment for national prohibition the Senate committee on judiciary has appointed a subcommittee consisting of Senators Chilton, Fletcher, Shields, Borah, and Dillingham.

King Christian, of Denmark, has conferred the grand cross of the Order of Dannebrog on Andrew Carnegie.

SS NOTES AND NEWS CE

The delegates from the Baraca and Philathea Convention, which met in Durham, report a great time. Pleasant reports were read which show the wonderful progress of the organization. We are sorry that more of our schools were not represented. This movement is the solution for a long and baffling problem—to get the young people to Sabbath school. Let us make a resolution to have organized classes in every school in the Christian Church, South.

A WORD FROM GREENSBORO

Do you want to hear from Greensboro? All right, I can report some good things about it.

The attendance at our church here has not been as good this year as it was last year. Bad weather and sickness in the Winter interfered. But what is interfering now I cannot tell. However, a fine spirit exists in the church.

The first Sunday in April was observed as Home Altar Day. At the close of the sermon sixteen heads of families signed the pledge of the Family Altar League, of Chicago.

On the ninth of April, Thursday before Easter, the choir of this church, consisting of twenty-six voices, rendered a sacred cantata, "From the Manger to the Cross," under direction of Prof. Hill. A large audience was present and made request that it be repeated. It will be repeated next Sunday evening at eight o'clock. A very large audience is expected. The choir has become one of the regular attractions of the church. Prof. A. S. Hill has been engaged for regular instruction and direction. In a short time we will be able to render most excellent music in most excellent fashion. The musical service was our Easter service, and the services on Easter Sunday were characterized by the gift of $157 for present needs of the church. The services since Easter have been evangelistic and the two past Sundays have witnessed three souls redeemed from sin, made public confession of Christ and surrendered to Him. I shall never be discouraged as long as the church is winning souls.

For many months past, we have been discussing the enlargement of the church, adding a Sunday school department. Plans have been submitted and are now before the building committee. It is very hard for us to decide what is most practicable. Our space is small and our present edifice does not contemplate additional features, but it is very evident we will have to extend as our rooms are small and some classes have no room at all. Our equipment is seriously inadequate.

The work of the church is moving on nicely, not with the interest and enthusiasm we all desire, but steadily and along lines of a sure foundation. This week we are preparing a gift of $50 for the building of Reidsville church, a work the conference is undertaking there, a great work and it is prospering.

The writer is afflicted this week with melancholia. He was a member of the Southern Christian Convention now in session at Portsmouth, Virginia, as a representative of his conference; but the distance and expense of the trip made his presence an impossibility. It is a great disappointment to me. I hope every one will thus understand my absence and believe that I am wrapped up in the work of my church and am loyal to all its enterprises.

H. E. Rountree.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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ANOTHER YEAR FINISHED

Before this issue shall have reached its readers, our Woman's Missionary Convention will have adjourned. The assurance of interest and of prayers from many who can be present gives encouragement and shows that there are many among us, on whom the work has a hold and who have caught a vision of the possibilities of united action.

We feel that a remarkable work has been done in these few years of our organized efforts and that this should be an incentive to greater things as our people become more informed concerning and better acquainted with the work.

And as we turn to begin another year, let's endeavor to begin *now* to make this the "best yet" in more ways than one. We need more societies, we need more faithful work in the ones we have; we need more knowledge, more consecration, more determination.

That society you have been intending to organize—don't put it off longer. That work you were appointed to do—don't delay longer to do it. Let's be faithful to do all that is required of us this year, and the results of our combined effort will outweigh our expectations.

IMPRESSIONS OF A NEW MISSIONARY

(A letter from a Baptist missionary to Assam.)

We have been out to some of the neighboring villages on tour. Crowds follow us about, everywhere we go. One's congregation is always with him and ready to listen. How different from America!

When we go touring we live in a native house where the pigs, hens, and enormous rats have free course. We take some of our food with us, and buy rice from the natives.

The native children stand outside all day and peep through the cracks of the walls, and watch one's every movement. They even enjoy seeing us eat and sleep, for they like to know how white folks do it.

Several meetings are held each day, also meetings for the children in which Bible pictures are given out, and stories told about the pictures. The little pictures are very much coveted and help greatly in the work.

After the meetings the people come to the house to ask questions about all kinds of things. They know nothing at all about the world, or civilization, or the Maker of civilization. They are most eager to learn, and they make one wishe he were five thousand instead of one, and then only comparatively few in India could hear adequately the message of life.

Then you go to bed even begrudging the time you have to spend in sleep; but you do not sleep too much, for in the night a tremendous shower comes up, and the feeble, thatched roof presents no serious barrier to the rain; so you awake, after having dreamed of a vigorous flood, only to find the water pouring down on your head, followed later by tremendously large hailstones.

During the spring there are a couple or so of terrible hail-storms which completely ruin the garden, break off branches, riddle everything, and cause the land to look most pitiable. The hail-stones are as big as hen's eggs, hard as rocks, and fall with great force and velocity, sufficient to kill a person if he is caught out in such a storm.

The people here are most interesting and human, and we are so glad of the great privilege we have of being in this land. During the last few years more than twelve hundred have been baptized. Many of the villages are asking for preachers and teachers, but there is no one to send. Who of you that know of these conditions is coming out this year to help?—*Sel.*

GIVING, YET RECEIVING

"Counting you treasure God's bounty to measure,
Give, and the gift shall but add to thy store;
Fullness bestowing from love overflowing;
Thus does He give when His children implore.

"Loving and living enrich thee by giving,
God wil be with thee to bless thee the more;
Works thro' thy labors, relieving thy neighbors;
Gives by thy hand, to replenish thy store.

"Under His guiding, bread grows by dividing,
'Mine is all thine,' can we ask Him for more?
Sharing His splendor, ourselves we surrender;
He'll not withhold when His children implore.

"Good measure, pressed down, running over,
Give for God's cause, and to you shall be given;
Good measure, pressed down, running over;
Thus will you lay up your treasure in Heaven."

—Selected.

HOW ONE WOMAN GAVE

Not long since a poor widow came into my study. She is over sixty years of age. Her home is one little room about ten by twelve, and she supports herself by her needle, which, in these days of sewing-machines, means the most miserable support.

Imagine my surprise when she put three dollars into my hand, and said, "There is my contribution to the Church fund."

"But are you able to give so much?"

"Oh, yes," she replied. "I have learned how to give now."

"How is that?" I asked.

"Do you remember," she asked, "that sermon of three months since, when you told us that you did not believe one of your people was so poor that, if he loved Christ, he could not find some way of showing that love by his gifts?"

"I do."

"Well, I went home and cried over that sermon. I said to myself, 'My minister doesn't know how poor I am, or he never would have said that.' But from crying I at last got to praying, and when I had told Jesus all about it, I seemed to get an answer in my heart, that dried up all tears."

"What was the answer?" I asked, deeply moved by her recital.

"Only this, 'If you cannot give as other people do, give like a little child'; and I have been doing it ever since. When I have a penny over from my sugar or loaf of bread, I lay it aside for Jesus, and so I have gathered the money all in pennies."

"But has it not embarrassed you to lay aside so much?"

"Oh, no!" she responded eagerly, with beaming face. "Since I began to give to the Lord, I have always had money in the house for myself, and it is wonderful how the work comes pouring in. So many are coming to see me that I never knew before."

"But didn't you always have money in the house?" I asked.

"Oh, no! Often when my rent came due, I had to go and borrow it, not knowing how I should ever find means of paying it again. But I do not have to do so any more, the dear Lord is so kind."

Of course I could not refuse such money.

Three months later she came with three dollars and eighty-five cents, saved in the same way. Then came the effort of our Church in connection with the memorial fund, and in some five months she brought fifteen dollars, all saved in a little box I had given her. This makes twenty-one dollars and eighty-five cents from one poor widow in a single twelvemonth. I need hardly add that she apparently grew more in Christian characetr in that one year than in all the previous years of her connection with the Church.

Who can doubt that if, in giving, as well as in other graces, we could all thus become as little children, there would result such an increase in our gifts that there would not be room enough to contain them?

"Give as you would if any angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where waiting was o'er.

"Give as you would to the Master,
If you met His searching look:
Give as you would of your substance
If His hand your offering took."

—*Selected.*

WHAT COMING TO JESUS MEANS

Though it may not be realized at first, and especially by those who only look on from the outside, to be received by Jesus covers everything. It contains all the moral guarantees about which the righteous men who need no repentance are so scrupulous. No sinner is ever received by Jesus without becoming conscious that Jesus knows it all, and how his knowledge deepens in that light! No one is ever received by Jesus without becoming conscious that Jesus feels it all; that our sin wounds him more than it does us; that the shame, the impotence, the guilt, are a more awful burden on his spirit than on ours. There is always some sense of his passion—of the truth that he bears sin—in his receiving of sinners. This is the king's arrow, which is sharp in the heart of his enemies, subduing them to himself. It is the sense of love like this which melts our hearts in true repentance, the penitence in which all that is old and evil is melted out of our nature, and we are born again. To be received by Jesus regenerates, and it is the only thing which does. In the very act of being received the love of God is shed abroad in our hearts through his spirit. Deep down in the souls of the poor sinners whom he received even in his lifetime—deeper than any conscious reflection they could make on it—stirred the dim yet overmastering feeling that he could only do for them what he did because he was all the time giving his life a ransom for man. The more we think of it, the more wonderful it is, that in this sinful world and in this mortal nature, the Holy One of God should stand, bearing sin and receiving sinners. Yet what could we do if it were not so? And what are we not bound to do for his glory and praise if we have drawn near to him and been received ourselves?—*British Weekly.*

MORE MEN AND MORE MONEY FOR MISSIONS

(Continued from Page 5)

to give you a new idea or new thought. The necessities of the case demand this subject. We must increase our missionary contributions or go backward. The history of the anti-missinoary Baptists shows that.

I shall discuss giving briefly under three heads:

1. To what shall we give?
2. How much shall we give?
3. How shall we give?

I. If missions is the supreme task of Christianity, we should make our largest gifts to missions. With the state universities and colleges now established in America, why do many rich men bestow all their gifts on educational institutions and public libraries? Why is it so easy to raise thousands, and even millions, for any kind of labor, social or health investigation, while the mission treasury boards of America show a deficit? It is not because America has not the wealth. Our prosperity has been so great and continuous and the increase of our wealth so rapid, that we are almost stunned as we think of it. We are living in the most luxurious age of America's history; we spend more on unnecessary luxuries and pleasures than it cost our fathers to live, much less our grandfathers. I have no fault to find with this state of affairs, provided we do not neglect the house of prayer and the things of God. We must not rob God, from whom all these blessings flow. In our gifts we must recognize the salvation of men as first and subordinate everything else to this one aim and purpose. Charity is not religion; the public school is not the Sunday school; the platform is not the pulpit; the daily newspaper is not the religious newspaper, and the good secular book is no substitute for the Holy Bible. Solve the religious problem and the other problems will solve themselves; drive sin out of your own hearts and you can drive the devil's works out of the community.

Men of the Christian church, we, too, have shared in this great prosperity, but the increase of gifts has not kept pace with our increase in wealth, and in the distribution of our gifts, we have not given missions its due proportion. In giving, we have considered things which might be called aids of Christianity or the fruits of Christianity, greater than Christianity itself. While bequests to missions may be all right, it is a bad doctrine for the Christian Church to emphasze; it gives our members too long a time to hold on to their money. Now is the time to give to missions; now is the day of salvation. Giving liberally to missions will develop the Christian along every line and prepare him for eternal rest. I confess I have failed along this line. Haven't you? Let us realize the truth of the matter and give missions the most prominent thought in our gifts.

Mr. Long, of Missouri, has set a new standard in giving to missions by giving one million dollars, the largest individual gift ever made for that purpose.

II. How much shall we give? Give as the Lord has prospered you. Make the tenth as the minimum standard. Don't lower the standard of the Old Testament as to giving and claim the New Testament blessings for a Christian. Many men who do not want to know their duty as to giving because it means the giving of more money and some who do, can not endorse the tithe as the Bible standard, but it brings the results as much as the Christian life bears fruits. I would not object to asking for money if members of the Christian Church believed in and practiced the tithe system. If they did, this Convention would do more for missions than the American Christian Convention is now doing. Brethren of the ministry, you say you want more money for missions, that we ought to do more. Are you really serious about the matter? Are you in earnest? The way is easy, practice the tithe system and preach it, organize a tithe band, society or club in every church. Just as the Good Templars and the W. C. T. U. organizations laid the foundations for our present position on the temperance question, so these societies would educate us along lines of Christian giving and multiply our mission receipts many times, and furnish all the funds we need. When I go out soliciting for any charitable or religious cause, I can tell the man who practices the tithe. He approaches the question from a different angle from the man who does not, and gives more cheerfully, intelligently, and liberally than the non-believer in the tithe.

III. How shall we give? Says St. Paul: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I believe in the weekly offering because it should be engaged in every Sabbath as much as prayer and praise; it is a part of the worship—a fundamental truth not recignized by half the church today. Give with the heart and with the understanding; give systematically and not spasmodically. Give cheerfully, not grudgingly. "God loveth a cheerful giver." He gives his blessings cheerfully and continually. He does not need our gifts as much as we need the blessings that come to our lives from proper giving.

You can call the tithe system unbiblical or theologically unsound if you wish, but it brings joy to the Christian who practices it, and weighs down the altar of the church with gifts whenever it is generally practiced. Give us ten thousand laymen in the United States and Canada practising the tithe and the problem of our Mission Boards will not be the raising of misssion funds, but the most economical way to spend them.

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BEULAH CHURCH NEWS

Beulah Christian Church is having some repairing done, moving the pulpit in the rear end of the church, building a choir stand, painting the church on the inside, also putting a carpet on the pulpit and choir stand and also on the aisle. The Ladies' Aid Society is having this work done. Our church is prospering, attendance growing, and souls are being saved. Bro. G. H. King is holding a revival under a tent in Girard, Ala. Great interest is being manifested and souls are being saved. Bro. King is a member of the United Brethren Conference, and is a man of God. I wish everybody could hear him.

W. E. CARTER,
Pastor Beulah Christian Church.

ERUPTIONS CAN BE STOPPED

By internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggists' or by mail from Shuptrine Co., Savannah, Ga. Ad.

TUBERCULAR PATIENTS HAPPY

Here is part fo a letter from a tubercular patient at the North Carolina State Sanatorium to his friend, which the friend referred to us. It is one of those human-interest letters which should make every taxpayer in North Carolina feel glad that he has a part in making health possible for our tubercular sick.

"I feel like saying, 'Thank God for the North Carolina Senetorium and for the noble hearts and public-spirit men of the State who have made this institution possible.'

"Here we have beautiful views in all directions, and the scenery is almost equal to that of the mountains in the western part of the State. The delightful breezes are a real tonic to every one. One patient said to me today: 'I was in an awful fix before I came here. I could not talk nor laugh, and I felt miserable; was sick all the time.' That patient is now like a hay of sunshine among us; she laughs, talks, and even sings as she goes through the ward doing little services for the weaker ones."
—*State Board of Health.*

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CRADLE ROLL

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Motto: "First the Blade."

Dear Cradle Roll Superintendents:—I have been thinking a great deal lately of a certain verse which I suppose is as familiar to all of us, especially the mothers, as any verse in the Bible; namely: "Train up a child in the way he should go, and when he is old, he will not depart from it." I wonder if, too many times, we do not fail to get the real meaning of that verse. "Train up a child," and we set to work, not to *train,* but to *make him over into* what we think he ought to be.

I think that is one thing which has made our work in Sunday schools,—yes, and in homes, too,—doubly hard. Yet, if the Father of us all really made us, certainly He made us right. Why then should *we* seek to change our natures? But, you will say, you do not mean to say that every child has the right impulses, etc., and should be let to go on unchecked? No, I don't mean that entirely, and yet, we are told by some of the foremost educators of the day that vice is only virtue gone astray. For instance, one boy is generous; left to himself, he becomes a spendthrift. Another is saving; unguided, he becomes a miser. We all desire to accumulate, but some desire too much, and become gamblers. But, after all, can we say that the basic impulse is wrong? Is it not rather in the *training* that the wrong is committed?

We might plant an acorn today. We might watch its growth for a hundred years, working all we knew, but never, under any circumstances would it bear grapes. But, it may be either a stately forest tree in which the birds of the air can nest and the cattle find shelter beneath its branches, or it may be a three-foot-high monstrosity such as the Japanese love to see, living in a pot, and neither useful nor ornamental, unless one's taste runs to the grotesque.

Let us study the children under our care, and discover exactly what are their natural aptitudes, then train those characteristics and impulses in the right way and for the right purposes. I am told there are great establishments where tailored garments are made, and where there are machines which cut through ten, twenty, thirty, and even forty thicknesses of cloth at one time, making every piece exactly the same, to go in exactly the same place in the same kind of garment. But our children are not made that way. Their characters and characteristics are as diverse and as varied as the children themselves. We can no more make them all alike after they are here than cause them to be born exactly alike. Children's dispositions and habits are no more exactly alike than is the color of their hair or eyes, or the shape of their teeth or nose. And this is wise and right. There are many kinds of work to do in the world and in the church; there are many stations to be filled, and God has prepared us for some individual work by giving us individual responsibilities and abilities. Let us take care, lest in trying to reform the child, instead of training, we mar the tool prepared by the Master hand, and make it unfit for the purpose for which it was intended, and consequently unfit for any real work or service, at least of the highest good.

Jesus' command was, "Feed my lambs," help them to grow up right, to get the right training, and the right training applied *in time.* Which brings us back to our individual work, for "as the twig is bent, the tree's inclined." Let us gather the little ones into the fold through the doors of the Cradle Roll Department.

Cordially, your Cradle Roll Superintendent, MRS. F. BULLOCK.

Waverly, Va.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their names and address at once.

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

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N. B.—The following schedule figures are published as information only and are not guaranteed.

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9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
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For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.

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No. 19 ..... Ar. 10:30 a. m.
No. 11 ..... 4:10 p. m.
No. 3 ..... 6:07 p. m.

FOR THE NORTH

No. 2 ..... 1:20 a. m.
No. 6 ..... 2:05 a. m.
No. 12 ..... 11:35 a. m.
No. 4 ..... 12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

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My Dear Children and Friends of the Orphanage:—

Uncle Jim has just returned from the Convention where he had a delightful time, and met many interested friends of the Orphanage. Instead of the letter this week we are giving space to the report of the Trustees, that all may know just what has been accomplished, what they recommend, and how bad we need money just at this time to pay off some urgent obligations, and to feed and clothe our large family.

The report is as follows:

REPORT OF BOARD OF TRUSTEES OF THE CHRISTIAN ORPHANAGE

During the fiscal year, April 1, 1912, to April 1, 1913, there was collected in cash for the Orphanage a total of $7,947.77 as follows: from children's monthly dues, $56.13; from Sunday school offerings, $1,257.61; from special offerings, $4,023.34; Thanksgiving offerings, $1,219.19; gifts for water and sewerage, $241.50; Endowment, $1,150.00. During this time the expenditures were $6,169.30 as follows: Administration, $1,190.78; living, $1,455.62; building and equipment, $1,850.20; farm and equipment, $1,167.70. During that time we cared for about fifty children.

During the fiscal year, April 1, 1913, to April 1, 1914, there was collected in cash $6,330.03 as follows: children's dues, $62.50; Sunday school offerings, $1,497.89; special gifts, $1,434.17; endowment, $1,967.50; Thanksgiving offerings, $1,367.50. During that time the expenditures were $4,363.86 as follows: for administration, $1,279.08; living, $1,912.89; building and equipment, $612.35; farm and equipment, $559.54. During that time our family numbered from fifty to sixty.

ENDOWMENT

We now have a permanent endowment, only the interest of which is subject to expenditure, to the amount of $4,352.35 — of which amount $3,352.85 has been collected the past two years as follows: from the Mulholland estate, $2,317.50; A Savage estate, $500.00; and J. A. Foster's estate, a bequest of $285.35.

Since our last Convention the institution has been cleared of its mortgage indebtedness, but we owe on open accounts $993 and $600 on simple notes.

About one hundred Sunday schools contribute to the support of the institution, but only about half of this number contribute regularly and systematically each month. We again recommend that *all* our more than two hundred Sunday schools be urged to make a monthly contribution to the Orphanage. This seems to your Board the most feasible manner of giving to the institution a constant and dependable support.

During the biennium we have received thirty-one children to the institution, released twenty-three, and lost one by death; making net gain of seven since our last report, making a total of fifty-five. We have received in kind, shoes, clothing, grain and supplies, confectioneries, etc., of much value, and for which we are profoundly grateful. The high cost of living is felt at the Orphanage as elsewhere, and this calls for larger outlay of funds. The Board is profoundly grateful for the liberality of the brethren and friends and wishes that this spirit may be further developed.

Since our last meeting we have been called upon to mourn the loss of one of our Board, Maj. E. Moffitt, Asheboro, N. C. He was a useful and valuable comrade and counselor, and we deplore his untimely taking off. We have also been called upon to mourn the death of one inmate in the institution, Willie Edward Beaton, whose home was in Suffolk, Va., before coming to the Orphanage. This was the first death in our home since its establishment.

We have installed a first-class water and sewer system with convenient baths and well equipped laundry room.

Rev. J. L. Foster retired from the Superintendency by resignation in the Fall of 1912, and was succeeded by Rev. E. M. Carter, who served one year and declined re-election; he was succeeded by Rev. J. O. Cox, the present encumbent. We also have a lady teacher and matron who gives her entire time to teaching and directing, and looking after the moral and intellectual training of the inmates.

You are called upon to elect, at this session, four trustees, one for two years, as successor to Maj. E. Moffitt, deceased, and whose time did not expire until 1916, and three for six years to succeed I. W. Johnson, C. D. West, and J. O. Atkinson.

Respectfully submitted,
J. O. ATKINSON, Chairman
for Board of Trustees.

North Emporia, Va., Apr. 28, 1914.
Dear Uncle Jim and Cousins:

Here we come again with our dues. Little Sister received the Easter card from you. Hope you and the Cousins are well this beautiful weather.

Good-bye until next time.
Albert, Wilton and Lillian Cockes.

Cards were mailed not only to sister, but for Albert and Wilton as well. Uncle Jim is very sorry if you failed to receive them. We appreciate your promptness.

Burlington, N. C., May 1, 1914.
Dear Uncle Jim:—

Here it is the first day of May. School is out now and I am so glad. I want to go to grandpa's tomorrow afternoon. I hope the little orphans will have a nice vacation. I passed to the fourth grade and Lillie to the sixth. Enclosed please find ten cents. With love to all, Ruth Horne.

Thank you, Ruth, for your faithful and good example you set other cousins. Write on the first day of the month.

Burlington, N. C., May 1, 1914.
Dear Uncle Jim:—

Here it is the first of May, so here I come with my dues. School is out now, and I am going out to grandpa's tomorrow. We will have such a grand time, going in the big wagon. We are so glad because school is out, so we can have a good time for vacation. We would lkie to come to see you, but I don't see how we can. We have been to see the Orphanage before, but you were not there then. Uncle Jim Foster had charge of the orphans then.

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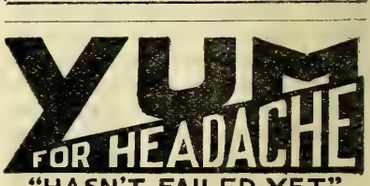

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I guess I will have to close now, as I have nothing else to say.

Yours truly, Lillian Horne.

Now, Lillian, you should not show partiality. Come to see this Uncle Jim like you did the other one. We shall be so glad to have you.

Henderson, N. C., May 1, 1914.
Dear Uncle Jim:—

I received the Easter card all O. K. and certainly did appreciate it. You know girls like to be remembered. I am a little late, but better late than not at all. My school will close the 29th of this month. Maybe then I can write every month. Enclosed you will find 30 cents for March, April and May. With love and best wishes to you and the Cousins,

Catherine Hight.

Thank you, Catherine. We are so glad to hear from you. Hope you may have a pleasant vacation. Do not get so busy playing that you will forget to write.

Tifton, Ga., R. 1., April, 1914.
Dear Uncle Jim:—

I was so glad to get the pretty post card you sent me. We did have a nice time Easter. Miss Marion Padrick, my Sunday school teacher, gave her class an Easter egg hunt Saturday p. m. We had a jolly time finding those eggs. They were colored so pretty. We prepared to go to an all-day singing Sunday, but failed to go. We had our recitations at Sunday school. Our Sunday school is in the afternoon. I wish you and your large family could visit us and sing for us.

I am glad Spring has come, though we have had but very little real cold weather this Winter. In February we had lots of ice—everything covered in ice one day. What do you think the little birds do then?

Our strawberries are ripening. Come and help us eat them. We will make straw berry ice cream. We had cream last night. Our school will be out in May. I am in first reader now. When is school out up there? Or do you teach your children at the Home?

Enclosed find my dues for March and April. With love and best wishes to all, I am,

Your little nephew,
Roy M. Hand.

Thank you very much for your kind invitation. Our boys and girls can sing very well and we would be delighted to come if the distance was not so great.

Tifton, Ga., R. 1, April, 1914.
Dear Uncle Jim:—

We are late this time, but have not had any money of our own. Our school will be out next week.

Will have a county school fair. We girls have sewing in school. I hope I will get a prize on my work at the fair. I am very small, and if the judges grade and work by our size, I have some hopes.

Mama has given brother and myself each a chicken, and we may not write again till we sell them. I must tell you I was delighted to get the pretty post card you sent me. I hope all the cousins had as nice a time Easter as we did. Mrs. Padrick, my S. S. teacher, and her daughter (brother's teacher) gave their classes an Easter egg hunt together Saturday p. m. There were about 35 of us.

About a month ago Mrs. Hendricks died. Lula, ten years old, and Tommie, seven years old, are orphans now. They live with their grandparents right near us. They are our little school mates. Their papa has been dead six years.

I am glad to see bright Summer time. I am learning to sing. Mama wants us to go to singing school this Summer. The mocking birds sing sweet, but they sure do love strawberries. We have a few in the garden. We sent a sick lady some today. I wish you could see our flower garden at school.

I wish we could see you. Do you suppose you will ever come away down here?

Your little niece,
Lillian Hand.

Yes, Uncle Jim hopes to come down and see all the faithful cousins in Georgia and Alabama some time.

HIS EXCESS WEIGHT GONE

Prominent Statesman Says He Reduced 57 Pounds by New Method

Johnstown, Pa., Special.—Investigation has fully established that Hon. H. T. Stetler, of this city, has reduced his deight fifty-seven pounds in an incredibly short time by wearing a simple, invisible device, weighing less than an ounce. This, when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines and exercises. Many prominent men and women have adopted this easy means of reducing superfluous flesh, and it is stated the inventor, Prof. G. X. Burns, of No. 17 West Thirty-eighth street, New York, is sending these outfits on free trial to all who write him. Advertisement.

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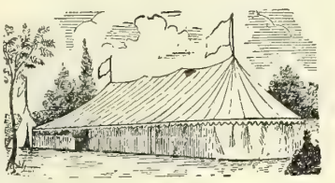

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Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

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A BUNCH OF ROSES

The Southern Christian Convention holding sessions at Norfolk, Va., this week, increased the number of trustees of Elon College to twenty-four.

Elon is the Convention's Southern College. It has many friends in this section, and many of our best young men were and are now being educated there. The appointment of the additional trustees will establish more firmly this great institution in the hearts of members of this denomination. Local interest in Elon is stimulated when it is recalled that Dr. J. O. Atkinson is a member of the faculty of this college, holding the chair of Social Science, also that he is editor of THE CHRISTIAN SUN, an excellent paper having a wide circulation in this section. Dr. Atkinson has a number of prominent relatives in this community, in addition to being quite prominent himself. Everybody knows and likes him here, and it is the policy of attaching such men to its organization that has made Elon what it is to-day.—*Fuquay Springs Gold Leaf.*

WITH ALL OUR MIGHT

It is cheerless counsel to tell a sin-defeaetd man to use all his might against the power of sin. He has tried it; and he knows what a mockery "all his might" is in its puny impotence against sin's driving, relentless, overpowering force. He *has* no might: sin has stripped him of everything that could be called that. So he turns away from the hymn, "Fight the good fight with all thy might," with a dreary, perhaps cynical smile of realization that that is not for him. Then he reads the second line of the hymn: "Christ is thy Strength, and Christ thy Right." And he sees hopelessness turn into hope. Of *course* we have no might of our own; that is the reason why Christ gives us himself. How the whole outlook of the fight changes when, taking Christ as our might, we decide to let him do it all, and then indeed enter afresh upon the good fight with all our Might. The appalling, furious, overwhelming power of sin is turned into puny helplessness now against the eternally undefeated and victorious Might which is ours. But we must use *all* our might: all that Christ offers us in himself: then, with a new song upon our lips, every moment of the fight will reveal us more than conquerors.—*The Sunday School Times.*

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NOBLES OF THE MYSTIC SHRINE

Atlanta, Ga., May 10-13, 1914.

Low round trip fares, special arrangements via SOUTHERN RAILWAY, Premier Carrier of the South.

Tickets on sale May 7 to 12, inclusive, final return limit May 20, 1914, or by depositing ticket in Atlanta and paying a fee of $1.00, final limit can be extended until June 20, 1914.

Round trip fares from principal points as follows: Raleigh, $12.90; Goldsboro, $13.85; Selma, $13.25; Durham, $12.70.

Go via the Southern and be with the crowd. Join the "OASIS SPECIAL," which will leave Charlotte Sunday evening, May 10. Special Pullman already arranged from Newbern. Special cars will be operated from other points, this in addition to the excellent regular service offered by the SOUTHERN RAILWAY.

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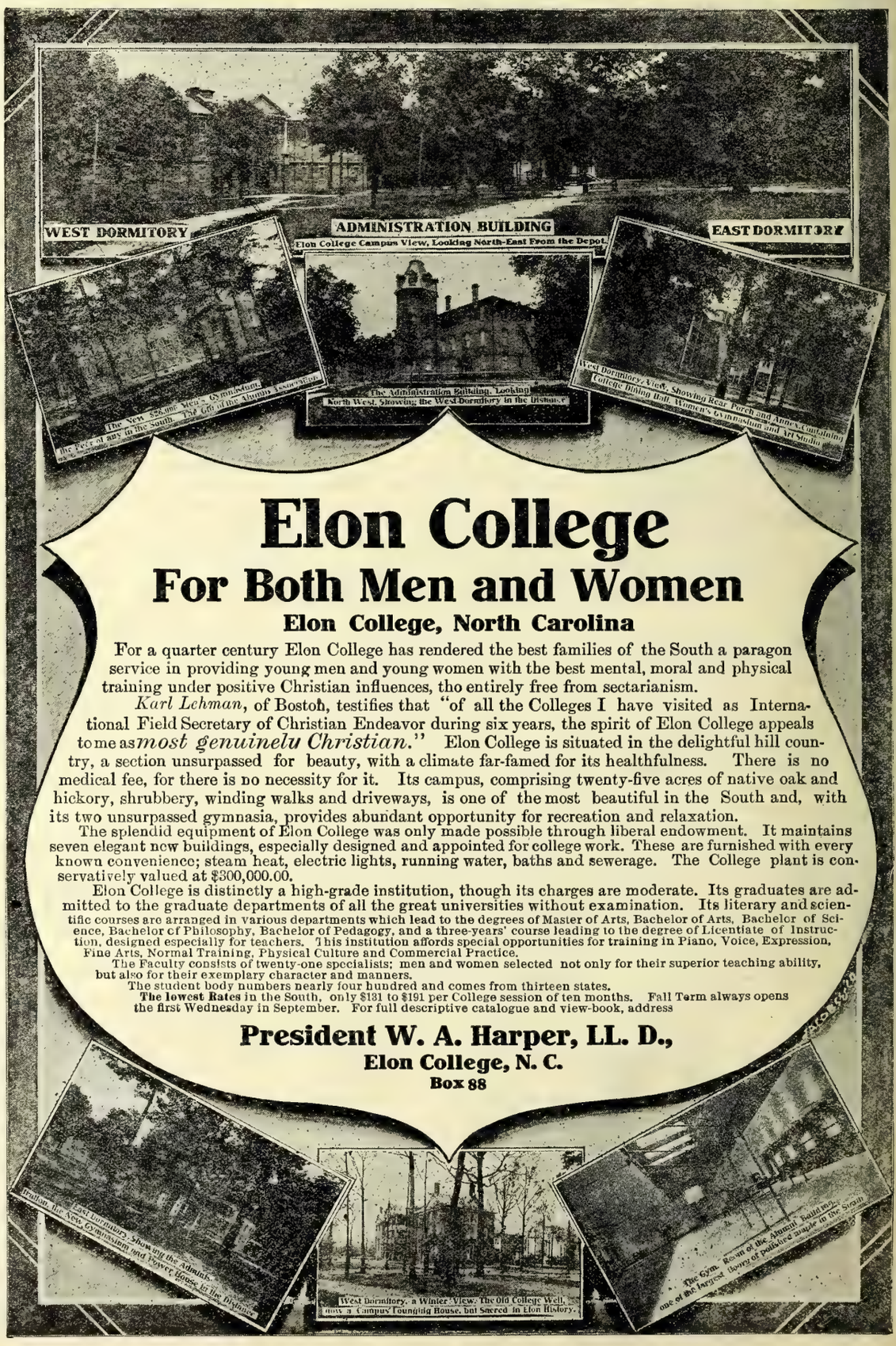
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ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.

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Elon College, North Carolina

For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

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The Faculty consists of twenty-one specialists; men and women selected not only for their superior teaching ability, but also for their exemplary character and manners.

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Convention.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Daughtrey

Jacob Edward Daughtrey was born in Nansemond County, Virginia, September 25, 1845, and died in Suffolk, Va., April 28th, 1914. His wife, who was Miss Lucy A. Winborne, died December 20, 1911. He is survived by one brother, B. J. Daughtrey, one own sister, Mrs. Mary E. Andrews, two half brothers, J. P. Daughtrey and A. P. Daughtrey, and two half sisters, Miss Alice and Mrs. Graham.

Four sons, Geo. W., A. J., J. E., and J. R. Daughtrey, and two daughters, Mrs. T. W. Sampson, and Mrs. S. Clyde Nelms.

Brother Daughtrey served through the Civil War as a member of Company I, 24th Virginia Cavalry, Gary's Brigade. He was a member of Tom Smith Camp of Confederate Veterans.

He was a member of the Suffolk Christian church and fought the good fight of faith. The funeral services were conducted from the church Wednesday 4 P. M., April 29th. He has joined loved ones in the home where pain and parting are unknown.

W. W. STALEY.

CHURCH NEWS

MEMORIAL DAY AT MT. AUBURN

Next (second) Sunday is Memorial Day at Mt. Auburn. Two services that day, 11:00 a. m. and 7:30 p. m.

This is a loyal church and one deeply interested in the different enterprises. The collection taken every second Sunday is all forwarded to the Orphanage. This is one of the strongest churches in the Eastern N. C. Conference.

The third Sunday inst. is Memorial at Lebanon. I am expecting a good service. This church and congregation are doing finely. At my last regular appointment communion service was a deeply spiritual one. The members are generally very much interested in the welfare and prosperity of the church. The basket collection that day was seven dollars, the regular collection taken for conference assessments. This church is in the North Carolina and Va. Conference. By the fourth Sunday in this month, we are hoping to pay right much of the remainder on the house of worship at Liberty, Randolph Co., N. C. The cost of the new building was about $1,700.00. We owe $300.00. Over half of this was pledged last fourth Sunday by members of the church. We have only a small membership at this point. Less than twenty-five.

Conference has paid to this building fund $200.00. The fourth Sunday in February,ult., I was with Bro. J. F. Morgan at Graham church and have received from them $10.50. May I hereby ask that all pledges made to this work be sent in by or before the 4th Sunday in this month? Also let me ask for donations from any and all who will aid in liquidating the deficit. We want, as soon as possible, to dedicate this house of worship.

Send all donations to Mr. Samuel Boggs, Liberty, N. C.

J. W. PATTON.

May 2nd, 1914.

New Hill, N. C.

At my last appointment the good people of this church thought they would give their pastor a pounding. It was a pleasant one, too. The pastor was made glad in his heart and when he came home and began to unload, it made the family glad. The pounding consisted of sugar, coffee, canned goods, jellies, cloth, butter, and many other things that make a preacher and his family glad. This is a weak church, but they know how to do things for the cause.

May the good Lord bless the little band of the New Hill Christian church, is the prayer of their pastor.

Zion

We held our memorial service here on the first Saturday in May. The good Lord gave us a nice day, and the exercises were good. There was a large attendance. On Sunday we had another good service, I preached from the subject, "Living a Pure White Life," after which we administered the Lord's Supper. This is my first year at this church. I find this a good people to serve. May God bless our labors and give us souls for our hire. J. S. CARDEN.

Farrell-Sanders

On 26th of April at the home of Bro. B. N. Sanders near Hank's Chapel I united in marriage Mr. I. W. Farrell and Miss Mattie Sanders. May their lives be long and happy. J. S. CARDEN.

Durham, N. C., May 5, 1914.

NOTICE! NOTICE!!

To the Sunday Schools of the Ga. and Ala. Conference

Those who wish to entertain the Convention this year will please notify me as quickly as possible. When the place is decided on the program is to be prepared and other arrangements made and we want to get all this done in due time that the Convention may be a great success. E. M. CARTER..

2735, Beacon Ave.,
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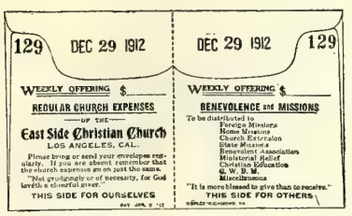

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We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 receipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package, if your grocer does not sell it. **KNOX GELATINE,** 201 Knox Ave., Johnstown, N. Y. Ad.

THE CURE FOR SPRING FEVER

Spring fever is a stern reality. It is not a joke, by any manner of means. It has its basis deep seated in the change to which the body and the blood pressure must adjust themselves on account of the change from cold to warm weather. It is scarcely necessary to explain the how and the why. Space forbids. The dostors tell us that it is so, and we know it already; so that's enough.

What you and I want to know is this. What shall we do about it? Shall we load up on bitters, sarsaparillas, blood purifiers, liver regulators, appetizers, and tonics of every conceivabl kind? No, that is the very thing you don't want to do. If the appetite seems balky, if nothing tastes good, and if you have that tired, achey, lazy feeling, here is the secret. Obey your impulse; take it easy for a few days. Don't coax the appetite. Dieting a little, or going on a "hunger strike" for a meal or two at a time now and then is better than all the sarsaparillas, tonics and appetizers in town. Don't worry—you will not starve. When you really need nourishment, your appetite will return. And when the appetite does return, don't take advantage of it and tank up on heavy Winter foods. You don't need so much heat producing food as you did in January. What you really need is food with lots of bulk and little energy—laxative foods, in other words. Cut out the meats, fats, all alcoholic drinks (and by that we mean also all patent medicines, for alcohol is their main constituent), and anything that tends to cause constipation. Eat such things as green vegetables, green peas, string beans, spinach, celery, lettuce, radishes, and plenty of fruit salads. Many vegetables may be obtained canned at this season of the year at reasonable prices. Don't forget fruits of all kinds. Drink plenty of water, and, above all things, keep the bowels loose. In ninety-nine cases of spring fever out of one hundred, the unfortunate victims do not keep their human sewer systems flushed out properly by carefully avoiding constipating foods and selecting a diet of fruits and vegetables. Try it once. You will feel better within a day or two.—*N. C. State Board of Health.*

Yes, we do French cleaning and dyeing. We also dy laundry work, the very best to be had. If you are located so that you cannot reach one of our agents, send the goods to us by Parcelt Post, and we will return them the same way. If you are not satisfied, then you must be a pretty hard customer to satisfy, because thousands of people use us every week and are delighted. We can clean that old suit so that you will be proud of it, and we can dye the most elegant shades or the most substantial colors any time that you have anything that you want altered in that way. Ladies' hose dyed to match gowns. Our place is famous all through the Carolinas. Write us for a little booklet of prices. Columbia Laundry Co., 106 Fayetteville Street, Greensboro, N. C. Adv.

NEARLY SMOTHERED

Chandler, N. C.—Mrs. Augusta Lomax, of this place, writes: "I had smothering spells every day, so bad that I expected death at any time. I could not sit up in bed. I suffered from womanly troubles. My nerves were unstrung. I had almost given up all hope of ever being better. I tried Cardui, and it did me more good than anything I had ever taken. I am bettre now than I ever expected to be." Thousands of ladies have written similar letters, telling of the merits of Cardui. It and misery, just as it will relieve relieved their headache, backache yours, if you will let it. Try. ad.

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The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. Ine of 15 years standing." 50c at druggists' or by mail from Shuptrine Co., Savannah, Ga. Ad.

"The Artist's Piano"

Mrs. W. T. C. Bates

What a Southern Artist Terms the Everett

Mrs. W. T. C. Bates, chairman of the music department of the South Carolina Federation of Women's Clubs and vice president for South Carolina in the National Federation of Musical Clubs, herself an artistic pianist of high repute and a lady of the utmost musical culture, recently purchased an Everett Grand. Like all good artists, she was delighted with the piano, and in her enthusiasm has written the John Church Company thus:

St. Matthews, March 23, 1914.

The John Church Company,
Columbia, S. C.

Your representative some time ago had placed in my home, on trial, an Everett Parlor Grand.

I wish to state it has come up to all the requirements necessary to produce a fine instrument. Its rich, sweet tone, full sonority, clarity and delicacy, combined with wonderful sustaining and singing quality, make the EVERETT distinctly the artist's piano.

I am perfectly satisfied in possessing such an ideal instrument.

Yours sincerely,

Lillian W. Bates

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Many great musicians have commented upon that point. It is the wonder of modern piano building. People of artistic tastes and refinement want the EVERETT. It is pre-eminently the artist's piano, built by an artist, sold to artists and commended by artists.

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The same company that builds the Everett builds the John Church piano, not so exquisitely fine as the Everett, but a great value for $400. The Harvard is another of their products, with four styles of case, selling at $375, $350, $325 and $300. The Dayton is full value for $250.

Now a word about these pianos. They are **honestly made.** No slipshod work is tolerated. The John Church Company cannot tolerate such work at any time or place.

They are **honestly sold.** No misrepresentation is allowed. The price is the same to all, and it is a fair price for the value offered in excellent pianos.

They are **honestly guaranteed.** The guarantee is all that it can be. The manufacturer and the seller make it, for this house sells its own pianos only, and the guarantee is lived up to.

Let us send you a catalogue of any of these pianos you may fancy. Buy an Everett if you can. If you cannot, you will never be ashamed or disappointed in any of the others.

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1411 Main Street, Columbia, S. C.

CINCINNATI CHATTANOOGA AND CHICAGO NEW YORK

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., MAY 13, 1914 NO. 19

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Small Things Made Great

President Garfield (who was a preacher before being made President) related an incident which changed the whole current and history of his life: "God often uses humble occasions and little things to shape the course of man's life. The wearing of a certain pair of stockings led to a complete change in my life. I had made a trip as a boy on a canal-boat, and was expecting to leave home for another trip, but I accidentally injured my foot in chopping wood. The blue dye in the home-made socks poisoned the wound, and I was kept at home. A revival broke out in the neighborhood meanwhile, and I was thus kept within its influence and was converted. New desires and new purposes took possession of me, and I was determined to seek an education that I might live more usefully for Christ." In using the small things to bring about the great, do we find the majesty and the glory of our Lord, and with faithful Job (36:26, 27) exclaim: "Behold, God is great, and we know him not, . . .for he maketh small the drops of water; which the clouds do drop and distil upon man abundantly."

Jews and Jerusalem

The Jews continue their migrations to Palestine, many believe, in keeping with prophecies of the Old and New Testaments. In 1885 there were not over 35,000 Jews in all Palestine. Now safe estimates place the number at 150,000, of whom 80,000 live in Jerusalem. More than this, Hebrew—the original tongue of the Jews—is used everywhere — in trade, commerce, the banks, shops, and is taught and spoken in the schools. Moreover, modern means of agriculture, road making, home building, are being employed by the Jews in restoring the Holy Land to its former place of commercial activity and influence in the world. Her primacy among the nations, her fabulous wealth, and her pristine glory, need never to have departed, and would not have done so, if it had not by its wilful conduct called forth from its noblest and holiest Citizen the lament fcund in these words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23:37.

Acting on Faith

Advices are to the effect that Kansas has the promise of an enormous wheat crop. The governor of that State estimates that the yield will be over one hundred and thirty million bushels. As a result, the grain dealers and millers are enlarging their elevators, building new ones, adding to their capacity and increasing their outlay. All of which is conduct based on faith and reliance upon the goodness of God. Yet there be thousands who would not pledge nor promise a dollar for benevolence and the Lord's cause unless they had the same in hand, as they don't believe in promising that which they haven't. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (Mal 3:10.)

Seeking Crowns

In a sermon on "The Crown" before a New York audience on Easter Sunday Bishop Greer used these words: "Everybody today seems to be trying to find a crown. In the ancient world such was not so. Crowns were then supposed to be the property right of the few, while the privilege of the many was to permit the few to wear them. Nowadays, instead of crowns for the few, there somehow obtains the notion that there ought to be crowns for the many—crowns enough to go around." And there are crowns enough to go around—crowns of noble character, worthy achievement, exemplary conduct, Christ-like attainment. And this is a crown which each may have and which fadeth not away. The most splendid and regal crown that mortal man ever wore was the crown of a spotless character. He who wears such a crown in this life is entitled to that crown referred to in 2 Tim. 4:8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Memorial Services

In many places now, while the days are auspicious and the flowers abundant, memorial services are held that fragrance, sweetness, and perfumes may be mingled with the memory of our beloved dead. This is well, praiseworthy; but along with these services we should be mindful of our beloved living. The women early at the sepulchre on the first Easter morning brought their ointments, spices and sweet flavors for the anointing, but Heaven only knows what they did with the precious and carefully prepared spices. They may have gone to waste for ought we know. But on another occasion, while Jesus was yet alive, Mary brought the ointment and we *know* what went of it. Read (John 12:3): "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment." One is reminded by this incident of the striking and true words of George W. Childs: "If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I would rather they would bring them, that I may be refreshed and cheered by them while I need them. I would rather have a plain casket, without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post mortem kindness does not cheer the troubled spirit. Flowers on the casket cast no fragrance backward over life's weary way." It will be well to memorialize the living during these days of joyous sunshine and fragrant flowers.

Intellectual Difficulties

A very scholarly writer of India, Mr. Sinha, gives an American magazine what seems to him some very fatal and satisfactory reasons why India can never accept the Christian religion. Among them are these: "We cannot believe that Eve came out of a rib of Adam or that the ass of the prophet Balaam spoke in human language, or that the sun stood still at the command of Joshua. We do not understand how the Virgin Mary gave birth to Christ. Can any science prove it? We do not understand how the doctrines of eternal punishment and remission of sins agree. How can a Christian venture to advise the burning of our logical Scriptures and placing faith in his Bible which contains strange, illogical, and irrational statements?" Such questions arise in other than in a learned Hindu's mind; but the questions are intellectual and not spiritual, born of reason, not of revelation, come from the head and not from the heart. Science can't prove why grass eaten by a goose makes feathers, by a sheep makes wool, by catle makes hide and flesh. Science itself is based on faith, and faith is not only the basis, but the bulwark of our Christian system. Christianity may not appeal to the intellectuals of India, but it is appealing to the lowly, the humble and the needy of that benighted nation groping in pagan darkness under a rational and logical system of pantheism that Mr. Sinha would have continue undisturbed. For Christianity from Christ's time till now has always first of all appealed to and been accepted by the masses, as distinguished from the classes, and will doubtless continue so to be. Mr. Sinha's questions remind one of those of the learned Hebrew, Nicodemus, who came to Christ by night and said: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:4, 5.) And then the intellectual, scientific, Nicodemus, like this learned Hindu, answered, "How can these things be?" And the world of science is wagging its head in the same way; but the millions are accepting Jesus Christ in simple, trustful faith, and are being lifted to better, happier, sweeter lives.

EDITORIAL

SHALL WE UNDERTAKE THE LARGER TASK?

We have met in our biennial Convention and enjoyed there good fellowship and many pleasing addresses. There were facts and figures and argument and resolutions and pleas, all to the one effect that we go forward, that we undertake the larger task. Now that we have adjourned, gone home, had time to think it all over, the query comes, What are we going to do about it? Shall we follow the lead of our good impulses while together, or shall we lapse back into the old way, and be content to go on much as before? This question must be answered in the quiet of many a study, and the answer given in the secret place of meditation and of prayer. What shall our answer be in works and in results?

We have listened to facts and figures, and read them for ourselves, till our souls have been saturated with them, and our minds have been set on fire. We know full well that the whole world swings its door sopen to the gospel today as never before, and that men need and want the gospel as they never did in ages past. God fairly flaunts in our faces the far flung battle cry: "Go ye into all the world and preach my gospel to every creature." We hear that cry and we know the voice thereof: we understand full well that it is the voice of God calling us to do our part in this holy work; but we heed not the voice. I myself sometimes feel that we of the Christian churches in the South particulraly stop our ears with our fingers, and stiffen our necks wtih pride, and steel our hearts with desperate and deadly determination not to act, not to yield, even when we hear and know full well that it is the voice of Almighty God calling us to undertake our part in the evangelization of the pagan world. God invites, God lures, God woos us to undertake the larger task. Now, if we mean to undertake the larger task in the matter of missions three things are essential.

1. *We must give the churches a chance.* This we have not done thus far. The people of our churches art not getting a square deal. They are not giving for missions one-tenth of what they might give, to their own pleasure, profit, joy and delight. Our churches are poor, and we help to keep them so by not teaching and training them to give to the Lord's cause as the Lord has prospered them. God wants to pour out riches and blessings upon our people, as He never has or His Word is misleading, and we stand in the way of, and prevent, these riches and these blessings. Our people don't know the joy, the sacredness, the sweetness of Christian giving, and we are not teaching it to them. They have not caught a vision of world-wide evangelization, and the fervor and holy joy it will give them to have a hand in that great task, and we are not giving it to them. "Where there is no vision," said Solomon, "the people perish." We are letting our churches and people perish for lack of missionary vision—the most vital and illuminating vision of this or any other day.

Here is the mightiest, the holiest, the most heavenly task that God saw fit to give to mortal man, and we of the Christian church are just playing with this task, just dangling it as a child's toy before our eyes. We have not grappled with the missionary problem seriously, solemnly, soberly. It could be put off, and we have put it off. It could wait, and we have made it wait. We certainly have not done our duty to the most vital thing and theme that God ever gave us. We have not given the churches and the people a chance a square deal with the matter of missions.

2. If we are to undertake the larger task *we must give the theme and the task a chance* with us. The responsibility of missions has not yet appealed to us. If we undertake, along with the other denominations, we must support twenty-four missionaries, give practically $45,000 a year. There have been apportioned to us of the Southern Convention the support of ten missionaries, and the giving of about $20,000 a year. We ought not to ask a lighter task than this. We need to get this much of a burden upon us that our own strength may be tested and developed. We need to get this task upon us that we may try God and see what He will do for us. Do you know what created the Baptist denomination in America, gave it its start, stamina, and standing? It was not a creed. It was not communion. It was not Baptism. It was Adoniram Judson. I mean that with all my heart, and have the best historical evidence to sustain it. Adoniram Judson went to Burma. There he preached and prayed and labored and wrought, Heaven alone knows how vicariously, how unselfishly. When Judson set sail, a secular journal of the times printed that this was the most Utopian enterprise on which hair-brained enthusiasts ever set forth. And it was. And the mill-stone that hangs about the neck of our Christian church today is that we have no hair-brained enthusiasts who will fare forth for us to do this missionary work, swell the missionary chorus, sound the war cry for us, far out in the unbeaten paths of day dreams and midnight aspirations. And when udson had been to Burma and had been beaten and clubbed, and cudgeled and hanged head downward and left to die, and there was no convert to his preaching and when his brethren and friends at home began to falter and to fail him and inquire if there was any promise, if any hope, Judson wrote back, "Yes, the prospects are as bright as the promises of God. Pray on, and years hence look this way again." There you are. The prospects for the larger task are as bright as the promises of God. Pray on and look this way again. That was the life, it was the beginning, it was the start, stamp, and stamina of the Baptist denomination. Adoniram Judson gave the Baptist a vision of the task, of the testing, of the triumph. We have been looking too much at our littleness, and too little at God's greatness. We need to take our eyes off ourselves and look through our God-given task up to the wise God who gave it to us. We must give the theme of missions a chance.

3. And then the third essential, if we are to undertake the larger task is, that *we must give God a chance with us.* We have not given God a chance with our hearts, with our hands, with our purses in this matter. I dropped into a clothing store the other day and the proprietor told me his local church was giving $2,500 this year for foreign missions, that he himself was giving $500 and was supporting a missionary and hoped next year to support two. We have a hundred men in our own midst far richer in this world's goods than that man. Have you heard of any one of them giving $500 to his local church for foreign missions, and then supporting a missionary? We have not brought ourselves face to face with the subject of missions and flung ourselves with this subject upon the arms and resources of God. We are withholding God's own from Him. Let us give God a chance. Let Him speak to us from hearts that are bleeding and burdened and breaking, and our eyes shall behold a new day in our Zion.

OUR WOMEN AT THE CONVENTION

One of the unique, and distinct, features of the Portsmouth Convention was that of our woman's work. As the proceedings and the treasurer's report elsewhere printed show, our good women are waking up on the subject of missions and have begun to do things worth while and in earnest. SUN readers will see the first treasurer's report (for a full two years) of a woman's board ever made to a Southern Christian Convention. And it is no mean showing the report makes. To begin a work, and carry it to such proportions in a two years' time, is certainly no small thing, and is not to be passed over without grateful comment. Mrs. C. H. Rowland, Chairman, Franklin, Va., Mrs. W. H. Carroll, Secretary, Burlington, N. C., Mrs. W. T. Walters, Treasurer, Winchester, Va., and Mrs. W. A. Harper, Corresponding Secretary, Elon College, N. C., and the other members of the Board, Mrs. L. F. Johnson, Berkley, Va., Miss Bettie Stephenson, Boone, N. C., and Mrs. H. W. Elder, Richland, Ga., have well earned, and do richly deserve the everlasting gratitude of the entire constituency of the Convention. They have planned well, wrought worthily, and achieved nobly. And it has not dawned upon them, nor upon us, yet what great things they have done, and what their work signifies for the Christian church of the future. These women will not live long enough to see the outcome of the labors they have already done as leaders among the women in our Convention mission work. For the work so well begun will go on gathering volume and momentum as the years come and go.

Mrs. Rowland's report to the Convention, and her address there, were among the features of the session, and must have sent a thrill to every heart that felt the weight of the well-spoken words and loves the cause we have espoused.

And the presence of the women at the Convention was a blessing, an inspiration and a benediction. They were intensely interested because they realized that they themselves were an integral part of all that was being done. They were not mere onlookers any more, but a part and parcel of all they saw and heard.

Our heart is rejoiced to see this day, and with every minister and member in the Convention, is glad that our women are at last taking a hand with us in shaping the most important matter with which the church and the Convention have to do, namely, Missions. A woman is to be on our mission board hereafter and is to see and know where the money goes, and why it goes there. Our women have come into their own and our Zion moves forward.

.. A VALUABLE PUBLICATION

The 1914 Catalogue of Elon College is before us. It is a worthy and valuable publication. From a small hand book of a few pages indifferently printed the Catalogue has grown in these 24 years to a handsome volume of 195 pages handsomely printed and neatly bound. The book has both a table of contents and an index. It shows a faculty of full professors and assistants of thirty, a student enrollment the past year of 284, distributed by States as follows: Alabama 3, Cuba 6, Georgia 3, Kentucky, Maryland, Michigan, Miss., N. Y., S. C., and West Va. one each, N. C. 291, Ohio 2, Penn. Tennessee 2, Texas 2, Va. 63.. Among the special items of interest in the publication is a copy of the Charter of the College, both in its original form and later as amended by the General Assembly of North Carolina. The College confers the following degrees: Bachelor of Arts, Bachelor of Philoso-

phy, Licentiate of Instruction, Master of Arts, all of which are earned by due course of study, and the following honorary degrees, Doctor of Literature, Doctor of Divinity, and Doctor of Laws, and a list of all who have received these degrees is printed in the catalogue under review. Besides departments in language, literature, science, philosophy, history and mathematics, there are special departments of Music (instrumental and vocal), Expression, Physical Culture, Fine Arts, Normal Training, Domestic Science, and Commercial Department.

The catalogue is an exceedingly able publication worthy of the great and growing institution whose exponent it is, and of the very scholarly president and his associates who prepared it. It bears the imprint of The Southern Christian Publishing Company, and the print and binding are a credit to that corporation.

Parents who anticipate sending sons or daughters to College any time within the next year or so should send their address, and a request for a copy of this catalogue, to Pres. W. A. Harper. We do not know where one will get so much chaste and select reading matter at so small a price. It is for free distribution to those who desire and request a copy.

A BOARD OF TRADE AND THE BIBLE

Did you ever hear of a Board of Trade of a thriving and wide-awake city sending out, as an advertisement of its attractions and assets, the proceedings of a Bible class? Yet that is just what happened last week when Haywood Street Methodist church Baraca Class, of Asheville, N. C., got its report to the State Convention at Durham in this and in a great many other papers. Asheville's Board of Trade, through its wide-awake Secretary, deemed that record a feature of its city life worth making known. And rightly so. There is no better asset to any city than that of a people's willingness and desire to study and to learn the way of truth and to walk therein.

OUR MISSION SECRETARY

There will be universal regret among SUN readers that Rev. C. H. Rowland, D. D., cannot accept the position of Secretary of Missions tendered him by the Portsmouth Convention. The Executive Committee's letter elsewhere explains fully. Dr. Rowland, while willing to undertake the work, cannot go against the wishes of his invalid mother whose dependence for help about the home he is. The Secretaryship would take him much from home, Sundays particularly, and his mother feels she cannot give him up.

There is now no position amongst us of more importance or promise than that of Mission Secretary. The man must be had from one of our number. If one cannot, then another must. It is, as we see it, a call from God, and a challange from all of us, to some one of us. Who and where is the man? The Committee calls for suggestions. We must pray the matter through and God will give us the right man.

NOTES AND PERSONALS

—Miss Mary Thompson, Houston, Va., R. 1, is a member of the graduating class of the Oak Level High School, Oak Level, Va., and remembers us with a very attractive invitation to the graduating exercises Friday, May 15, 1914, for which mark of courtesy we express appreciation.

—The *New York World* says there are 14 insane asylums in the State of New York in which 30,000 inmates and 11,000 employees are maintained at an annual cost of $8,000,000, of which amount one half goes to employees, one half to the care of the inmates. How is that for a business proposition? But no public business can be conducted as cheaply as private or individual business is conducted.

—"Three new members received into the church last Sunday."—Rev. W. H. Denison, D. D., Pastor, Norfolk, Va. That is a usual occurrence with Bro. Denison—to receive new members. "And 110 last week at Bible Story Telling Hour—and it was raining." Another plan of Bro. D's that makes church life interesting—gather the children at the church in the middle of the week and tell them Bible stories. Ah! well, those on the lookout for Christian service can always find something interesting and worth while.

—The Synod of the Lutheran Church of this State was in annual session at Burlington last week. A resolution was adopted favoring fusing the Lutherans of this State with those of Tennessee, and also of celebrating in 1917 the 400th anniversary of the nailing of the 95 theses to the door of the Wittenburg Church, the real birth of the Protestant church, or the severance of that church from Catholic connection.

—Rev. L. F. Johnson, D. D., 27 Hardy Ave., Norfolk, Va., Chairman of Committee on Entertainment, announces that for the Seaside Chautauqua and School of Methods at Virginia Beach, July 20-26, 1914, the rates for board and lodging will be from $7.00 to $15.00 per week; rates per day will be $1.50 to $2.50. A list of cottages and hotels with rates will be furnished THE SUN readers shortly. Meanwhile plan to attend the Chautauqua. It is to be a great and epoch-making meeting.

—Rev. P. H. Fleming, D. D., who has been Superintendent of the Burlington Graded Schools the past year, has accepted the pastorate of Manchester church, Manchester, New Hampshire. For the present Bro. Fleming will not carry his family. His work begins at Manchester July 1. We are willing to lend Dr. Fleming to our New England brethren for a brief season; but will expect him back in health and happiness at some early date. He is too valuable and necessary a man to spare from our North Carolina pulpit for a lengthy season.

—It is not often that we wish a sermon longer, especially one we are reading, but with all our heart we wish Bro. Andes had given SUN readers more this week, of such kind and quality as he gives. And we believe every one who reads him on our sermonic page this week will wish the same. Bro. Andes certainly goes to the heart of the matter he presents, and gives it to us in a most convincing manner. If this man does not give promise now of being one of our very strongest preachers, then this editor cannot size up people properly. Read his sermon this week. It will be many a day before you will read anything better in these columns.

NEWS AND VIEWS

—Secretary of the Treasurer William Gibbs McAdoo, and Miss Eleanor Wilson, third and youngest daughter of President Wilson, were married in the historic blue room of the White House, Washington, Tuesday p. m., May 7th. This is the fourteenth White House bride, but the first to marry a member of the cabinet.

—*The State Journal* of Raleigh suspended publication last week, for lack of proper support, and *The Evening Chronicle* of Charlotte sold out to The Charlotte *Evening News*. Both *The State* and *The Chronicle* were ably edited and were doing great work in their respective fields. But it takes money, and a great deal of it, to support a paper.

—The Southern Railway is to float bonds to the extent of $20,000,000 with which it announces its purpose of double tracking its line from Charlotte, N. C., to Armour, Ga., a distance of 263 miles. This is in keeping with the Southern's plan of double-tracking its main line from Washington to Charlotte, which has now nearly all been completed.

—The American marines and bluejackets killed in defense of our flag at Vera Cruz were brought to New York for burial, arriving at the New York navy yard Sunday p. m. President Wilson delivered the funeral oration Monday and committees from the House and Senate attended the services. Secretary Daniels and other naval officers met the Montana bearing the bodies off the Virginia capes and accompanied the same on the government steamship Mayflower to New York.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	4
Rev. J. O. Atkinson	14
Rev. B. F. Black	3
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. E. M. Carter	2
Rev. L. I. Cox	31
Rev. W. G. Clements	5
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Rev. H. W. Elder	6
Rev. Geo. D. Eastes	40
Friends	66
Rev. Jas. L. Foster	13
Rev. Stanley C. Harrell	12
Rev. J. W. Harrell	3
Rev. W. D. Harward	4
Rev. W. N. Hayes	1
Rev. J. W. Holt	10
Rev. L. F. Johnson	9
Rev. I. W. Johnson	14
Rev. J. Lee Johnson	65
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	13
Rev. N. G. Newman	1
Rev. C. E. Newman	8
Rev. J. U. Newman	4
Rev. J. W. Patton	7
Rev. C. C. Peel	13
Rev. R. H. Peel	4
Rev. J. M. Roberts	1
Rev. H. E. Rountree	11
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	14
Rev. T. W. Strowd	2
Rev. G. R. Underwood	5
Rev. W. L. Wells	11
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	22
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	542

BUSINESS IN RELIGION

A Sermon by Rev. A. W. Andes, Harrisonburg, Va.

TEXT: "The children of this world are in their generation wiser than the children of light. —Luke 16:8.

THIS text is true, but it ought not to be. Jesus has just related to His disciples the case of a certain unjust steward who had wasted his master's goods, and on being called to account was dismissed from further service. Being now face to face with the problem of how to provide for himself he conceives the idea of showing special favors to his master's creditors, and thus winning special friends for himself, who, he felt sure, would befriend him in time of need. Although the rich master was defrauded by this act of the steward, he (not the Lord Jesus) commended the shrewdness and foresight (not the honesty) of the unrighteous steward. Using this as a sample of the shrewdness, foresight, and sagacity of the children of this world in dealing with the affairs pertaining to the world, Jesus gives the disciples the fact that the children of light are lacking in these important qualities in dealing with the things pertaining to the kingdom of God.

It ought not so to be. Not that Jesus would have Christian people use any dishonest means or anything that had the appearance of dishonesty in accomplishing their work, for we are taught to avoid even the appearance of evil, but that Christian people should be just as wide awake and diligent in serving the Lord as business men are in prosecuting their business. Had we been as diligent in serving the Lord all our lives as we have been in attending to our worldly affairs, it is difficult, and yet delightful, to contemplate what the condition of the church might be today. It is my honest conviction that many of us have been wrong at this point. We have given the first consideration to our secular affairs. These have had the very best part of our time, strength, and money. If after attending to everything else there was anything left we gave that to the Lord's work. In other words we have given the Lord the scraps that remained after ministering to all our secular demands. That is the way most people feed their dog. They sit up to a table well loaded with good things, and eat heartily until their appetite is fully satisfied. Then they gather up the scraps that remain, and such portions of food as they are not likely to have much use for, and give these to the dog. Well, I suppose it is perfectly all right to feed the dog that way, but I do think it is not the way to serve the Lord. I am personally acquainted with some people who are excellent church workers when they have nothing else to do. I know some others who will contribute of their means to support the Lord's work when they have spent all they wish to upon themselves and their pleasures, and then still have a little money left. Our dear Lord ought not to be given the scraps. He should have a seat at the first table. He is worthy of the first and best of our time, talents, and possessions. If anything must have scraps, let it be the affairs and pleasures of this world, for a man's first and chief business should be to serve the Lord with his whole heart.

Since Christ gives us to understand that the business world exercises more prudence and foresight in the management of its affairs than the religious world does (generally speaking, of course) may we not with profit go into the business world and bring a few of its essential principles over into our sphere and put them to good use?

I. Alertness

Every successful business man is always on the alert, and looking ahead, quick to scent danger in any undertaking if there be danger. It would be well for us as individuals and as churches to be thus looking out for danger. When we find business or pleasure gradually stealing away the time we were accustomed to give to religious work or worship, it is time to take warning. When it becomes more and more easy to find an excuse for staying away from church, and religious duties become increasingly burdensome, it is high time that we take warning. There is danger ahead. I have looked with sadness upon the careers of some who did run well for a season, and nothing seemed to hinder them, but by and by excuses became numerous, all of which were entirely reasonable and satisfactory to the person making them, and before they realized it something else was first in the life, and God was getting only the scraps. Could such people only be alert enough to see the danger in such a course! but alas, many cannot. Could the young man or woman be alert enough to see the danger ahead when he or she begins toying with temptation many a life would be saved from drunkenness, unchastity, shame, remorse, and eternal woe. Could churches see the danger ahead as they drift into cold formality, or into worldliness, or selfishness, or commercialism, there would be many a stream to make glad the city of our God that otherwise has become or will become a stagnant pool.

The successful business man is alert in seeing opportunities. Wherever he can find the promise of best returns there he concentrates his forces. Why should not we Christian people be as wise in doing the Lord's work? The time we set aside for prayer and Bible study is a great opportunity to get into closer fellowship with Him, and get preparation and power for service. It is a great opportunity to reach out the helping hand to others, some of whom we may not be able to reach in any other way. If we could see the greatness of this opportunity perhaps we would more freely give of our time to take advantage of it. A story is told of a very pious man who was confined to his room for several years by reason of affliction. There was an unconverted merchant in the place who had a kind heart and used to send him supplies occasionally. The sick man was grateful for the kindness, but could make no return as he wanted to do. At last he decided that the best return he could make would be to pray for the merchant's salvation. In course of time, greatly to the surprise of every one, the merchant came out boldly for Christ, and a great revival followed. The sick man began praying for revivals in certain churches and mission stations, keeping a list of those prayed for. Great revivals at all these places followed in the order in which he had prayed for them, though some of them did not come until after his death. Prayer was this man's great opportunity, and he recognized it and used it to God's glory and the salvation of souls. Such is the opportunity not only for the shut-ins but for every one of us. God help us to see and use it.

As the minister stands before his congregation to break to his people the bread of life he has an opportunity that comparatively few men enjoy. Here are indifferent souls to be aroused, hungry souls to be fed, sad souls to be comforted—a multiplicity of needs to be met. Do we ministers fully realize the opportunity afforded us on such occasions? It is an opportunity to meet the multiplicity of needs before us and glorify God. It is to be feared that many see in it an opportunity to glorify self instead. In such cases the sermon or address often becomes cold and formal, and in many cases, must be carefully and tediously read from a well written manuscript to the disappointment and stupefaction of the auditors. Such productions would doubtless make excellent reading matter at the proper time and place, but in the pulpit they only serve to crush out the lfie, force, and personality of the preacher, and thus nullify the great God-given opportunity of the pulpit. When the business man talks up the merits of his business he talks from the depths of his heart, with thorough confidence in the thing he represents (or at least he seems to) and thus carries conviction home to the heart of his prospective customer. Brethren of the ministry, there is a lesson here for us. The pulpit it not an opportunity for us to squeeze out spirit, force, and personality in order to parade our polished rhetoric. It is an opportunity to represent God so as to carry conviction to our hearers. Great is the opportunity, and eternally blessed the man who uses it well.

The church never had such an opportunity as it has today. Wealth, learning, and all the world are at her command as never before. Lands that were once closed against missionaries have now opened their doors and are giving us the Macedonian call. The time is ripe for a great forward movement in the matter of missions, home and foreign. Many have not yet opened their eyes to the real opportunity, and are giving grudgingly of their means to support the work. Awake, thou that sleepest. Hungry hearts in almost every land beg for the gospel. It is our opportunity to give it to them. Such an opportunity did not come to the church in the days of our forefathers, but it has come to us. We should seize this great opportunity and help the church go forth in the splendors of her new day.

II. Method

The business man uses as much method and system as possible in the management of his affairs. Quite a contrast this to the haphazard ways of doing things too frequently found in the church. The management of church affairs, private devotions, and all our religious work is entitled to as much method as we exercise in the conduct of all other business. Simply to engage in private devotions when the opportunity may happen to come is a method not likely to build up our spirituality very much. We should have regular engagements with the Lord and keep them if possible. When our devotions are left to the haphazard method other things usually steal all the time, and thus our spiritual lives get lean and sometimes entirely starved out.

Likewise is it important that we practice giving according to some good method When this is left to the haphazard method or the method of giving according to impulse the Lord is usually cheated out of His just dues, and consequently His work made to languish, and

our own spiritual lives starved. The best method in all the world for giving is the method that God has given us; i. e., lay aside at least a tenth of our net income, relinquish all personal claim to it, and then distribute it prayerfully as He may direct. Such a method is the fairest and safest of all, brings the greatest blessings, and merits its divine approval as no other method does, for this is the only method God has given us. Give this method a fair trial and you will prove to yourself that it is the best of all. How God could prosper the church if God-given methods were always followed!

Reverting again to the unjust steward, the time was near at hand when his newly-made friends could be a great comfort to him. Soon our active earthly service must cease, and though we may have an honorable discharge we shall want to meet friends in heaven. I fancy that among those who will be gladdest to see us there, will be those we have led to Christ or in some way helped by our service on earth. By the best use of what we have we should make friends for the next world. Shall we have many such friends there?

WOMAN'S PART IN THE MISSIONARY WORK OF THE CHURCH

(By Mrs. C. H. Rowland, Editor Woman's Home and Foreign Missionary Department, and read before the Southern Christian Convention at Portsmouth.)

The relation of woman to missions and her influence in the development of the same is worthy of our consideration. Historians of religious truth tell us that no great movement of the church has ever had a sure footing until it has been championed by the women of the church. And again, it is said, that if your church is a missionary church it may well be asked, Who are the women of your church? In very truth, every woman owes it to do something definite for missions in gratitude for the privileges which are hers because of the Christian religion.

Woman's nature is the converse of man's. You do not want to make her like man in her moral and religious nature, but to help to unfold and to give freedom to her own peculiar and distinctive gifts, and to make them count in this work of the church. If these endowments are not cultivated and used in behalf of the best things, she may respond to some less worthy inclination and both she and the church be the losers thereby. Some of her special gifts which may be made to have a telling effect for missions we notice.

I. Her Love for Service

The instinct to serve is written deep in woman's nature. Until she has found the place where she can render the most effective service, she has not found her proper bearings. Of the many things asked for by the various organizations of women, not one is for self—better hours, better homes for laborers, better schools, better playgrounds for children; better protection from physical harm and moral danger to those exposed—these and numerous other things asked for by organizations of women, show how her heart reaches out for and would help those who are dependent and in need. The field of missions affords an opportunity to serve, scarcely equalled. The call to service never sounded with such clearness and insistence. Evil customs exist and must be changed; womanhood is debased and calls to be exalted; manhood is enthralled and needs to be enthroned; the rights of childhood are denied and demand recognition. How the world is calling for help from every corner!

II. Her Sympathy

Woman is endowed with a quick perception and her mechanism is sensitive and responsive to the cries of distress. She would be unwomanly if she were otherwise. The oppression of womanhood and the wrongs of childhood mean more to her because of the mother instinct in her and call into action her powers in their behalf. This is a materialistic age and in the mad rush for gain or in the struggle for existence, we sometimes grow hard and insensible to the needs of others. The whole world today is suffering from the lack of sympathy—help for the fallen, pity for the weak, gentleness with the erring. Sympathy in the heart of woman comes close to the heart of Christ—the greatest friend to humanity.

III. Her Courage and Self-Devotion

We are accustomed to think of these as manly characteristics rather than womanly graces, yet when she has heard the call of God, woman has shown that she is as capable of bravery and courage as the stoutest hearts. When the word went forth that if ever the women of heathen lands were reached it would be by the personal touch of Christian women and when women began to offer themselves for the task, men of God declared it was as impossible to scale a wall 500 yards high as to send women missionaries. Were they daunted by such comment? Not much. Isabella Thoburn, Clara Swain, and many others, had heard the call and had the courage to face the storm of opposition the church had to offer. With supreme devotion and complete abandon, they threw themselves into the work and had the patience to wait for the world to see the right of their position. Woman has the fortitude to stand courageously for a cause she deems to be right and it is her glory to champion a worthy cause, trampled under foot.

IV Influence Over Childhood

Perhaps the most distinctive and important gift woman has for the work is her influence over and power for training the young. During the formative period of a child's life, the worker has more to do with moulding and forming its character than any other. Some one has said that the man is father of the boy, but we can go further and say that the woman is mother of the man and so it is still her influence reaching the boy. If our church is to be a missionary church, and if it is not, it has no claim to live, we must begin with our boys and girls. With a motherhood consecrated to the work of missions, the coming generation will show forth things not yet dreamed of by the most imaginative of our people.

And now we would ask, if these endowments, this contribution woman is capable of making, are not of worth to the church in carrying out the Great Commission? If so, we beg of you—members of this Convention—as leaders of our people to stand by and nurture this attempt to bring our women together in an organized way for missions and to help them to be more efficient in their endeavors. Our pastors, with few exceptions have co-operated with us and much of the success of the work is due to this fact. However if there are any of those who have not taken the trouble to inform themselves concerning the work and who are not in touch with the movement, we beg of you to lend us your assistance. We need your help. The work we are doing deserves it. We must have it if all that is possible is accomplished.

Woman may be to the cause as the hand to the body—used and developed, it is effective and powerful, performing whatever the head directs; unused it becomes of no use, losing what power it once had, dwarfed and a hindrance rather than a help. Other denominations have recognized the value of their women organized and consecrated to the Mission work and are reaping the reward. The same is possible in our own church in a corresponding degree if our women are helped to a freedom of action and to give expression to the desires of their inmost hearts. Let me beg of you again to stand by the women in this work—help them to find their higher selves and the whole church will be lifted to the same height.

CAMPING ALONG THE MASTER'S TRAIL

I have just finished reading Dr. J. P. Barrett's new book, "Camping Along the Master's Trail," and in it I found valuable information, pleasure and wholesome helpfulness. The reading of this valuable book was not so much of a *camping* with me as a constant *travel*, for I read page after page until the book was finished. The author carries you in a vivid imagination along the Savior's important and historical journeys and brings fresh to mind the realness of the Man of all men. The volume is for both minister and layman, student and teacher; and certainly for the poor as well as the rich, for 50 cents buys a copy. The book has 16 chapters, or trails, contains 268 pages, is handsomely bound in dark green cloth and stamped in gold. C. B. Riddle.

May 5, 1914.

CHRISTIAN CHURCH SEASIDE CHAUTAQUA AND SCHOOL OF METHODS, VIRGINIA BEACH, ON THE OCEAN, NEAR NORFOLK, VA.

There are a few facts that all our friends will need to bear in mind and we suggest that you

Paste Them in Your Hat

or put them in sight in your office, or in a prominent place in your home, or write them down in your note book, or tie a string around your finger, any way so that you will remember them for they are important.

1. The exact date is July 20-26. It opens Monday night the 20th with a convocational sermon and closes Sunday night, after a day of worship and three sermons, by three different ministers.

2. That if you wish to know anything about the transportation matters, ways of getting there, direct routes, approximate cost of travel, and such matters write to the Transportation committee of which Rev. J. W. Harrell, D. D., 709 Washington St., Portsmouth, Va., is the chairman.

3. That if you want to make arrangements for your entertainment, inquire about rates, want to know about tents, hotels, boarding houses, want information on the matters for your comfort write to Rev. L. F. Johnson, D. D., 27 Hardy Ave., Norfolk, Va., who is chairman of the Entertainment Committee.

4. That there will be a large display of Sunday school and other religious books and magazines, Bibles of all kinds, samples of actual Sunday school work done by our best Sunday schools an exhibit that will mean much to every church worker. This will be in the hands of the Exhibit Committee of which Mr. B. L. Nichols, 517-35th St., Norfolk, Va., is chairman.

5. That a season ticket for the entire program from Monday night to Sunday night will cost you but one dollar. That includes every lecture, conference, address, sermon. If you attend one day only it will cost you twenty-five cents; if you attend but one lecture or other feature it will cost you the same.

6. That next week we expect to begin to tell you about the chautauqua features, the popular lectures that will be given each night. We have so far told you only of the lectures and sermons, conferences, schools of methods etc. Warren H. Denison, President

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The Committee is making progress on plans for the Seaside Chautauqua at Virginia Beach July 20-26. The program is about complete and the final work of printing and distributing clear cut information will soon put details before the public and into the hands of interested people.

The music will be in charge of Rev. I. W. Johnson, D. D., who has already proved himself in Conventions and special meetings. He will have many helpers in chorus work, solos, duets and quartets. The Praise Service is to be made an attractive and inspiring feature of the daily exercises. This part of the Chautauqua ought to exert a large influence upon the Sunday schools represented in the Sunday School Convention during that week. Gypsy Smith will probably be there and take part in the song service; he will be an attraction as a personality as well as a singer. He is a chip off of the old block, and some say he can preach as well as his father. A Chautauqua is one of the best opportunities to see and hear great men and great women on great subjects. One can see, hear, and learn more, and at less cost, at the Chautauqua than in any other way. Make up your mind to come.

The Portsmouth Convention was made debtor by the presence and work of Rev. Dr. N. G. Newman, College preacher at Defiance College, Ohio; Rev. Dr. J. P. Barrett, Editor of *Herald of Gospel Liberty*, Dayton, Ohio; and Rev. and Mrs. D. P. Barrett, missionaries from Porto Rico. These are all products of this Convention and sources of thankful pride to all. We feel the poorer because they are not with us, but we know that they represent us wherever they go and wherever they work, and they know that they are always welcome in their home Convention.

Rev. L. L. Lassiter is visiting relatives in Suffolk, took part in our services yesterday, and will soon return to his work at Broadway in the Valley of Virginia. Mother's day was recognized in both sermons yesterday and a white flower was worn by many. Mother's place and work in the kingdom are beyond human estimate. She begins her work at the fountain of life and has the largest opportunity for efficient service in the moulding of character and the determining of destiny. With God's help she can make her child almost anything her heart craves. She can implant in the mind and heart of the plastic life ideas and ideals which will crystalize in permanent form. The best crops grow in cleanest lands with best cultivation. Keep the grass out of the field and the plants will grow. Keep evil out of the young child's life and Jesus in and the child will grow toward Him in faith and love. It is sad to see a mother care for the body of her child and neglect the soul. This age needs above all else Christian mothers. They have more power than armies, navies and schools. Mary is immortal in Jesus Christ. She lives in Him, and will live and reign with Him forever. Whenever He enters a human heart or a nation her life is known. Mothers not only live in good children, but their highest joy is in them. She does not live in herself nor for herself, but for her son. No position for woman is as high as motherhood. That is her throne, her sanctuary, her home. Her message is the first, the most lasting, the most far-reaching in all the world. Her example and teaching may fill the Kingdom with souls that honor father and mother and forever praise the Lord.

W. W. STALEY.

ELON COLLEGE NOTES

Special services at Burlington, Shallow Ford and Union Ridge took off a goodly number of our citizens and students Sunday, but those who remained were glad they did. Dr. Atkinson preached a powerful sermon on the Resources of Righteousness, in which he lifted his congregation into a new sense of the power and privilege of the Christian life. How we ever got along here for a quarter-century without a regular pastor is a marvel, now that we have one, and our pastor is fully aware of the tremendous potentiality and responsibility of his position, and he is measuring up to it, is "onto his job," as the man of the streets so expressively puts it.

Mrs. W. C. Whitaker and children, Cardenas, N. C., have been visiting her mother, Mrs. W. Z. Atkinson, the past week. Her College mates will remember Mrs. Whitaker as Miss Elsie Atkinson.

Miss Mary Williams, Raleigh, N. C., was a pleasant visitor in the home of her uncle, Dr. Atkinson, the past few days.

The *Phipsicli*, the College Annual, is from the press and is receiving many favorable comments. It is dedicated to Rev. J. W. Wellons, D. D., as one of Elon's staunchest friends, and does itself honor in thus honoring an honored and much loved man. It is well written, well printed, and well illustrated. Its Editor-in-chief is Mr. M. S. Revell and its Business Manager Mr. F. F. Myrick. All departments and organizations of the College are fittingly represented. The price is $2.50, and is a reasonable one, considering its merit and excellent binding.

The stock holders of the Southern Christian Publishing Company will meet here on the 18th instant to elect directors for the next two years. We give all the brethren hearty welcome and trust they will "take in" the College also on their trip.

The Catalogue is at last out and is a credit to the College. Any one desiring a copy can have it by dropping a card to President Harper. Incidentally if the dropper would insert a name or two of prospective students, the favor would be thoroughly appreciated.

The final Faculty lecture for the current year was given on Thursday evening by Dr. T. C. Amick. His theme was The Rise and Development of the Early Universities,—a great theme along his special line, Pedagogy. It was a profound and learned discourse and was liberally praised. Dr. Amick is to spend the Summer in advanced professional study at the University of Virginia.

President J. I. Foust, of the N. C. Normal and Industrial College, Greensboro, attended the graduate recital of the Music Department on Saturday evening. He expressed himself as highly entertained and gratified at the delightful musical feast so graciously provided on the occasion by Misses Hattie Belle Smith, of the Hill; Ethel Barrett, Dayton, Ohio; and Beatrice Mason, Nashville, N. C. The Certificate Recital of the Music Department is scheduled to occur on next Thursday evening.

It is with peculiar delight that we are enabled to announce to our Virginia friends that Elon graduates are now given certificates to teach in their State without examination. Law is a technical thing and it has taken some time to handle the matter technically. The fact that our Elon graduate, Prof. A. Lucius Lincoln, holds a high office in the Educational Department of Virginia, made it easy to satisfy all demands. The first certificate issued under the new recognition act was to Miss Viola E. Frazier.

Prof. R. A. Campbell made an address on The Problems of the Country Church at Belmont Sunday. Dr. W. P. Lawrence dispensed eloquence on Mother's Day at Union Ridge at the same hour. President Harper is scheduled to "break up" two schools this week. Dr. Wicker also breaks up schools and will perform at Jonesboro this week. Later he is to open up a school in new quarters. Veritably the Elon Faculty enjoy many experiences, whether their audiences do or not.

Dr. Wicker attended a big Masonic gathering at New Bern last week from Tuesday till Friday. He is one of the leading Masons in the State.

Mrs. J. W. Patton and Mrs. Alma Wilson attended the Federation Meeting of the N. C. Women's Clubs at Fayetteville this week. It was a brave meeting of the brave, for it essayed to recommend reformation in women's dress and to establish a competent censorship for popular songs. If the women continue to show such good judgment, they will certainly be honored with the right of suffrage.

Mr. William Jennings Bryan Truitt left for Nashville, Tenn., today (Monday), where on Wednesday he will represent the N. C. Colleges and Elon in particular at the Collegiate Peace Contest of the Southern States. This is a great distinction for him as a Freshman and for his College and we wish him well.

"X."

TO MEMBERS OF THE PORTSMOUTH CONVENTION

At the recent Convention held in Portsmouth, Rev. Dr. C. H. Rowland, pastor of the Franklin Christian Church, was elected, by unanimous vote, to the office of Field Secretary for the Convention. Dr. Rowland took the matter under prayerful consideration and has finally declined to accept.

He and his wife both recognize the importance of the work and the honor of the election; but his mother is now eighty years of age, has been a paralytic invalid for nine years. She resides in Dr. Rowland's home and depends on him for physical help by day and night, and says she cannot give him up at this time. "It would break my heart," she said; and this devoted son yielded to her pathetic plea as his highest present duty.

The Committee accepts his declinature in good faith, and is open for suggestions from any one who can present the name of any brother suited to such a work. We invite nominations and suggestions and will be glad to receive names sent to the Chairman of our Committee, which was clothed with authority to elect another if Dr. Rowland declined.

W. W. STALEY,
WARREN H. DENISON,
J. E. WEST,
Committee.

Suffolk, Va., May 11, 1914.

—According to the *Official Catholic Directory* the population of the Catholic church increased 913,827 during 1913, which places the number of Catholics in the United States at 10,067,985. The 1914 edition of the Directory shows that there are 24,224,609 Catholics now under the protection of the Stars and Stripes; this includes Catholics in Alaska, the Canal Zone, Guam, the Hawaiian Islands, Porto Rico, and the Philippines; and it may be added that many of these in Porto Rico, for instance, and in the Philippines, need Christian missionaries as much so as the most veritable pagans in India, China or Japan.

ANNUAL REPORT OF THE TREASURER

To the Woman's Home and Foreign Mission Board of the Southern Christian Convention

REGULAR FUNDS

Receipts:—

1913		
5-27	Balance	$ 263.83
5-29	To W. N. C. Conference	16.70
5-29	To E. N. C. Conference	40.64
6-30	To N. C. & Va. Conference	10.00
7-18	To E. Va. Conference	96.95
8- 6	To N. C. & Va. Conference	6.39
9-13	To E. N. C. Conference	15.05
9-29	To E. N. C. Conference	6.22
10-16	To Va. Valley Cent. Conf.	1.95
10-25	To E. Va Conference	69.72
11- 5	To W. N. C. Conference	31.40
11- 5	To E. N. C. Conference	23.00
11-18	To E. N. C. Conference	15.21
11-18	To W. N. C. Conference	1.65
11-18	To N. C. & Va. Conference	23.05
11-26	To E. N. C. Conf.	4.70
12- 3	To E. N. C. Conference	11.08
12- 3	To N. C. & Va. Conference	15.20
12- 4	To N. C. & Va. Conference	31.50
12- 4	To Ga. & Ala. Conference	4.00
1914		
12- 4	To E. Va. Conference	96.66
1-20	To Va. Val. Central Conf.	7.31
2-17	To N. C. & Va. Conference	12.45
3-19	To N. C. and Va. Conference	10.75
4- 2	To N. C. & Va. Conference	2.70
4- 2	To E. N. C. Conference	7.00
4- 9	To N. C. & Va. Conference	9.62
4- 9	To E. N. C. Conference	8.00
4- 9	To E. Va. Conference	85.18
4-21	To Va. Val. Cent. Conf.	37.80
4-24	To N. C. & Va. Conference	13.60
	Total	$986.66

Disbursements:—

1913		
5-29	By J. A. Mills, Foreign Mis.	66.61
4-29	By J. A. Mills, Home Mis.	196.81
6- 9	By Miss Bettie Stephenson, R. R. Ex.	13.65
6-24	By Mrs. W. T. Walters, R. R. Ex.	19.50
7- 1	By Sou. C. Pub. Co., Printing	2.50
8- 1	By J. A. Mills, Foreign Mis.	64.43
8- 1	By J. A. Mills, Home Mis.	64.42
9-29	By Mrs. L. F. Johnson, R. R. Ex.	3.20
9-29	By Mrs. W. T. Walters, Postage	1.10
11- 3	By J. A. Mills, Foreign Mis.	56.79
11- 3	By J. A. Mills, Home Mis.	56.80
11- 3	Mrs. C. H. Rowland, Postage	2.00
1914		
2- 2	By J. A. Mills, Foreign Mis.	126.86
2- 2	By J. A. Mills, Home Mis	126.87
2-24	By Mrs. C. H. Rowland R. R. Ex.	4.20
4-21	By Mrs. W. H. Carroll, Secretary's Book	1.25
	Total	$ 17.18

JAPAN BIBLE WOMAN

Receipts:—

7-22 1913	To W. N. C. Conf.	25.00
1- 9 1914	To W. N. C. Conf.	25.00
	Total	$ 50.00

Disbursements:—

8- 1 1913	By J. A. Mills	25.00
2- 2 1914	By J. A. Mills	25.00
	Total	$ 50.00

MRS. WATANABE'S SALARY

Receipts:—

7-26 1913	To E. Va. Conf.	28.85
10-25 1913	To E. Va. Conf.	14.50
11-17 1913	To E. Va. Conf.	7.25
1-16 1914	To E. Va Conf.	28.45
4- 9 1914	To E. Va. Conf.	58.40
	Total	$ 137.45

Disbursements:—

8- 1 1913	By J. A. Mills	28.85
11- 3 1913	By J. A. Mills	14.50
2- 2 1914	By J. A. Mills	35.70
4-24 1914	By J. A. Mills	58.40
	Total	$ 137.45

Disbursements:—

1913		
8- 1	By J. A. Mills	19.90
11- 3	By J. A. Mills	2.74
1914		
2- 2	By J. A. Mills	28.73
4-24	By J. A. Mills	44.69
	Total	$ 96.06

CHRISTIAN ORPHANAGE

Receipts:—

1913		
7-18	To E. Va. Conference	3.08
1914		
1-16	To E. Va. Conference	1.33
4- 9	To N. C. & Va. Conference	1.25
4- 9	To E. Va. Conference	11.50
	Total	$ 17.18

Disbursements:—

8- 1 1913	By J. A. Mills	3.08
2- 2 1914	By J. A. Mills	1.35
4-24 1914	By J. A. Mills	12.75
4-21	By Mrs. C. H. Rowland, Literature	3.50
4-24	By J. A. Mills, Foreign Mis.	67.99
4-24	By J. A. Mills, Home Missions	87.98
	Total	$ 986.66

SANTA ISABEL

Receipts:—

1913		
7-18	E. Va. Conference	17.45
7-22	To Va. Val. Cent. Conf.	2.45
8- 6	To N. C. & Va. Conference	3.08
9-18	To N. C. & Va. Conference	.69
10-25	To E. Va. Conference	10.55
1914		
1-16	To E. Va. Conference	16.62
1-20	To Va. Val. Cent. Conf.	2.11
2- 4	To E. Va. Conf.	5.00
4- 2	To N. C. & Va. Conference	2.35
4- 9	To N. C. & Va. Conference	3.29
4- 9	To E. Va. Conference	30.34
4-21	Va. Valley Cent. Conference	1.40
4-24	To N. C. & Va. Conference	.73
	Total	$ 96.00

MRS. FRY'S SCHOOL

10-18 1913	To W. N. C. Conf.	12.50
4- 2 1914	To W. N. C. Conf.	15.00
	Total	$ 27.50

Disbursements:—

11- 3 1913	By J. A. Mills	12.50
4-24 1914	By J. A. Mills	15.00
	Total	$ 27.50

JAPAN SUNDAY SCHOOLS

Receipts:—

10-25 1913	To E. Va. Conf.	22.82
1-16 1914	To E. Va. Conf.	15.00
	Total	$ 37.82

Disbursements:—

11- 3 1913	By J. A. Mills	22.82
2- 2 1914	By J. A. Mills	15.00
	Total	$ 37.82

WESTON MEMORIAL

Receipts:—

1-16 1914	To E. Va. Conf.	1.30
2- 4 1914	To E. Va. Conf.	1.25
4- 9 1914	To E. Va. Conf.	9.69
	Total	$ 12.24

Disbursements:—

2- 2 1914	By J. A. Mills	1.30
4-24 1914	By J. A. Mills	10.94
	Total	$ 12.24

SALARY MISS HAMAGUCHI

Receipts:—

2-26 1914	To E. Va. Conf.	12.50
	Total	$ 12.50

Disbursements:—

4-24 1914	By J. A. Mills	12.50
	Total	$ 12.50

ISHIMONAKI

Receipts:—

4- 9 1914	To E. Va. Conf.	5.00
	Total	$ 5.00

Disbursements:—

4-24 1914	By J. A. Mills	5.00
	Total	$ 5.00

CONTRIBUTIONS BY CONFERENCES

Eastern Virginia	649.41
Eastern North Carolina	124.80
Georgia & Alabama	4.00
North Carolina & Virginia	160.70
Western North Carolina	127.25
Virginia Valley Central	52.42
Total	$1,118.58

MRS. W. T. WALTERS, Treas.

Winchester, Va., April 24, 1914.

A GREAT RELIGIOUS GATHERING

The recent session of the S. C. C. at Portsmouth, Va. was great. Spiritual, businesslike and inspiring was every session. Ministers and laymen alike showed interest and enthusiasm. Two of the features of the Convention greatly impressed me. The growing interest and increased enthusiasm for missions, and the stress placed on the child and the church.

What may we expect to result from the progressive plans formulated? Greatly increased offerings for the support of all the enterprises of the church, and a stable growth in members and efficiency throughout the brotherhood.

C. E. NEWMAN.

Raleigh, N. C.

—It were almost worth its going for The Charlotte *Evening Chronice* to give the public its farewell. With becoming modesty and a charming dignity it spoke its final word in a way and manner that was compelled to satisfy its friends and slience its foes. No editorial has been written this whole year in a North Carolina journal that we have seen with fairer mind and steadier hand than the final one of *The Chronicle*. If the dying swan song is as beautiful as that it is worth even the life and the death of so noble a bird to give it to the world. Such notes are all too rare in this world.

—The Methodist Episcopal Church, South, is in general convention at Oklahoma City, Okla. Last Friday was observed by the Convention as fast and pray day "to secure special guidance and help in dealing with the problems and questions of more than ordinary importance which are to be considered." Among the important questions confronting the body is that of changing the name of the church. We respectfully submit as a fit and proper name, just the word Christian. We do not see how the body could easily improve upon that.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR MAY 17

The Rich Man and Lazarus.—Luke 16: 14, 19-31.

The Story in Modern Terms

Let us call *a certain rich man* Mr. A. and *a certain beggar* Mr. B. Mr. A. is rich and is doing well in life, according to the average man's way of thinking. Mr. B. is a poor man. He has had sickness in his family, lost all his property, and he himself is not able to provide a living. He is poor and hungry and sick at heart. A friend comes by and leads him up to Mr. A.'s door. Mr. A. is dressed in a fine suit of clothes and is living a high life, so to speak, by having every luxury in his home. We are not told positively, but we cannot think that Mr. A. gives Mr. B. either food or sympathy.

The Two Men Later

These two men died. One went to rest and the other found his abiding place in misery and torment. As circumstances often change with men, so it did with these. The one who had lived sumptuously found himself in misery and ruin; the beggar found himself at ease and comfort.

The Reason Why

Was not simply because one was *rich* and the other *poor*. We are not told that the man made his money unjustly, or that one must necessarily be poor to become an heir to the kingdom of God. The way in which he lived combined with his character was what condemned him. The poor beggar was not rewarded because he had suffered "evil things" in this life, but for the fact that he had within him the right heart.

A Misconception

Of all books the Bible is the one about which we differ most, and the most misconceived reading in this great Book of books is this lesson. It is all right to be rich. God made some men rich that they might help thousands of those who could not manage for themselves. The trouble about riches is that it makes men godless many times, and they sin in the use of money. The godless rich is the class represented in this lesson.

The Poor About Us

About us are the poor and needy, but we are not always prepared to tell who is the real man in need. On our streets can be found the poor and the rich, all begging. One is startled at the schemes for begging in our big cities. New York is said to be the richest city in the world. You are bewildered when you see its fine streets, hotels, costly homes, and banks. The living at the Clubs and on Fifth Avenue is on a high scale. Prosperity is evident on every hand, and the style and fashion on every highway would lead you to believe that all are rich. Yet, over 60,000 families are turned out into the streets annually because they cannot pay their rents. One-tenth of the people in this wealthy city are buried in the potter's field at the City's expense. We need to use our money to help our brother in need.

For Our Consideration

We quote these striking sentences from Tarbell's Guide: The certain rich man was not a great sinner, as we use the term. He simply did nothing for others. What must I do in order to *lose* eternal life? Some lose it by their evil deeds; others lose it simply by *not* doing good deeds, living as they please with no thought for God or for others.

The Spiritually Poor

There are those who are poor spiritually. The rich man in this lesson was spiritually poor. Those of us who may be poor from the lack of property may help those who need God. My final note and question is not to ask if you are rich in this world's goods, but rather to ask if you are rich in the life of Christ and willing to help those who may be poor in this precious gift. What is your answer?

CHRISTIAN ENDEAVOR TOPIC FOR MAY 17

What Is a Christian Life?—Jas. 1:19-26.

(Union Meeting with the Juniors)

How to Conduct the Meeting

The entire Junior society will be present, and the Intermediate society also, if you have one. Each society will sit together. The presidents of the societies will sit in front, and will divide the conduct of the meeting among them. The Juniors may take part first in the meeting, singing some of their songs, reciting verses, offering sentence prayers, and giving testimonies. Then will come the Intermediates, and finally the Young People. Divide the time equally among the societies.

At the opening will come the graduation of the Juniors into the Young People's society (or the Intermediate), and the graduation of the Intermediates into the Young People's society. Greetings to the new members will be given by the presidents of the societies receiving them.

Make this a warm, bright meeting. Let everything move briskly. Brevity must be the rule, as you have much to pack into the evening. Decorate the room with Christian Endeavor colors. Mark the graduates with badges. Give each person that joins the Young People's society a copy of "The Endeavor Greeting" (sold by the United Society for ten cents in paper; 25 cents in cloth).—*C. E. World.*

The Beginner in the Christian Life

When the individual decides to try the best he can to follow the Master and do His bidding, he need not expect a clear, smooth path, without stones and thorns. Temptations will come to go back to the old life. The same perplexities of life will come, but the love of Christ will make them easy to resist. Our conscience is stronger and speaks in louder tones. Make this resolution and stick to it: That I will daily try as best I can to imitate Jesus Christ, study His teachings and abide by them, and do all that is within my power to lead others to God.

The Pleasures of the Christian Life

No sensible person would say that the man or woman is happy who lives in constant dread of the time when this earthly life is ended, or who has no one to whom he or she may carry the sorrows and troubles that come to every life, who has no real confidence in any one. Such a life is miserable even if it is filled with the riches and whirl of fashion. There is an emptiness in the life that can be filled only by the infusion of the grace and love of God.

The Christian has a friend who is always ready to receive the cares and worries of the anxious heart, if we will go to Him in an earnest way and ask Him. And too, there is the association of the Christian people that is real pleasure. We are with people whom we can trust and discuss the subjects which Christ himself taught. We know that our associates travel the same road we do, and have similar experiences. We do not feel cramped in a gathering of Christians, as we would at a ball or pool-room. There is the joy of knowing that your life is pure, that no one can, honestly, at some unexpected moment, bring reproach or disgrace to your name. There is also the pleasure of knowing that we belong to the band that has lived since the world was created, that has never been "weighed and found wanting," and that will remain eternally.

The Rewards of the Christian Life

Imagine seeing face to face the great men of Israel, Moses, Abraham, Elijah, and the face of the blessed Master himself. This is the great joy, to hear the "Well done," and meet again the friends of long ago, and live forever in the city not made with hands.

S S NOTES AND NEWS C E

The editor of this Department is glad to be back at his post of service greatly recuperated.

The Sunday school is the place for your boy and girl. Does the Sunday school have them?

Don't fail to have your Sunday school or C. E. Society represented in the Convention.

The Sunday school is the hope of the church, both of the individual church and of a denomination.

The Sunday school that has the missionary spirit is always a live school. Does your school have that spirit?

A Baraca Class has been organized in Shady Grove church, near Ether, N. C. Let the good work continue.

Set some definite goal for your school or society for the good Summer months, and then aim to reach that goal.

What have the department secretaries done? Only a short time until the Conventions meet, so let all get to work.

Teach the Sunday school boy and girl how to give for the Lord's work, and later in life they will give because of their training.

It was the Department Editor's privilege to be at the recent session of the Southern Christian Convention and meet with the Executive Committee in interest of a greater work for S. S. and C. E. May our plans be executed.

Get ready for the S. S. and C. E. Convention of your Conference. Let us have a great Convention in each Conference. We can. Shall we?

We are inclined to think that some pastors take little interest in the Sunday school and Christian Endeavor work. The church and these two enterprises go hand in hand.

Now we have a Mission Secretary for the field. Let us put a man in the field in interest of our Sunday schools and Christian Endeavor work. We can, brethren.

Rev. A. W. Andes, Harrisonburg, Virginia, the efficient Secretary of the Young People's General Convention, is to assist the Treasurer of the Convention in solicitation of some needed funds. Help these brethren in their good work.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.

Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.

Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.

Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.

Mrs. W. T. Walters, Winchester, Va., Treasurer.

Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

PROCEEDINGS

The Woman's Missionary Convention of the Southern Christian Convention was held in the Washington Street Christian Church, Wednesday, April 29, 1914, 9:00 A. M.

The Convention was called to order by the chairman of the Woman's Convention Board, Mrs C. H. Rowland, Franklin, Va.

Devotional service was conducted by Mrs. Leon Stagg, Norfolk, Va., who read a part of the 9th chapter of St. John, "I must work the works of Him who sent me, while it is day; the night cometh, when no man can work."

The enrollment of delegates showed the following present:

Officers Conference Boards:—

Eastern Va. Conference: Mrs. W. H. Dick, Suffolk, Va.; Mrs. J. M. Raby, Windsor, Va.; Mrs. W. H. Denison, Norfolk, Va.; Miss Mamie Holland, Suffolk, Va.; Miss Margaret Brickhouse, Norfolk, Va.

Delegates from Eastern Va. Conference:—Mrs. J. B. Vaughan, Franklin, Va.; Mrs. J. B. Gay, Franklin, Va.; Miss Ethel Shoop, Suffolk, Va.; Mrs. R. T. West, Waverly, Va.; Mrs. J. J. Lincoln; Wakefield, Va.; Mrs. L. W. Stagg, Norfolk, Va.; Mrs. W. H. Harward, Newport News, Va.; Mrs. J. E. West, Suffolk, Va.; Miss Bessie Norfleet, Suffolk, Va.

Eastern N. C. Conference: Mrs. A. T. Banks, Henderson, N. C.

N. C. and Va. Conference Board: Mrs. W. A. Harper, Elon College, N. C.

Western N. C. Conference Board: Miss Annie Williams, Burlington, N. C.; Mrs. W. H. Carroll, Burlington, N. C.

Va. Valley Central Conference Board: Mrs. W. T. Walters, Winchester, Va.; Mrs. A. W. Andes, Harrisonburg, Va.; Mrs. R. L. Williamson, Harrisonburg, Va., Delegate.

On motion a committee of three was appointed to nominate officers for the coming year. Committee appointed: Mrs. W. H. Dick, Mrs. W. H. Denison, Miss Mamie Holland.

On motion Mrs. D. P. Barrett, returned missionary from Porto Rico, was made an honorary member of the Convention. Mrs. Barrett made very fitting remarks.

The next on the program was the address by Mrs. Rowland, President of the Board. (This address appears elsewhere in this issue.)

The report of the Cor. Sec., Mrs. W. A. Harper, Elon College, N. C., showed progress in our work for the past year.

Adult Missionary Societies	29
Adult Missionary Societies not reporting	6
Young People's Societies	5
Willing Worker's Societies	9
Missionary Cradle Rolls	3
Total Organizations in all Conferences	64
Mite Box Superintendents	9
Total membership in Reporting Societies	762
Total Mission Study Classes	17

Report of Mrs. W. T. Walters, Winchester, Va., as Treasurer, is submitted and appears elsewhere in this issue.

Mrs. W. H. Denison delivered an interesting and instructive address on Sendai, the Work and Workers. A prayer for Mr. and Mrs. McCord was offered that they might have the comfort of the Holy Spirit during their separation from their only son, who soon comes to the United States to complete his education.

In the absence of Miss Bettie Stephenson, the report of Young People's and Willing Worker's Societies was read by Mrs. W. H. Carroll as follows:

Total No. Y. P. Societies	5
Total membership Y. P. Societies	90
Total No. Willing Workers Societies	12
Total membership W. W. Societies	201

A Standard of Excellence for Young People's and Willing Worker's Societies by Miss Margaret Brickhouse was adopted.

An address on "Pleasant Half Hours with Willing Workers" by Mrs. W. A. Harper, was very much enjoyed. (This will appear in The Sun.)

An appeal for Santa Isabel, by Miss Mamie Holland, Suffolk, Va., was intensely interesting and stirring. (This will appear in The Sun.)

Report of General Supt. of Literature and Mite Boxes, Mrs. W. H. Carroll was read and approved. (Report appears elsewhere.)

In the absence of Mrs. L. F. Johnson, Norfolk, Va., the report of Missionary Cradle Rolls was read by Mrs. W. H. Carroll, also a paper by Mrs. L. F. Johnson, "Why we need the Cradle Roll" read by Miss Mamie Holland.

A Standard of Excellence and Recommendations for local Societies were adopted by the Convention, viz.

1st. We recommend that the Constitution as presented at the Woman's Mass Meeting at Elon College, May, 1913, be adopted, with the amendment that a clause be inserted to read: "That our Woman's Board co-operate with the Woman's Mission Boards of the American Christian Convention."

2nd. That the following Standard of Excellence for Societies be adopted:

A Standard of Excellence for Woman's Missionary Societies

1. A ten per cent. increase in membership.
2. A yearly increase in gifts.
3. Quarterly payments before Dec. 30th, Mar. 30th, June 30th, September 30th.
4. A subscription list to the Christian Missionary equal to one half the membership of the society.
5. All letters from officers promptly answered.
6. Every Society pursuing the study of some Mission topic.
7. Our Praise or Thank Offering service held during the year.
8. An average attendance at regular meetings equal to two-thirds of the membership.
9. A representation at the Missionary Conference to which the Society belongs.
10. Earnest prayer for the missionaries support by the Societies, and for the Board Officers.

3rd. That in the month of October an offering be taken by all Societies for a Literature Fund averaging 5 cents per member.

4th. That in March an offering be made by all Societies of, at least, 5 cents per member to be known as a Contingent Fund for the Conference Boards.

5th. That Mite Box Societies which have four openings during the year be enrolled as Banner Mite Box Societies.

6th. That our women observe 9 o'clock A. M. as a Prayer Hour for the missionaries and the work co-operating with the A. C. C. Woman's Board.

7th. That the first week in January be observed as a Week of Prayer wherever possible and an offering to be known as a Christmas Offering be taken at that time.

8th. In view of the fact that we have received considerable literature from the A. C. C. Woman's Boards we recommend that we pay to that Board the sum of $10.00 on Literature Fund.

10th. That the sum of $2,000.00 be set as a standard for the next two years.

On motion it was decided to have the Standard of Excellence for local Societies printed in leaflet for and distributed by Conference Superintendents Literature and Mite Boxes.

On motion it was decided to ask the Pastors of the Southern Christian Convention to make the first Sunday in October "Woman's Mission Day," to present the claims of the Woman's Missionary Society, distribute Missionary literature, etc.

A committee, composed of Miss Margaret Brickhouse, and Mrs. J. W. Harrell, was appointed to raise the necessary funds to send Mrs. Chas. Rowland to the meeting of the Woman's Mission Boards of the A. C. C. at Springfield, Ohio.

At this juncture a very earnest prayer was offered by Mrs. J. L. Foster for the officers of the Woman's Boards of the Southern Christian Convention.

Mrs. C. H. Rowland was unanimously elected editor of the Woman's Department in The Christian Sun. It was decided to appoint a committee of three to work out a plan for securing Life Memberships in our Boards.

The report of the nominating committee was as follows:

Officers for Woman's Board of Southern Christian Convention:

President, Mrs. C. H. Rowland, Franklin, Va.
Vice Pres., Miss Bettie Stephenson, Boone, N. C.
Secretary, Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec., Mrs. W. A. Harper, Elon College, N. C.
Treas., Mrs. W. T. Walters, Winchester, Va.
Supt. Y. P. Soc., Miss Margaret Brickhouse, Norfolk, Va.
Supt. Lit. and M. B., Mrs. J. J. Lincoln, Wakefield, Va.
Supt. Cradle Roll, Mrs. L. F. Johnson, Norfolk, Va.

Delegates to Woman's Board meeting of A. C. C.:

Mrs. W. A. Harper; Alternate, Mrs. W. H. Carroll.
Miss Mamie Holland; Alternate, Mrs. J. W. Manning.
Mrs. J. K. Rheubush; Alternate, Mrs. A. W. Andes.

Adjourned to meet at the next biennial session of the S. C. C.

The Convention was dismissed with prayer by Mrs. J. J. Lincoln.

We asked a very enthusiastic business man recently what he did when he could not succeed in a plan, and he said he succeeded anyhow. What all he meant, we leave to the reader. This is a good spirit for the Sunday school worker to have.

CRADLE ROLL

Motto: "First the Blade." Colors: Green and White.

Dear Cradle Roll Superintendents: Are you preparing for Children's day in your Sunday school? If so, are you arranging to have the babies represented? If not, won't you please try to do so? Can't you manage in some way to give them a definite part and place in the work? The older little ones could perhaps be taught a verse of some song, or take part in some little, simple drill.

Then again, why not have one time through the service when the mothers could be invited to the platform for a few moments with their babies? Give each little one a flower, or hand it to the mother, if baby is still too young to hold it. Have the pastor offer a brief prayer, and someone, pastor or superintendent, say just a few words about this great, unseen many times, part of the Sunday school forces. These things count much in helping in the work of your Cradle Rolls.

Of course, if your schools are large enough, you are arranging for a "Mothers' Day," when songs, service, and sermon, will all be specially prepared for, and adapted to, the needs of the mothers and their precious little ones. These services take different forms, and I should be very glad to have anyone write me who cares to do so, telling me what they have done to observe Mothers' Day or Children's Day, and what part the Cradle Roll had in these exercises.

I am reminded when I think of the Cradle Roll, of a certain place along, I think, the Niagara river. Far below the falls it is, and in one place the water boils up to the surface with tremendous force. I asked what it was, and was told it was where the exhaust pipe from one of the great factories enters the river. The factory takes in the water far above, uses its tremendous energy, and then returns the water to the river below with such force and volume as to make a great upheaval in the body of water, although the cause remains hidden below the surface.

So, too, our Sunday schools are using the force of the water of the river of life. It is giving us the motive power for all we are accomplishing. And you and I, in our work for the Cradle Roll, are trying as best we may, to return to the river some of the force we have had to use, in the addition to the church of God on earth of all these dear babies, so sweet and pure and wholesome, with such a tremendous power for good enclosed in their tiny forms.

Our work may appear to be unseen, to be going on below the surface, far from observation, but it will make itself felt, results will come, and some day, perhaps a great upheaval, a great force for righteousness, a great outpouring of spiritual power will be felt in your church and Sunday school because of the work you are doing today. Cordially your Cradle Roll Superintendent,

MRS. F. BULLOCK.

CHURCH NEWS

BETHEL

The work at Bethel is moving on nicely. We are to make some needed improvements; viz., to have new seats, carpet the church, and to build a recess pulpit, in the near future.

We had two sermons the first Sunday in May, and communion after the morning sermon. The congregation was large and the collection good. We are to have Memorial service the first Sunday in June.

Mt. Zion

The work at Mt. Zion is moving on smoothly. We are to have our second quarterly meeting and communion service the fourth Sunday in May. We are expecting two sermons and memorial service the same day. May we have a good day spiritually, and sweet communion with the Lord.

THOS. W. STROWD.

WHAT WOULD YOU DO?

If you were the owner of a Mineral Spring which had restored your own health, and if you received thousands of letters like the following from other sufferers, wouldn't you guarantee "Satisfactory Results or Money Refunded," just as I do? You certainly would. Read these letters and accept my guarantee offer printed below.

Dupont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.—Gentlemen:—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. Augustus Dupont.

Jacksonville, N. C., July 1, 1911.

Mr. N. F. Shivar, Shelton, S. C.—Dear Sir:—This wonderful water has cured me of severe pains in my back and head after twelve years' suffering and with no results from medicines and doctors' treatments. This is indeed a wonderful water. Yours truly, Mrs. M. E. Gurganus.

McCall, S. C., R. F. D., Sep. 5, 1911.

Mr. N. F. Shivar, Shelton, S. C.—Dear Sir:—The ten gallons of water shipped me on August 24th did me so much good. Please send ten galons more, by first express. Would like to have agency. This water has relieved me of chronic indigestion. Was living on raw eggs and milk. Now am eating anything I want without bad effects. I do not hesitate to recommend this water to all chronic sufferers of stomach troubles. Please give my order prompt attention and ship to Gibson, N. C., and oblige. Yours truly, H. W. Stubbs.

Scranton, S. C., Nov. 21, 1911.

Mr. N. F. Shivar, Shelton, S. C.—Dear Sir:—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral water was entirely cured of th ehorrible disease. Yours respectfully, J. D. McClam.

Columbia, S. C., Aug. 11, 1911.

Mr. N. F. Shivar, Shelton, S. C.—Dear Sir:—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be the best to do so without delay. In about three days aften arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers. J P. Draffin.

P. S.—I suffered for eight years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

These are not selected cases, nor are the results unusual. I receive thousands like them, therefore, am justified in guaranteeing satisfactory results. Sign below:

Shivar Spring,

Bok 9K, Shelton, S. C.

Shivar Spring,

Box 9J, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

IMAGINE THE MISERY

of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.—"For seven years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after eight weeks am entirely from from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga. ad.

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The "Royal Baker and Pastry Cook," a complete cook book containing over 500 valuable cooking receipts sent free on request.

ROYAL BAKING POWDER CO., NEW YORK

Join the CHRISTIAN SUN PIANO CLUB

SEE ANNOUNCEMENT ON PAGE 16.

SCHOOLS AND SUMMER VACATION

While denying extreme statements attributed to him, Dr. P. P. Claxton, United States Commissionar of Education, to-day reiterated his belief in continued school activity of some kind in summer months for most children.

"The schools should provide some kind of instruction for the children through what is now, in most cities, a long wasteful vacation," declares Dr. Claxton. He points out that school takes at most 900 hours a year out of 5,110 waking hours—assuming 10 hours of sleep for children every night; the average child spends about 600 hours in school and the remaining 4,510 waking hours out of school. Dr. Claxton suggests that summer work last not longer than four hours—from 7 or 8 o'clock to 11 or 12 o'clock in the forenoon.

According to Dr. Claxton the school of the future, both in summer and winter, will give less time to intensive school study of the ordinary type—probably about 3 hours; and 4 or 5 hours to productive work supervised by the school, done in shops, outdoor gardens, or in the home.

"With this kind of an organization," he declares, "it would be very easy for children to do ordinary school work 3 hours a day, 6 days in the week, through 11 calendar months in the year, and at the same time contribute largely to their own support by well-directed productive educational work, either at home or in the school, thus making it possible for the great majority of children to remain in school throughout the high-school period.

The cost of adding the three months of school would be comparatively little. There would be no cost for fuel, the cost of attendance would be less, and the additional cost for teachers would not be in proportion to the number of days added. Whatever may be the terms of the contract, teachers are in fact employed by the year. Comparatively few of them use the vacation months in any profitable way. An average addition of $300 to the annual salary of city school teachers would require a total of less than $10,000,000, or about 3 per cent. of the total annual cost of the schools. For most teachers the additional months would not be a hardship, especially if the school days were shortened. Certainly this is true if teachers could be relieved of a large amount of the unnecessary bookkeeping, report making, and examination reading with which they are now burdened."

What Michelangelo put into marble, or what Raphael put on canvas, the

EVERETT

expresses in piano construction. The same high ideal of art, the same subtlety of execution, the same genius of expression—all of these John Anderson, master builder of the Everett piano factory, has wrought into the construction of the wondrously melodic scale of their art piano, built by the finest skill from the best material, with the single purpose of producing the highest possible type of excellence.

No care is omitted; no feature slighted; no expense spared to realize the highest ideal in piano construction. How well it has been done is testified to by such famous musicians as these:

George Hamlin, the tenor—"For beauty of tone and perfection of action, there is no piano to excel yours."

Pietro Floridia, composer—"The rich orchestral tone of the (Everett) piano, its pure, even scale and the remarkable singing quality of the instrument have been of inestimable value to me in the production of my compositions."

Charles E. Krauss, concertist—"An instrument that is simply ideal."

Reginald De Koven—"One can sound every note in the gamut of praise with no uncertain voice."

Lillian Nordica—"The Everett, more than any piano I have known, best replaces an orchestra. The Everett is the singer's coadjutor."

Everett Pianos are One Priced. Different designs sell from $550 to $1500 for stock cases. Others are built to order. You may have a distinctive style of your own. The quality is the same in all. There is no "second grade." No piano can be made better.

John Church Pianos

If you cannot have an Everett, the John Church Company, which builds the Everett, builds also the John Church piano, with the same conscientious regard to detail. It is priced at $400.00—the same price to all.

The Harvard

A high grade piano built in our own factory after the best style, worthy of a place in any home. Four series, priced to all at $375.00; $350.00; $325.00; $300.00.

Player pianos of the Harvard style furnished for $600.00.

The Dayton

The best low priced piano our great factories can build. Priced at the lowest figures possible for good instruments, these pianos grace thousands of homes of refinement. Rare values for the money. Always $250.00 —and worth much more.

Note that the prices above never change. They are the same to every purchaser. Buy your pianos to last a lifetime. Know who makes them, how they are made, and what your neighbor must pay to own one. Pianos the maker cannot put his name on are an uncertain purchase at best, and the price paid for them may be much more than a closer buyer might pay. The John Church Company protects its customers in price and in quality.

Payments on easy terms if you desire. Art catalogue of each piano for the asking.

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Of Tetterine will often cure cases of Eczema, Teter, etc., of ten or fifteen years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Chilblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggists' or by mail from Shuptrine Co., Savannah, Ga.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and $1.00 at Druggists.

DROPSY TREATED, usually gives quick relief, soon removes swelling & short breath, often gives entire relief in 15 to 25 days. Trial treatment sent Free. Dr. THOMAS E. GREEN, Successor to Dr. H. H. Greens Sons, Box X, Atlanta, Ga.

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
J. O. Atkinson Chairman Board of Trustees, Elon College, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$2,541.50
CHILDREN'S DUES		
Mary Edith Cobb ..	$ .10	
Ruth Buchanan ...	.10	
Florence Patricia Holden	.10	
Dwight Hillis Lankford	.10	
Glenn Pickard	.10	
Helen Scholz	.35	
Herbert Scholz, Jr..	.30	
Elizabeth Scholz ...	.30	
Jessie Lee Scholz ..	.30	
Dorthy Williams ..	.10	
Mary Lee Williams.	.10	1.95
S. S. OFFERING		
Wake Chapel	$3.65	
Pleasant Hill	3.55	
Bethlehem, East. Va.	3.50	
Mt. Zion, Alabama..	.74	
Timber Ridge, Valley, Va.	1.25	
Catawba Springs ..	5.37	
Union, Virgilina, Va.	1.00	
New Providence, Graham	2.78	
Mt. Bethel	2.25	
Haw River	1.90	
Berea, Norfolk, Va.	2.34	28.13
SPECIAL		
Victor and Sunbeam classes, Liberty S. S., Vance, N. C...	$2.60	
J. F. Burnett, Sec..	5.00	
O. G. Cox	.05	7.65
Receipts for the week.	$	37.73
Grand Total		$2,579.23

My Dear Children and Friends:

We gave our space last week to the report of trustees to the Convention. Hope all read it carefully and noted the things that had been accomplished during the past year; and are now prepared to go forward and accomplish greater things in the Convention year before us. We were very sorry to report a deficit, but we could not prevent it. Our children must be fed and clothed. We are doing our best for them and looking to the churches and Sunday schools with faith, expecting them to stand by us. We are grateful for the liberal help of many, but regret that more of our schools are not having a part in this good work. Ws never like to complain, but we are of the opinion that many of our good Superintendents are failing to do their duty by the Orphanage. If all of our schools would share in this good work we could easily support the institution, and not have any debts to disturb us.

I dislike debt as much as any one, but I am forced to choose the less of two evils—let the children go hungry or run the institution in debt. Our receipts last week were $37.25, and this week $37.73. Do you think that fifty-five children can be properly fed and clothed and the necessary help paid out of this amount? Experience has conviced us it can not be done. And it is not necessary. We have in the Southern Convention more than two hundred Sunday schools. If each of these schools would give one offering per month it would give the institution ample support. Eleven of our country schools make an offering this week, and their offerings average 55. Multiply this average by 200 and it will give you a monthly income of $510. Enough to run the institution without debt or embarrassment.

Brother Pastor and Superintendent, please come to our rescue. We need you, and your school needs this service.

Tifton, Ga., April 24, 1914.

Dear Uncle Jim:

I want to join the band of cousins. I can't read but I hear Aunt Bethie reading the letters from the children and I want to be one of the band. I am five years old, haven't been to school any yet, but I can speak and sing, and you know father and mother think I am very smart. I go to S. S. every Sunday. I recited a nice little speech on Easter. And Aunt Bethie thinks I beat any of the children speaking, but I guess it was because I was the only one that spoke that had never been to school any. I have two little pet biddies and I have a time playing with them.

I guess when they get large enough I can sell them and get money to send to the orphans. Please find ten (10) cents. I had better close for fear it might go to the waste basket. Much love to you and the cousins.

MARIE VLAZEY.

We are glad to have you join our ranks of faithful workers. Hope you may find the work pleasand and helpful to you as well as to the orphans.

Tifton, Ga., April 24, 1914.

Dear Uncle Jim:

I am a little late, but it is an awfully busy time with farmers, I hope we will not be so rushed with our work now as we are done planting. I am feeling jolly because one of our boys will get home from school next Sunday and the other one will get in the first of June. I haven't seen the one that is coming Sunday since last September, so no one but a mother knows how glad I am. We have been very lonely while they have been gone. Though I am anxious for them to get prepared for life that they may be useful men. Uncle Jim we have another new cousin this week, my little niece. She stays with me a good deal. She is a lot of company to me.

Enclosed you will find twenty-five (25) cents paid up till the first of June. Hoping you and the Cousins are all getting on fine.

BETHIE PEARSON.

Thank you my dear sister Pearson for your interest, influence and help.

McRae, Ga., April 24, 1914.

Dear Uncle Jim:

All the teachers are gone to the State Teachers' Association. We are having holiday and a good time playing ball. We certainly enjoyed our Easter cards. We boys have a bean patch of our own. We are going to sell our beans.

Joseph Rabb can't write now for he isn't but three years old. So he sends his dime with mine. We send our love.

JOHN NEWMAN, AND
JOSEPH RABB DENTON.

Thank you my dear faithful boys. Hope you may be very successful in your farming.

Magnolia, Va., April 30, 1914.

Dear Uncle Jim:

I am very late this month, but I have been very busy going to school and getting ready for examinations. My school closes the 12th of May. I have had the mumps too since I wrote you before and had to stay out of school two weeks. That put me behind very badly.

I received your beautiful Easter card you sent, I appreciate it very much. Lovingly,

ANNIE LEE FELTON.

Uncle Jim is glad to learn that all of the cousins appreciated his Easter Cards. It was a pleasure for him to send them. He often thinks of each individual cousin and prays that they may make useful men and women and loyal members of the church.

McRae, Ga., April 24, 1914.

Dear Uncle Jim:

I want to write my own letter. We have a pony and I can ride on her back. Here is my dime.

S. E. DENTON, JR.

This is a fine letter for one so small; you will soon be able to write as well as your father. I know you have a fine time riding your pony.

Durham, N. C., April 29,1914.

I am a little late this month, will send my dues for April and May. Our school will be out the twenty-eighth of May.

Love to you and all the cousins. VESTA MULLHOLLAND.

Thank you, Vesta. Persuade your father to bring you to see us as he promised.

Gospel Tents

We are prepared to make **GOSPEL TENTS** of any capacity, of good material and guaranteed rain proof. We are headquarters for the South in this line. Send in your specifications and we will quote lowest prices and best terms. Deliveries made promptly. Write today to

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P. O. Box 974-D, Atlanta, Ga.

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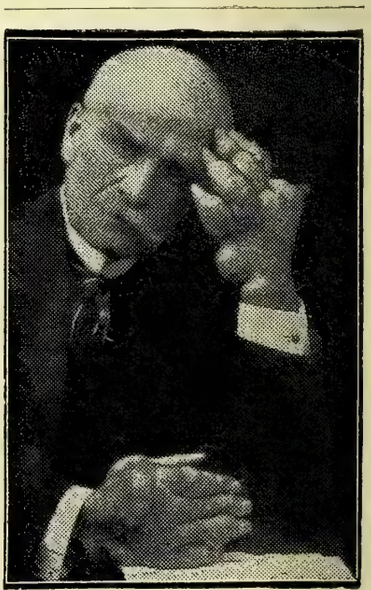
Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.



GIVE ME A CHANCE TO CURE YOUR RHEUMATISM FREE

Mr. Delano took his own medicine. It cured his rheumatism after he had suffered tortures for thirty-six years. He spent $20,000 before he discovered the remedy that cured him, but I will give you the benefit of his experience for nothing.

If you suffer from rheumatism let me send you a package of this remedy free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how rheumatism twists and distorts the bones. Maybe you are suffering the same way. Don't. You don't need to. I have the remedy that I believe will cure you and it's yours for the asking. Write me today. F. H. Delano, 541-B Delano Building, Syracuse, New York, and I will send you a free package the very day I get your letter.

Louisburg, N. C., May 4, 1914.
Dear Uncle Jim:—

Father and mother took me out in the garden in my carriage Easter Monday while they gathered seeds and I yelled nearly all the time, but I was perfectly happy when the gardening was over and father took me out on the front porch to watch the passers-by. Farther gave me a cloth bunny for Easter just like the ones on the card you sent me, and I enjoyed all of them.

Mother has promised to put me in short dresses the last of this month, and she and father have decided to shorten my name so people won't say, "That's too much name for a little baby," and henceforth I am to be called by my second name, though some may still use both. This is because some people said simply Florence, and this might confuse me with the little cousin whose name I bear.

I hope Myrtle is getting along nicely at the hospital and she will be much improved by the operation. I send my dime and love to the orphans and an invitation to you to attend the unveiling of the Confederate Monument here on the twenty-third of May.

Your fond niece,
Florence Patricia Holden.

We are very grateful for this nice interesting letter telling us of your promise of shorter dresses and a change of name. Girls will change their names, but I did not think you were old enough for that yet a while.

Wadley, Ala., May 3, 1914.
Dear Uncle Jim:—

I am sending a dime for May. Am having a fine time these days playing outside, learning new things every day about birds, chickens, and growing things. We are having strawberries now, too, and they are fine.

Your little nephew,
Dwight Hillis Lankford.

We are glad to hear from this Cousin down South, but think they should not be telling us about strawberries and good things to eat unless they send us some of them. We do not like for them to get ahead of us. Ours are green yet.

Liberty, N. C., May 4, 1914.

I thank you very much for your Easter card. I hope you and your large family had a nice Easter. My school is out the 15th of this month, and we are expecting to have a good time. We would be glad to have you and your family come down.

I went to preaching yesterday and heard Mr. Cox preach a fine sermon. If I remember correctly we had 142 present at Sunday school. Enclosed please find my dime for May. Much love to you and all the Cousins.

Your little nephew,
Glenn Pickard.

We wish we could come and bring our little ones to your school closing. I am sure we would enjoy it very much. Glad to hear of your fine Sunday school. We are very grateful for nice offering you sent the Orphanage.

Franklin, Va., April 29, 1914.
Dear Uncle Jim:—

We are now sending our dimes this nice Spring weather. We can stay out all day and play. Hope all the Cousins are enjoying it as much as we are. Love for all.

Dorthy and Mary Lee Williams.

We are glad to receive your letter and dimes, and to learn that you are well and happy.

CUTS OUT THE WASTE IN PIANO BUYING!

That is what the Christian Sun Piano Club claims to do, and what letters from old Club members, by the hundreds, prove it does. Better Pianos and Player-Pianos for less money—that is the motto and that is the experience of everyone who has placed his order through the Club.

If you would like to see the most enthusiastic bunch of letters you ever read write for booklet containing endorsements from Club members. They tell of th esurpassing beauty and superior quality of the instruments, of the big saving in price, of the splendid plan for easy payments, of the wise provision for the protection of the family in the event of the death of the bread-winner, of the exchange privilege and of the Free Music Rolls Service.

These letters are written by people like yourself who know and appreciate a good thing when they see it. We want you to see the Club's proposition for we know that you will be delighted with it.

Every feature is positively guaranteed by one of the oldest, largest and most reliable piano houses in America. Write for your copy of the Club's catalogue today. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Adv.

Have you renewed your subscription for 1914?

Broken Auto Parts

welded back as good as new at a fraction of the cost of a new part. Every job guaranteed. The best equipped welding plant in the South. Bridgers' Welding Co., Florence, S. C.

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Foster Building, BURLINGTON, N. C

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Help for the Hair
Not satisfied with your hair? Too short? Falling out? Rough? Uneven? Then why not consult your doctor? Isn't your hair worth it? Ask him if he endorses Ayer's Hair Vigor for these hair troubles. Does not color the hair. J. C. Ayer Co., Lowell, Mass.

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—HIGH CLASS—
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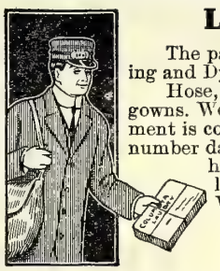
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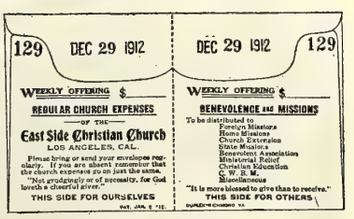
We here list the original Duplex Envelope System, published for the past eleven years by the Duplex Envelope Company, Richmond, Va. The publishers guarantee to refund the entire purchase price upon request, or, in your discretion, to reprint and deliver the order complete, without expense to you, should the System not prove satisfactory in every respect.



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F. O. B. Richmond, Va. 52 to set, each set in a carton
Less 15 per cent. if cash accompanies order

	Standard White	Standard Manila
	cents per set	cents per set
25 to 49 sets	17	16
50 to 109 "	12½ " "	11½ " "
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310 to 409 "	10½ " "	9½ " "
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Monthly Envelopes, not in cartons, one-third the above prices
Minimum Charge $3.00 net. Two-color Duplex (black and red) 1 ct. set extra, net

A large size—3 3-8 x 5 3-8 inches—can be supplied at 3 cents per set more than the regular size.

Southern Christian Publishing Company
ELON COLLEGE, NORTH CAROLINA
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NURSING PROBLEM SOLVED

State Sanatorium to Start Training School for Nurses Instead of Employing Catholic Sisters.

Dr. L. B. McBrayer, Superintendent of the State Sanatorium for the treatment of Tuberculosis, at Montrose, when recently consulted about the report that Catholic sisters might be asked to do the nursing at the State Sanatorium, gave out the following statement:

For the present the nursing will be done by graduate nurses, assisted by some pupil nurses, with Miss A. Blanche Coffin as Superintendent of the department of nursing. A little later a training school for nurses will be established. This training school will do three things: first, give a post-graduate course of a few months to graduate nurses, paying them in the meantime a reasonable salary, and giving a certificate at the close of the term of service; second, in connection with other general hospitals, it will give a three or four months' course to pupil nurses, giving a certificate at the time of graduation; third, it will conduct a regular training school for nurses, requiring the regular three years' course and giving a diploma on the completion of the same.

Miss A. Blanche Coffin, who is Superintendent of the department of nursing and who will at all times be in immediate charge of the nurses, is a woman of refinement and culture. She has had experience in handling nurses as head nurse at other hospitals, and is thoroughly competent and reliable from every standpoint. The corps of physicians in connection with the institution will give regular lectures to the nurses when the training school is under way, and Miss Coffin will have charge of the didactic and bedside instruction from the nurse's standpoint. —*N. C. State Board of Health.*

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No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

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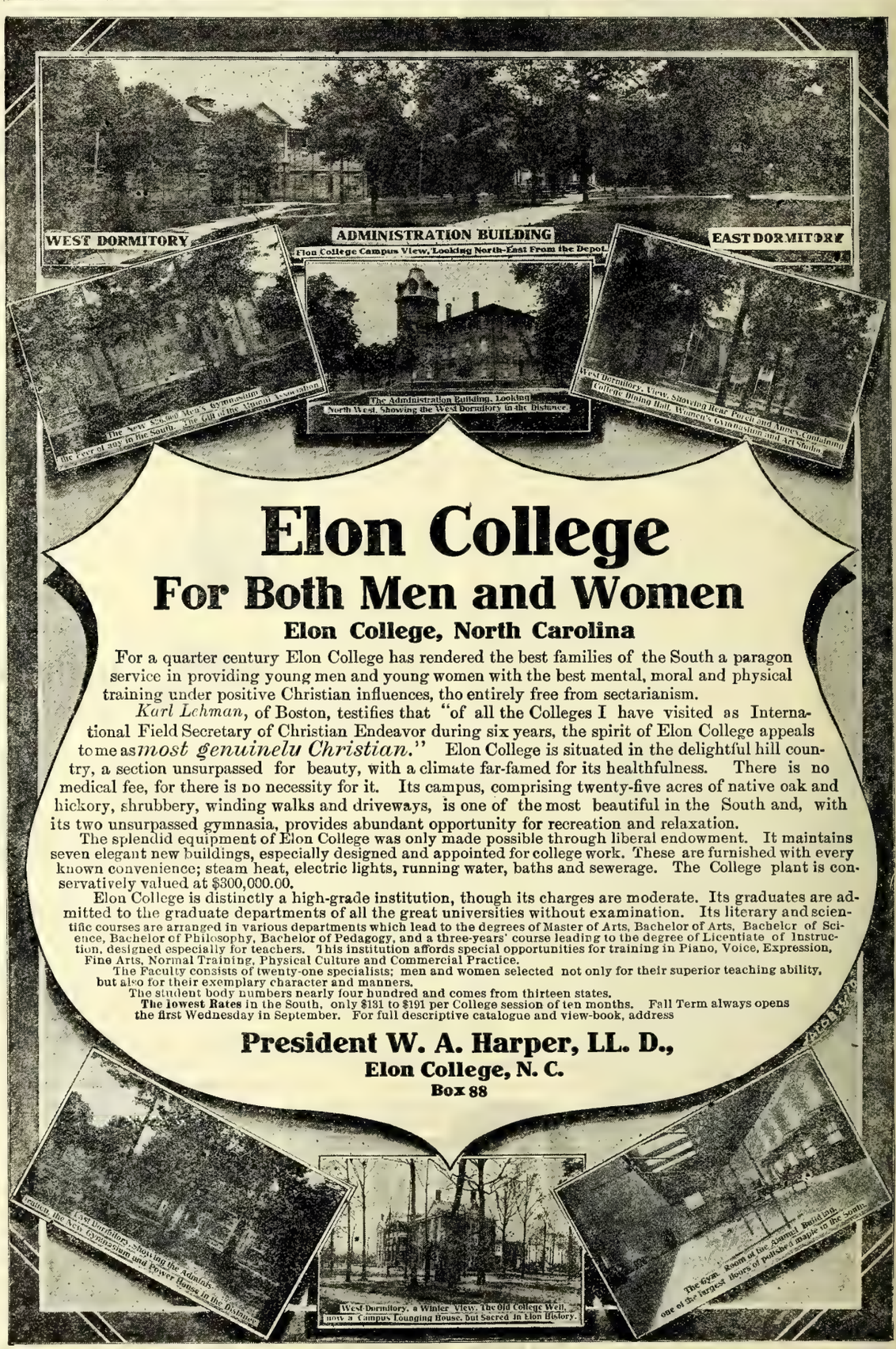
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The Christian Sun

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J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Convention.

SUBSCRIPTION RATES:

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Four Months	.50

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All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Whitsell

Sister Nancy Ann Whitsell was born March 31, 1827, died May 7, 1914, aged 87 years, one month and seven days. She was twice married; first to Wliliam Boswell, and to this union there were born three children, one son and two daughters, the son and one daughter still survive her.

Her second husband was Eli Whitsell, and to this union were born two sons and one daughter. The two sons are still living.

Sister Whitsell had been a member and a lover of the Christian church from girlhood and was willing and ready to meet her Lord.

The funeral services were conducted in the home of Mrs. Anderson, her daughter, by the writer, and her body was laid to rest in the cemetery at Long's Chapel Christian Church.

J. F. MORGAN.

Nicholson

Mary Catherine Nicholson was born Oct. 8, 1876, and died May 1, 1914, aged 37 years, 6 months, and 23 days. She was married to William T. Nicholson January 14, 1896. To this union were born seven children, all of whom died in infancy. She is survived by her husband, father, five sisters, and two brothers. Death occurred under distressing circumstances. She was alone at home with three children when her clothing took fire from the kitchen stove, and before help could come she was burned to death, and the house so enveloped in flames that no one could reach her. After the house and all its contents were consumed the remains of the body were gathered up and buried. The funeral was preached at Joppa in Powell's Fort, Sunday, May 3. Sister Nicholson was a faithful member of the Christian church at Joppa as is also Bro. Nicholson.

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No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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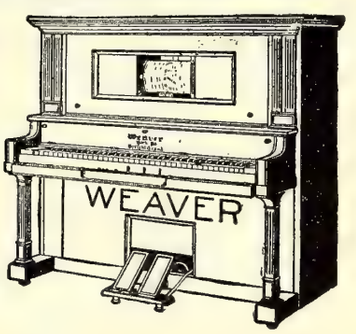

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Ludden & Bates, Atlanta, Ga.—"The Piano is a treasure, and everyone remarks on the sweetness of tone, and it has been so much pleasure to the family. The Club Plan places the Piano in so many homes that otherwise would have to wait an indefinite time to buy. Accept my sincere thanks for your courteous treatment." MRS. R. A. SPINKS.

College Grove, Tenn., Feb. 15. 1913.

Ludden & Bates, Atlanta, Ga.—"In regard to the piano, I am perfectly delighted with it, and everyone that has heard it, or has played on it, says they never heard a finer toned one, and I can observe such a vast difference in this one and others that are in this community, that have been placed by agents. Too, everyone, even those that know nothing about music, can tell the superiority of this Piano over others. Wishing you much success, I am" MRS. JORDAN RIGGS.

Columbia, S. C.. Dec. 28, 1912.

Ludden & Bates, Atlanta, Ga.—"I have had one of your pianos in my home for several months and I find that it comes up to your representation in every particular. Your Club Plan for the payment of same strikes me as being very lenient and I think that every home can afford a Piano on this basis. Trusting that you have a very prosperous business along this line, I am" MRS. AVA JACKSON.

Bradentown, Fla.

Ludden & Bates, Atlanta, Ga.—"Your Ludden & Bates Piano arrived O. K. and I am very much pleased with it. The tone is elegant, action easy and finish of case simply perfect. Thank you for selecting such a superb instrument for me." W. M. BAXTER.

Blowing Rock, N. C., Dec. 29, 1912.

Ludden & Bates. Atlanta, Ga.—"Your letter received some days ago and will say that I will be only too glad to recommend my piano to the highest. I could not wish for more in a piano. The woodwork is beautiful and the tone is as sweet as can be. Every day I am prouder of it. I would not do without it for anything.

"As to your Club Plan, I certainly think it is the very best way in which the Pianos could be sold, and I feel that by joining the Club I got a much better Piano for the money than I could have anywhere else.

"Thanking you for your kindness, and for the beautiful calendar I received from you, I am" MISS ROSE EDNA BROWN.

Ardella, Ala., Dec. 30, 1912.

Ludden & Bates, Atlanta, Ga.—"In reply to yours of the 29th, I wish to say that the Club Piano is all and more than you claim. It has proven satisfactory to me and to all of my friends and has won much praise for its sweet tone. Your Club Plan of selling has also proven satisfactory in every respect." S. A. SMITH.

Vaiden, Miss., Dec. 2, 1912.

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., MAY 20, 1914 NO. 20

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Best Epitaph

What epitaph would one prefer? Over the grave of a famous German astronomer this is written: "He brought the stars near to us." Could one wish a finer sentence beneath which to sleep, while the ages roll, than this: "He brought heaven nearer to us"? "He brought God close to us, and made far off things seem real and close at hand"? Paul was seeking to bring the far off close by when he declared: "Seek the Lord, . . . though he be not far from every one of us; for in him we live, and move, and have our being." (Acts 17:27-28.)

An Unspotted Bible

Everywhere the cry is being heard, Back to the Bible; give us its simple story from consecrated lips and clean hearts; this and this alone can save us from the corruption of the time. Dean Loftin in welcoming the Baptist Convention to Nashville, Tenn., the other day declared: "This world can never be redeemed upon the theory of a spotted Bible, chimpanzee racialism, an evoluted Christ, minimized sin, a doubtful hell, an utilitarian atonement, and salvation by culture and character, instead of grace." We are reminded in this of Paul's declaration, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2:8.)

A Characteristic Product

A would-be assassin attempted the life of the young and brilliant Mayor of New York City, John Purroy Mitchell, some time since, and came dangerously near succeeding in his dastardly efforts. Being questioned at his trial as to his conduct during the day of the tragedy, the prisoner replied: "Then today I came down town about ten o'clock. I took a glass of whiskey and then a glass of beer on Park Row." There then the secret of the man's crime was told, which secret was further made known by District Attorney Whitman in describing him. "He is a characteristic product of the lodging houses and the cheap-whiskey bars. The smell of bad whiskey was heavy on him this afternoon." If any think that the people of the United States will much longer continue to legalize and protect the sale of stuff whose "characteristic product" is that herein described, they have not correctly read and interpreted the tendency of our good time and the spirit of this progressive age.

Japan's Need

A rather frank and remarkable utterance comes from Dr. Uzawa, a member of Parliament and of the Imperial Diet of Japan, in answer to the question, "Does Japan need Christianity?" A few lines will indicate the answer of this high Japanese authority: "We in the East have been a civilized people for some three thousand years, but our religion in that time did not do as much for us as Christianity did for Europe and the West in half that time. No religion exists which does not contain some light, however crude the religion; but only from Christian sources comes the pure, white light of lucid personality and transparent character. Christianity is the white corpuscle to protect the soul's blood, and consequently the whole man, from evil spiritual influences. Our country is very successful at producing criminals and incorrigible youths; why not now welcome an influence that will make men? When I say what this religion can do for a man, I speak out of the seriousness and fulness of my own experience." Long ago our Savior made a declaration which men come more and more to see and realize is true; viz.: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." —John 8:12.

All That Labor

Papers and people, far and wide, are wondering, and having very much speculation, about the conversion of Governor Patterson, of Tennessee. Why should this be so? Is not our God able and willing to save to the uttermost? Why should people wonder at the conversion of a Governor any more than at that of the humblest citizen, the poorest and most insignificant man in all the State? We can't see. God can and does save the greatest as well as the least when they come to Him as did Governor Patterson. Hear the Governor's simple story in reply to the charge that he was inconsistent: "To those who charge inconsistency, my reply shall be an admission to the fact. I am inconsistent; my views now are not what they were; I am glad I am inconsistent; I want and mean to be inconsistent. How has this change come about? It did not come through me or by me. I have felt, my countrymen, like one groping in the dark. I know suffering and sorrow, and I have pitied it in others. I have felt my weakness and insecurity and need of help. I could not find it in cold logic and reason. I looked for it in my mind and conscience and could not discover it. I then cast aside all pride of opinion, all thought of what the world would think or say, and bowed my head before the throne of Almighty God and asked for strength and light. At last I found it there; my doubts are dispelled; the curtain of the night has parted, and the way is clear." Surely those who wonder at the conversion of this man, because he is prominent, forget the words of our Savior who said, (with emphasis no doubt on *all*): "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.)

Blood Money

The Senate of the United States has voted, whether justly or unjustly is not for us to question, to reject hereafter the annual contribution from the Rockefeller General Executive Board, which has been used for farm demonstration work and the extermination of the boll weevil. This revulsion of feeling toward the heretofore welcomed Rockefeller donation came about from the Colorado miners' strike. One Senator declared that Rockefeller money was "covered with the blood of women and children shot down in the Colorado strike." This may not be so, but this truth abides: People have a horror of blood money for the reason that wealth carries the weight of responsibility and dollars mean duty and obligation. Sometimes men discover in due season, sometimes all too late, that dollars carry duty, and wealth means the weight of responsibility. Judas Iscariot discovered all too late the awful responsibility of ill-gotten gain. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Matt. 27:5.)

Sin, Science and Sunday

The revivals being conducted by "Billy" Sunday are the wonders of our time. They should not be, but they are. Sunday is preaching, and teaching, with all the power he can command, that we are in a world of real sin, and the only hope of escape from sin's awful consequences is through faith in Jesus Christ, and belief in the power of the blood of the Lamb that was slain for the remission of sins. Now that is an old story, but men are astounded at its saving power in our time. The following paragraph from the editor of the New York *Christian Advocate* tells the whole secret as we see it: "The real reason why "Billy" Sunday succeeds is not to be found in his grotesque antics, which many men will imitate to the great discredit of religion, nor in his preposterous language, which seems to be chosen for the express purpose of arresting attention; but in the tremendous and even vociferous fidelity with which he confines himself to the eternally necessary doctrines of repentance toward God, faith in the Lord Jesus Christ, and regeneration by the power of the Holy Ghost. It is a most paradoxical situation, which we cannot afford to overlook, that at the very time when Christian Science and kindred cults have swept thousands of people away from their moorings by teaching that sin is a figment of the imagination, "Billy" Sunday, by emphasizing the truth that sin is a terrible and ever-present fact in the universe, is taking captive greater crowds than ever assembled on this planet to listen to empty negations and diluted philosophic speculations." It has been a long time since these words were spoken, but they are the eternal verities, and the more closely preachers and teachers keep to them, the better for them, the cause and the world, to wit: "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

EDITORIAL

ELON AT THE CONVENTION

The highest and most frequent note struck at the Portsmouth Convention was missions. The spirit of missions filled the air. The desire to do our part of the missionary task was deep and abiding and often expressed. Yet this was not the only note struck, nor the sole desire entertained and expressed. It has come about that any sort of religious gathering, of a convention or conference type, with any of our churches in the South, Elon College comes to the fore and makes the weight of its work and influence felt. This is particularly so at a Southern Convention. No enthusiasm rises so high as to cause forgetfulness of the College or produce apathy and indifference to it.

The report of the Board of Education was most encouraging and exceedingly hopeful. The fact that the College now has a Faculty of twenty-two membres, a student body of 385 from thirteen States, and that the receipts to the College have increased from $46,623.65 in 1911-12 to $73,241.21 in 1912-13 was enough to give the members of the Convention a new sense of interest, and of pardonable pride, and cause a feeling of gratitude everywhere.

Churches and people will contribute to a cause known to be worthy, and seen to be managed with caution and to good effect. So the call upon the Conferences of the Convention for the College has grown in favor and the contributions have increased from year to year. The apportionment when first laid was $1800. Later this was increased to $2250. At Portsmouth, without any request or recommendation from the Board, it was heartily voted to increase the apportionment among the Conferences from $2,250 to $2,500. This shows the increasing interest in the College and the growth of a desire to carry the institution on to nobler and better achievements. It will be a source of gratitude generally that a real theological department is to be added, and further and better work in the matter of preparing our ministers is to be done. This item was in the Report of the Board which the Convention adopted: "The College has arranged for them [ministerial students] a special course leading to the A. B. degree, beginning with next year, in which four years of Greek, three of theology, and one of Hebrew, are required. This will mean additional expense for teaching force, but the urgency of the case and the issues for the welfare of the church seem to warrant it."

The following also recommended and adopted is of more than passing interest: "After most thorough consideration we recommend that a Christian Education Day be celebrated in each congregation, in which the purposes of Christian Education in general and of Elon College in particular be presented, and that opportunity be given for a free-will offering for the establishment of such a [theological] department, the money so raised to accumulate with interest in the treasury of Elon College till such time as there is sufficient to justify the institution of this department. This day should be in the month of May or June as the pastors may elect."

There was spent in permanent improvements at the College $44,520.55 from June, 1911, to the date of the Report at Portsmouth. The total indebtedness on the institution now is $54,500, and the investment is estimated to be worth from $250,000 to $300,000. The actual paid-in endowment of the College is $32,350. But besides this the College receives about $300 annually from the American Christian Convention, from $1500 to $1800 from the Southern Christian Convention, and from $2,500 to $3,500 from the Francis Asbury Palmer Fund.

These are some items from the Report on Education which will reveal to SUN readers the fact that Elon College is coming, more and more, to have a large place amongst us and to show us what may be expected of its power and sanguine of us have yet realized what the Colsanguine of us have yet relaized what the College means to the future of the church, and of the kingdom of Christ, and how well and wisely men and women have planned and wrought in its planting, and development. If the College can ever and always be kept Christian, not in name merely, but in actual fact and experience, and the spirit of Christ can be kept to in all the dealings and conduct of the institution, there is nothing to fear, and the future will reveal more than we ever dared hope. Christian character should ever be kept as the test both of Faculty and pupil membership in the institution. For no man, no woman, is equipped for life, it matters not how much brain, how much culture, how much prestige, until he or she has been brought to a saving knowledge of God through faith in Jesus Christ; and if Elon College does not impart this knowledge it goes wide of the mark for which it was founded and because of which the church gives it recognition and support.

PUBLISHING HOUSE DIRECTORS

In pursuance to a call of the former Board, the share holders of the Southern Christian Publishing Company met in their first regular session at Elon College Monday, May 18. Over half the stock was represented, and the principal object of the meeting was to hear reports from the officers and elect directors. The following seven were elected: C. A. Hines, Attorney, Greensboro; W. A. Harper, Elon College; J. M. Fix and C. T. Holt, Burlington; I. W. Pritchard, Chapel Hill; C. H. Stephenson, Raleigh; J. O. Atkinson, Elon College. With the exception of the last named these are all level-headed laymen and successful business men and any business should be safe in their hands. The directors have been called to meet next Thursday, May 28. The Company has done and is doing an immense amount of work, is supplying a long-felt want, and there is no reason why pride, profit and success should not reward the prudent conduct of its affairs.

GROWLERS

People complain at the high cost of living now. They complained a great deal more at the low cost of living. Remember 1896 and 1897? Several do. Everybody complained then. There was a panic, and the alms houses had to be enlarged, and merchants and traders and bankers turned gray in a night. Nobody in business knew one day but that he would be closed out the next, and starvation stalked abroad and yawned, with greedy maw, for the constantly increasing poor. In those starvation times consider this paragraph from a market report in the Palmyra (Missouri) *Spectator* printed in 1897: "Turkeys 6 cents a pound; chickens, 4 cents; rabbits, 5 cents apiece; partridges, 50 cents a dozen; butter, 15 cents per pound; eggs, 15 cents per dozen; lard, 8 cents; sausage, 8 cents." Those were "hard times" as many SUN readers well remember. Living was low enough—all too low. But we have never yet lived a year in which we did not see, hear and know grumblers and growlers. Why not cultivate the grace of gratitude, take courage, and thank God that we live in this good time—the very best time that ever has been and only second to that which is just ahead. Paul's injunction was about the best way: "In everything give thanks; for this is the will of God in Christ concerning you." (1 Thess. 5:18.)

NOTES AND PERSONALS

—The papers have it that our good friend, Mr. J. A. Mills, of Raleigh, one of Elon's trustees, has sold another railroad to a northern syndicate. This time it is the Elkin and Allegheny, on which Mr. Mills has been at work for some years. He is to remain president of the corporation.

—Rev. L. F. Johnson, D. D., 27 Hardy Ave., Norfolk, Va., gives in this issue the cost of living in cottage tent or hotel, for the week of the Christian Church Chautauqua and School of Methods at Virginia Beach July 20-26. Look up the rates, make up your mind which suits you best, and write Bro. Johnson.

—Rev. J. F. Morgan, President S. S. and C. E. Convention of the Western N. C. Conference, has an important notice in this issue. Let other brethren and committees who have meetings that conflict with the dates—July 20-26—do as Bro. Morgan and his committee have done. Let's make the Chautauqua the very best and the most largely attended meeting we have ever held. And indications now are that it will be so.

—Rev. W. S. Long, D. D., Chapel Hill, N. C., has a very important notice in this issue. Read it. He deserves the immediate encouragement of 300 advance orders for his book, and unless these are forthcoming it is much feared the book will not be published. Let SUN readers who have not done so write Dr. Long that they will take a copy of his book just as soon as published. The price is to be only $1.25 the copy. It is to be a book of great value and no one is to pay for the book until it is printed and delivered. Write Dr. Long a card today. It will be well worth the while.

—The series of meetings conducted the past week at the Burlington Christian church came to a close last Sunday evening. .There were about thirty confessions, and at the close twelve united with the church. Others are to join. Rev. Victor Lightbourne, Dover, Del., assisted the pastor, Rev. A. B. Kendall, D. D., and did the preaching for the most part, Bro. Kendall leading the song service. The people were delighted with Bro. Lightbourne's preaching and large congregations waited upon his ministry. He did effectual work with his violin. Several from the College attended the services and greatly enjoyed them. Bro. Lightbourne went from Burlington to Durham, where he is assisting the pastor, Rev. W. L. Wells, this week.

—This cheering note from Deacon D. S. Farmer, of Pleasant Grove church, Halifax county, Va., in which the collection for Conference apportionments was taken first Sunday in May: "Our collection first Sunday was $139.00, and there is some to come in yet. There were 180 envelopes handed in, a few more than last year. We enjoyed having Dr. J. P. Barrett, who gave us a splendid missionary sermon. I was much disappointed in not getting to the Portsmouth Convention, and know from the reports that it was a good session." The amount received will nearly cover the entire conference apportionment. Pleasant Grove may always be counted upon to do the handsome. Dr. W. S. Long is the fortunate and happy pastor.

—The following from the Durham *Daily Sun* of May 18 will be read with grateful and appreciative interest: "Rev. Victor Lightbourne, an evangelist of Dover, Del., preached

two powerful sermons yesterday morning and evening at the Main Street Christian church. He also rendered several selections on his violin, that were thoroughly enjoyed by the congregation. Mr. Lightbourne is a finished violin player and his sacred concerts compose part of his services. During the next two weeks Mr. Lightbourne is to be at the Christian church and the public of the entire city is invited to hear him. He is an interdenominational evangelist and is one of the strongest preachers of the country. Each evening the services will be conducted and it is exepected that the meeting will be one of the most successful ever conducted in the city. Large crowds were in attendance at each service yesterday and the musical program alone was a treat to the ear and a feast for the soul."

NEWS AND VIEWS

—An automobile funeral—automobile hearse, and all attendants carried in automobiles—was conducted in a Baltimore cemetery recently. The corpse and funeral party were carried a distance of 39 miles in automobiles safely, and without mishap.

—George D. Poinsett, an able seaman of the battleship Florida, shot while raising the American flag over the Custom-House at Vera Cruz was the first American to sacrifice his life to save Mexico from anarchy and our flag from insult by Huerta.

—The Southern Baptist Convention in session at Nashville, Tenn., last week went on record as favoring national prohibition and authorized the employment of a secretary to give his entire time to the work of education and organization in this line.

—Meanwhile bear in mind that seats in the high places come high. In the recent campaign for the United States Senatorship in Alabama Congressman Underwood spent $12,920.01, and Congressman Hobson $16,785.32, according to statements filed by each with the Secretary of the State of Alabama. Clerk hire and advertising covered the largest amounts.

—The Southern Baptist Convention voted last week to assume full control of its Sunday school lessons, and to use or not use, as its own committee might see fit the lessons designated by the International Committee. Are the different denominations to go back to the old plan of each having a separate lesson? Let us hope not.

—"Fighting the devil with maps" is the slogan of the New York Federation of Protestant churches, by which is meant that every clergyman within twenty-five miles of the center of New York City is to map out his territory, note and mark the institutions and places of evil therein and then go about his fight for righteousness in an intelligent manner.

—The number of saloons in France has risen to 480,000, one to every thirty-nine inhabitants, a saloon to every twenty-two adult males in that country. The concomitant increase in crime and disease has aroused serious consideration of a means of combating the evil. A national society known as the *Alarme* has been formed, for the purpose of temperance agitation, education, and better health.

—Mr. Post, the manufacturer of the cereal-drink that bears his name, Postum, broke down under nervous strain, became a physical wreck and committed suicide the other day. It is safe to say, however, that his nervousness was not due to drinking Postum, but to business cares, being the master of millions. The only sure and safe refuge from the galling and driving effect of earthly cares and concerns is a life hid with Christ in God.

—It is not infrequently the irony of fate that those who make great inventions become victims of their own achievements. Such is the tragedy that carried away the other day Fernand Forest. He it was who, by inventing the internal explosion engine, made possible both the automobile and the aeroplane. The aged inventor was navigating in a motor boat at high speed when the craft scraped a rock. The inventor, greatly alarmed, fainted at the accident, which otherwise was not serious, but never regained consciousness.

HIGH WORDS OF PRAISE FOR OUR ELON

Three years ago Mr. Karl Lehman, Field Secretary of the Christian Endeavor Society, visited Elon College for two days and wrote back for the College paper a very flattering notice of what he was pleased to call the Elon spirit.

Two weeks ago during a tour of the State, another distinguished religious worker, Marshall A. Hudson, Founder of the World-Wide Baraca Movement, whose ambition is to win a million men to Bible study in the Sunday-school and in which ambition it seems that he is determined to succeed, this distinguished man visited Elon and has just sent me the following lines to be used in whatsoever manner I may deem "proper to advance the noble aims of your noble institution," as he says in the accompanying note:

"I want to thank you very much for the splendid visit I had with the students of Elon College. For nine years I have been trying to get a million men in the Baraca Bible Classes and in that time I have spoken to many Colleges.

"In no college have I been more kindly received than by your students. I found in Elon what I have never found quite so prominent before, a spiritual attitude and desire to learn of spiritual things. There was manifested a desire for a deeper spiritual life and I want to thank them for their attention to my words. I congratulate you upon the splendid spiritual atmosphere that Elon College possesses.

Yours for a Million Men,
MARSHALL A. HUDSON,
Founder World-Wide Baraca."

These words of liberal appreciation from so eminent a spiritual leader will bring joy and satisfaction to our host of friends, as they have to us, with a deepened sense of grateful humility to the Giver of every good thing.

W. A. HARPER.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

Virginia Beach, July 20-26, 1914.

Do you not think it will be worth your while to hear this list of speakers on all phases of church life and work? Do you not think that a season ticket for one dollar will be reasonable enough? It is not your money we are after, but we want you to be a better worker in your church. We are counting on your presence and your enlistment of others.

List of Speakers

Rev. J. O. Atkinson, Elon College, N. C.
Rev. W. W. Staley, Suffolk, Va.
Rev. Martyn Summerbell, Lakemont, N. Y.
Pres. W. A. Harper, Elon College, N. C.
Mrs. C. H. Rowland, Franklin, Va.
Mr. Hermon Eldredge, Erie, Pa.
Rev. J. U. Newman, Elon College, N. C.
Rev. W. T. Walters, Winchester, Va.
Miss Elizabeth Harris, Albany, N. Y.
Rev A. B. Kendall, Burlington, N C.
Mrs. Fred Bullock, Waverly, Va.
Rev. M. T. Morrill, Dayton, Ohio.
Rev. W. C. Wicker, Elon College, N. C.
Prof. S. M. Smith, Norfolk, Va.
Rev. J. F. Burnett, Dayton, Ohio.
Mr. E. L. Moffitt, Asheboro, N. C.
Rev. C. H. Rowland, Franklin, Va.
Rev. A. W. Lightbourne, Dover, Delaware.
Rev. B. W. Spilman, Kinston, N. C.
Mrs. W. H Denison, Norfolk, Va
Rev. George R. Stuart, Knoxville, Ky.
Rev. Geo. D. Eastes, Norfolk, Va.

WARREN H. DENISON, President.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	4
Rev. J. O. Atkinson	14
Rev. B. F. Black	3
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. E. M. Carter	2
Rev. L. I. Cox	31
Rev. W. G. Clements	5
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Rev. H. W. Elder	6
Rev. Geo. D. Eastes	40
Friends	69
Rev. Jas. L. Foster	25
Rev. Stanley C. Harrell	12
Rev. J. W. Harrell	3
Rev. W. D. Harward	4
Rev. W. N. Hayes	1
Rev. J. W. Holt	10
Rev. L. F. Johnson	9
Rev. I. W. Johnson	14
Rev. J. Lee Johnson	65
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	13
Rev. N. G. Newman	1
Rev. C. E. Newman	8
Rev. J. U. Newman	4
Rev. J. W. Patton	7
Rev. C. C. Peel	15
Rev. R. H. Peel	4
Rev. J. M. Roberts	1
Rev. H. E. Rountree	11
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	14
Rev. T. W. Strowd	2
Rev. G. R. Underwood	5
Rev. W. L. Wells	11
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	22
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	573

WHAT IS FAITH?

A Sermon by a Layman, Dr. E. E. Randolph, Professor of German and French in Elon College

TEXT: "Now faith is the substance of things hoped for; the evidence of things not seen."—Heb. 11:1.

FAITH is a complex act of the soul, involving the concurrent action of the understanding and the will, and modified in different instances of its exercise by the nature of its object, and of the evidence upon which it rests. Faith is assent to truth upon the exhibition of the appropriate evidence. Its nature varies with the nature of the evidence upon which it is founded. Assent to a speculative or abstract truth is a speculative act; assent to a moral truth is a moral act; assent to a promise is an act of trust. One may believe in the Christian system simply because others around him believe it, and he has been brought up to receive it without question. This belief is credulity. Another may believe it because of its external evidence, as its miracles, prophecy, history, plausibility, etc. This is speculative faith. Another may believe because the truths of the Bible recommend themselves to his reason and conscience, and accord with his inward experience. This faith is founded on moral evidence. There is another faith founded on the intrinsic excellence, beauty, and suitableness of the truth from a sense of love for its moral excellence. This is spiritual faith, which is the gift of God. *(An abstract from Hodge's Theology.)*

The verse about which will center our thoughts is: "Now faith is the substance of things hoped for; the evidence of things not seen." Romans 8:24, 25: "For we are saved by hope; for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it." 2 Cor. 2:18: "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things that are not seen are eternal." 2 Cor. 5:7: "We walk by faith and not by sight."

Faith is, in its nature, confidence in the truth. We do not know empirically that there is a God, that there is an immortality, a heaven and a hell. The preponderance of natural and inspirational knowledge teaches us that these exist. All daily experiences are based on faith. We sow, expecting the sunshine and the rain and a harvest. The sailor puts out to sea trusting that his compass will invariably point to the North. The evidence is that these things will continue to be as they have been.

Faith is confidence in the ability of persons. Once a young girl was dangerously sick. She realized that she was at death's door. She knew that she could not help herself. Her father was a physician in whose ability she had implicit confidence. She said: "I will not give up. My father knows what to do. He loves me and he will do all he can to save me. I believe he can do it, and I will leave the consequences with him alone." She trusted him implicitly, and her confidence was soon rewarded by complete recovery.

Faith is confidence in the character of people and the object of our trust. All business today is done on this basis. People expect occasionally to be deceived by sharpers, but they trust in the honesty of the great masses of the people. We read in history of the famous treaties of peace, as that of Paris, Utrecht, Verdun, etc. What were they? Simply documents in writing. They meant far more. They were sufficiently powerful to stop great warring hosts from their hostilities. They were agreements entered into by the opposing nations. The armies had enough confidence in the integrity and honor of each nation to abide by these agreements, that they willingly laid down their swords and again returned to their homes in peace, believing that all was permanently settled.

Very little business now is done by ready cash. Merchants universally accept checks in payment for goods. They believe that people generally are honest enough to have money in the bank to redeem their checks. Many people are not honest, but enough are honest that the whole business system today is run on the basis of trust and honor.

Faith is trust in the testimony of others. All historical knowledge and other acquired knowledge is on this basis. You may not have been across the Mississippi river, but you believe that a great and valuable territory is to be found there, simply because people say so.

Faith is trust in God. It is natural for man to have faith in a supernatural being who controls his destiny and the course of events. This has been the common experience of all men of all ages. Their ideas of this supernatural being varied, but the idea was common to all. For a man to voluntarily shut himself off from this common belief is unnatural, artificial, egotistic.

While wo do not absolutely know that we are going to die, we all believe it. We all believe further that we shall exist in another form after death. It becomes us then to see to it that the preparation for this change is made sure. Faith is the bridge between the seen and the unseen. Whatever men may say about absolute proof, we can never have that; for the finite cannot comprehend all infinite reason; but we have abundant assurance, so that we are without excuse. Even if we had no other relation than that in nature itself without inspiration, we would be without excuse. For nature speaks with a thousand tongues declaring that the hand that made it is divine. Really only few people honestly doubt the divine order of things. People simply do not think about their own individual relations with eternity. We say we believe. Do we ever stop to think really what we do believe? Is our faith a real, inherent part of our life? What really do we believe? Are we ready always to give a reason for the hope that is in us? Are Christ, salvation, immortality, real factors in our lives, or are they only vague phantasies?

When we see the cable, it seems only a lifeless wire. The fact that it propels the car or lights the city is proof that it is in vital connection with the source of power. It is the medium between the source and the resulting work. Faith is the cable in the Christian life that carries the vital current of trust, character, virtue, and salvation from the real, living source.

But however strong our faith, if the object is not the true source, no permanent good will result. Let us see to it then that the God on whom we trust is the one true God.

When the people of Los Angeles needed water for the city, they went to enormous expense to get it, but first they were sure that the source would justify the work and expense.

They studied the laws of Physics and Nature. They found that gravitation was an unfailing phenomenon of nature. They believed that nature would continue to cause the rivers to run as they had always run. With this unshaken faith in the permanence of nature's laws, they did not hesitate to build an aqueduct 240 miles long with more than 20 miles of tunnels, bringing water into the city from the Owens river in Inyo county, one of the highest points in the Rockies. The aqueduct also crosses a range of mountains, the water being siphoned across. This enormous project was carried out at an expense of twenty-three million dollars. It is the longest aqueduct in the world, with a capacity to deliver a minimum of 258,000,000 gallons daily, ten times as much water as the combined aqueducts of Rome could furnish. It required an army of 4,000 men to build this siphon. 1,250,000 barrels of cement were required to line the aqueduct. A few years ago we said the projector of this stupendous undertaking was a dreamer, a visionist. Yes, he was a dreamer; but he was one who had faith sufficient to move mountains. He tested nature's laws and found that they were always uniform and unvarying. The result of this faith in a right source is that Los Angeles today has an abundant supply of exceptionally pure water.

In his letter to the Thessalonians Paul says: "Praying night and day exceedingly that we might see your face, and perfect that which is lacking in your faith." The Thessalonians were Christians, but their faith needed strengthening. It was not lacking by way of defect, but it needed a stimulus to greater vitality. Their faith was not a mere assent that cost neither mind nor heart much pains. It was first a grand impulsive act. Then it needed constant growth and possession of the life. It needed daily to be perfected more and more, which is the work of sanctification in our life.

"This," says one, "is my faith: the thing that brings the things of heaven near, the faith that consecrates the very dust of earth, that if, in the burning agony of my contrition, shame and helpfullessness, I put forth a trembling hand, and seize the common bread which makes the body live, and eat it for the love of Christ, it will be to me the very flesh of the Son of God, a real appropriation, a holy sacrament; foolishness to the cold world, but wisdom divine and comfort infinite to the hungering and dying heart. Then I shall know Chrsit's meaning, when he says: "I am the bread which came down from heaven; if a man eat this bread he shall live forever.'"

Intellectual, theoretical, or speculative faith cannot save a man. Works have no part in man's salvation, but one could hardly be saved whose tenor of life had not been to produce good works. If God is our source of strength, faith conveys that power to us, and we allow ourselves to be governed by that faith, our works will most surely be an expression of it. If the electric current is good and strong and is properly conveyed and applied to the motor, it will most surely do the intended work. It is only when faith is hypocritically adopted by men that Christ is crucified afresh. One has said, "Whoever supposes he can keep faith as a mere sentiment, an inward and spiritual luxury, a new variety of moral confectionery, is a thief and a robber in the church which he disgraces." The Apostle James would have us test our faith by its output, what it comes to in the matter of character. When we go from

the church into the market-place, is the fragrance of heaven on our garments and in our dealings? Are we not only honest, in the ordinary conception of that term, or do we have this nourished and beautified by a fine generosity? Or "are we known in the market-place to be a man of ambiguous speech? Will we take a profit, no matter whoever sustains a loss, or will we be known as a trickster or gambler, afraid of the name only, but not the reality? "By their fruits ye shall know them." James is not here arguing against faith, but for a real vital faith, which must be accompanied by a real character, which is only a larger word for works.

"Faith is a self-emptying act, which saves by laying hold of the merits of Christ. It leads to works, and proves itself by its fruits, but in its relation to justification, it is in its very nature a strong protest against the merits of all human works."

"Faith is the assurance of things hoped for, the evidence of things not seen."

GOD IS LOVE

BY REV. CARLYLE SUMMERBELL, D. D.

We are not yet capable of understanding the profound truth contained in the simple statement,—God is love. With our finite intelligence and our impurities of mind, we can only come near enough to the great I Am to see as in partial darkness the outskirts of his glory. His thoughts are not our thoughts, nor his ways our ways; for the heavens are higher than the earth, and his love is higher than our love.

Yet in his gracious goodness we are blessed with the understanding that we do not know all, nor can know all at present; and that is something to know. Therefore God is not the Unknowable, for we know that he is above our meager knowledge.

He is our heavenly Father and Mother; our divine Parent, who seems in a far country because our eyes are not opened to the near reality of the spiritual universe. Not very far from every one of us is God, who is justice, more than justice; who is righteousness, more than righteousness; who is kindness more than kindness; who is Love.

Many years ago in a land called Holy a child of His was born, the first fruits of many brethren of the higher life and kinder spirit. From his mouth dropped the jewels of eternal fruit, for his hands sprang deeds of divine pity, from his heart came hatred of impurity and zeal for perfection. In his face shone the glory of the Father, so near and yet so far from us all. This human seemed perfection too good to be true, and men began to say that the great God himself had come down in the likeness of sinful men. Yet the child of God always said he was the Son of man and the Son of God. But with His life fulfilling so many qualifications of what we attribute to Deity, is it any wonder that He has been worshipped and prayed to, as God? No, the wonder would be if he were not worshipped and adored.

Yet this great Son of God sets the example of what you and I may be, for no good thing will He withhold from them that walk uprightly. Are we able to drink the cup that Jesus drank, and to be baptized with the baptism that He was baptized with?

The only answer we dare make to this, is, that God is Love.

Wolfeboro, N. H.

THE S. S. AND C. E. CONVENTION OF THE WESTERN N. C. CONFERENCE

The Sunday School and Christian Endeavor Convention of the Western North Carolina Christian Conference will meet this year with the New Center Christian church, Randolph county, on Friday before the fifth Sunday in August. You will observe that a change in the date of the Convention has been made. This change has been made on account of the Seaside Chautauqua and School of Methods of the Christian Church, which meets at Virginia Beach July 20-26.

We believe this will be one of the greatest meetings our church has ever undertaken in the South, and we are anxious that just as many as possible of the members of the Christian churches and Sunday schools within the bounds of the Western North Carolina Conference attend this seaside meeting. Hence the Executive Committee of the S. S. and C. E. Convention of the Western Conference thought it best to hold our Convention August 28-30, rather than July 24-26. So if any of our people from the S. S. and C. E. Convention of the Western N. C. Conference are planning to take a trip to the ocean this Summer, we would like to urge that they plan to take that trip to Virginia Beach, and go on July 20 and attend the great seaside gathering.

However, let us not forget our S. S. and C. E. Convention at New Center on August 28-30, 1914. We want to make this the best Convention we have ever had, and I trust that the various department secretaries are already working and planning to make the best reports possible.

Hoping to meet representatives from every church within the bounds of the Western Conference at our Angust Convention, I am,

Yours in the work,

J. F. MORGAN, President
S. S. and C. E. Con., W. N. C. Conference.

THE CALL GROWS—LET IT GROW

For years and years, now too numerous to mention, there has been a growing tendency in educated circles to discredit the Bible, or in some way to put the grand old Book at a disadvantage, as if man in his folly had forgotten that he cannot add even one inch to his own stature, much less can he contend with or against God by trying to discredit the inspired Record. Of all the pieces of folly of which man is guilty, the biggest, so far as we are capable of judging, is this foolish notion, entertained by some men, that they can reverse truth and make its stream run up hill. Notwithstanding there is not the slightest chance for them to succeed, they do not seem to know it, and so go right on in their foolish efforts to break up the foundations of the Almighty—the bulwarks of truth.

Every now and then a call comes for a return to the ways that honor God and bless humanity. Though many of the preachers have taken a sort of uncertain stand as to the reliability of the Bible, yet every now and then a call sounds out loud and long for a return to the ways of truth and righteousness, just what God has commanded us to observe. Strange as it may seem, such calls do not always come from theologians, but in many instances from literary men, who are supposed not to be especially interested in the triumph of the truth as it relates to the Word of God.

We have before us just now one noted case of this class. *Collier's Weekly* is credited by the press with making this call to the people to return to the old paths as indicated in the teachings of the Bible. That magazine says:

"Certain of our wise men of today have shaded away sin till it becomes an expression of temperament. They tell us that we sin because our grandfathers sinned, and because our home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away forever the tears from our eyes. But they do not speak to human need. They leave the life blighted and the heart ashamed. They leave the sinning one to continue in despair. He does not ask that his sin shall be explained away. He wishes forgiveness and a fresh start. In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and grief. And for this, too, they had the answer. . . . Has the human heart changed under the wear of centuries so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-sufficing?"

Another case, and no less a noted man in the world of learning, is what Viscount Bryce (Ex-Ambassador Bryce from England to the United States) has said in the same or a similar direction, as follows:

"It is with great regret that one sees in these days that knowledge of the Bible seems declining in all classes of the community. I was struck with the same thing in the United States. Looking at it only from the educational side, the loss of a knowledge of the Bible and of all that the Bible means would be incalculable to the life of the community. It would be a great misfortune to the country if generations of children grew up who did not know their Bibles."

Another case of real interest we find in the life of George J. Romanes, who was an educated agnostic and scientist, who in the processes of his mental training, lost his faith in Jesus Christ—that is the way he got to be an agnostic. Later in life he came to see the folly of his course and returned to Jesus Christ, declaring that reason is not the highest attribute of man, nor is it the only faculty which he employs in the ascertainment of truth. For this last statement Rev. John Gulick, D. D., who was himself a great scientist and a Christian missionary, is given as authority, the statement having been made to him in a letter from Mr. Romanes.

We are glad for every one who hears the call and returns to the Bible as authority in religion, yielding his life and service to God, but we are none the less glad for that noble company of men and women who have never weakened in their devotion to the Bible and its teachings, and have therefore ever been loyal to God since they came to know the truth.

Brethren, the old Book will stand every storm and as the chart of salvation it will take the old ship of Zion safely into the harbor of eternal life. God bless the old Book and the men and women who never desert it under any circumstances. Let us learn it more and more—it is the Sun of Truth, shining more and more unto the perfect day of eternal rest.—*Herald of Gospel Liberty.*

WHO IS TO FEED THE CONVICT'S FAMILY?

When a young husband and father commits an awful crime and is sent to the penitentiary for thirty years, the State may hire him out at $1.00 per day and thus put more than nine thousand gold dollars into the State treasury.

What about his wife and children? If the wife has no home and no money to buy one, we may expect her soon to break down in trying to feed, clothe and shelter those children. They ought to have a part of the nine thousand dollars. Let the legislature require county commissioners to look into such cases.

Greensboro, N. C. A. D. BETTS.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

This has been Memorial day in Suffolk and at Bethlehem Christian church, three miles from Suffolk. Similar services were held at Liberty Spring and Holy Neck churches yesterday, and at Holland on a previous day. S. E. Everett, Commonwealth's Attorney for Nansemond county, delivered addresses at Holland and Liberty Spring; Rev. Dr. W. H. Denison at Holy Neck; Congressman E. E. Holland at Suffolk; and W. W. Staley at Bethlehem. I have heard good reports from all of these speeches. Antioch and Mount Carmel churches, in Isle of Wight county, have held memorial services during the present week, but I have not learned who delivered the addresses; but pastor H. H. Butler probably did.

These Memorial services are coming more and more to be observed annually in these parts, and they do not lose interest by repetition. Things worth while do not wear out, but grow better by repetition. The test of songs is whether they will bear repetition. Those that stand the test grow better all the time. The Lord's Supper, which is a memorial, loses none of its interest or value by repetition. Habits are repetitions and nothing ministers so much to human happiness as good habits. Memorials, which are reminders, memory helps, derive their importance and value from repetition. The thing we do repeatedly is the thing we love to do.

The Memorial services in Suffolk were the most largely attended, the most elaborate, and the largest in all of its features, because there are more graves and more people. People come from a distance to decorate the graves of their dead. Beautiful floral designs are sent by express to friends to place on the graves. There is music and salutes at the Confederate monument. Buggies, carriages, automobiles, and footmen are busy all the forenoon carrying flowers. The rich place expensive designs on the graves of their loved ones. The poor place bouquets of simple flowers on the graves dear to their hearts. It may be a few daisies, some clover blossoms, and ferns, but all, alike, express sentiments that might grace the act of angels or crown acts of of love. It is all sweet and revives memories as precious as sainted mothers, honored heroes, or darling babes. No casket of jewels on the dresser of richest maid or matron equals the jewels which sad but loving ones placed in caskets laid beneath the sod. Here age bends in hope of reunion and lays the precious flowers moist with the tears of an affection that never grows old. Here mothers place the flowers on little graves containing more valued dust than that of gold. Daughters cover graves green for many Summers with the roses from branches once tended by mothers' dear hands. Whole Summers are laid on cemetery mounds on Memorial day and inexpressible histories live again in human hearts. Memory feels more than it can express; we hide the grave with flowers and catch the fragrance of departed years in the memories that revive the lives and loves of the departed. As men gather the harvests where the seed were buried, so Memorial day is the harvest of histories and loves that have been buried. We would not obliterate the grave; it is the gateway to heaven, all lighted up by the resurrection.

Amid the monuments and tombstones, the cedar trees and banks of flowers, and above the graves of many generations and the green grasses of many Summers Congressman Holland uttered eloquent words in the ears of a multitude of eloquent listeners. The heaving breasts and the tear-filled eye responded to his message of praise for soldiers and citizens whose dust lies beneath the sod. The forces that play upon the heartstrings when memory is aroused and feelings are awakened anew must lift men higher in their thought, their aspirations, their purposes, and their hopes. It is not all show, nor custom, nor display; it is the eloquent expression of feelings that would lie in oblivion if occasion did not unveil the past and re-write it upon the tablets of our hearts.

W. W. Staley.

May 15, 1914.

ELON COLLEGE NOTES

A very sad and deplorable accident occurred here last Saturday afternoon, when Mr. Clayton Cobb, Franklin, Va., had his right foot crushed above the ankle as he attempted to get on the Southern east-bound train. He was carried to Greensboro, where the injured member was removed and where he is now doing well. Mr. Cobb is son of Mr. T. M. Cobb and a member of Bethany Christian Church. His College mates and all his friends are very sympathetic with him in this serious affliction. His mother and his uncle, Mr. Wilson J. Holland, Holland, Va., have been to pay him a visit.

Again the Francis Asbury Palmer Board places Elon under lasting obligations to itself in a donation for this spring of $1,500, duplicating the donation of the fall term of the current year.

The certificate recital given last Thursday evening by Miss Frankie Mc Neil, Nederland, Texas, and Mr. Marmaduke Woodward, Suffolk, Va., was a decided success. A large audience heard and graciously applauded every number.

Brother P. D. Teague, Liberty, N. C., was a pleasant visitor to the College Sunday. His daughter, Miss Blanche, is a member of the Sophomore Class.

The Christian Endeavor prayer-meeting on Sunday evening was made doubly enjoyable by the co-operation of the Junior and Young People's Societies. Mr. F. F. Myrick led and could not stop the meeting at the expiration of the allotted hour.

The stockholders of the Southern Christian Publishing Company met here on Monday afternoon and elected directors for their corporation. It was found from the treasurer's report that the business is in satisfactory condition. The directors are to meet next Thursday to elect a Publishing Agent and outline the policy for the future in many important respects. The directors elected were J. O. Atkinson and W. A. Harper of Elon College; C. A. Hines of Greensboro; C. T. Holt and J. M. Fix of Burlington; I. W. Pritchard of Chapel Hill, and C. H. Stephenson of Raleigh.

Brother David Neville of Chapel Hill was a pleasant visitor here Monday, visiting his daughter Miss Lessie who has been sick. She is now very much improved.

Brother Wilson J. Holland, Holland, Va., paid his initial visit to Elon this week. He is now in full fellowship and good standing in the Christian Church, having seen the College, Orphanage, and Publishing House, to all three of which he is a liberal supporter and contributor. His talk at chapel service was delightful and very much appreciated.

Rev. Jas. L. Foster, Waverly, Va., attended the stockholder's meeting Monday and looked after his other growing business interests here. He reports things prosperous in his parish, with many good prospects for Elon students this fall.

Dr. W. W. Staley was here Monday and Tuesday. Elon has no truer friend than he and the students enjoy no one more at chapel. His inimitable gift at telling a joke and his equally powerful aptness at impressing the moral of one constitute him a welcome personage to College students at any time. It is a pleasure to announce that he is to deliver the literary address at the approaching commencement and it is confidently expected that he will set a new standard of excellence for such future occassions.

The Commencement exercises begin Saturday evening the 30th, and close on Wednesday evening, June 3rd. Dr. F. T. Tagg, Baltimore, Md., is to preach the baccalaureate sermon. Rev. H. E. Rountree, Greensboro, N. C., is to deliver the Alumni Oration. The baccalaureate address will be given by President Harper on Sunday evening, following Dr. Tagg's sermon of that morning. The senior class exercises will occur on Saturday evening and Wednesday morning. Society Representatives and the Annual Concert will have their accustomed places on Monday and Tuesday evening respectfully.

Dr. Atkinson is to preach the baccalaureate sermon of the Pikesville High School, Wayne Co., Sunday, and Rev. H. E. Rountree will occupy the College pulpit.

Mrs. Crews, Danville, Va., has just concluded a visit to her sister, Mrs. Joseph H. Farmer.

The College was deeply saddened to receive word Monday of the death of Mr. Clifford Griffin, Spring Hope, N. C., a former student. Mr. Griffin was a promising young business man and banker. He leaves a bride of six months. His death was sudden and entirely unexpected till a short while before it occurred.

"X."

THAT BOOK OF THEOLOGY

At this time I have in hand 156 advance orders. Few persons have given orders for more than one copy; a few have given orders for five, and ten, etc. The publisher wants three hundred before he begins the work. I wish to say that if anyone wishes to increase the number he has already sent in I will appreciate it greatly, and if there are others who are willing to give orders they will please do so within two weeks from the appearance of this notice in The Christian Sun.

Send a post card, if you have not an advance order, such as I sent out recently.

Very truly,

W. S. Long.

Chapel Hill, N. C., May 16, 1914.

WINCHESTER LETTER

The writer held service with the Timber Mountain congregation Friday night. I found a good live Christian Endeavor Society was being maintained and the interest in all departments of work is good. We have no house of worship at this point. We are using the Disciples' church for our services. Saturday was the regular quarterly business meeting at Timber Ridge. Much business of importance was transacted. The Duplex Envelope System was endorsed for another year. We have been using them there for several years. During the last seven years the contributions of this church to missions and benevolences have increased over 200% and the pastor's salary has been increased over 100%. The church decided to make the every-member canvass and appointed a committee for the work. A committee on arrangements was appointed for the Annual Memorial Service which takes place the second Sunday in June. This service has

been held for two years and has come to be looked forward to with a great deal of interest. At the close of this meeting, the congregation went to the river where nine were baptized by immersion. Sunday morning a large congregation gathered for the regular preaching and communion service. In the afternoon, the congregation came together for another service, at the close of which a candidate was baptized by sprinkling.

The Winchester church is progressing nicely. The Sunday school is good and the attendance at all the services is good considering the size of our membership.

The following contributions have been received:

Reported		$7,392.31
Rev. L. L. Lassiter		2.00
Mrs. Arthur Lupton		.25
Rev. J. U. Newman		1.00
Rev. R. L. Williamson		3.00
Mrs. R. L. Williamson		2.00
Rev. W. E. Baker		5.00
Ladies' Aid Society		20.00
Walter Liskey		2.00
Rev. J. C. Stuart		1.00
Mrs. W. T. Walters		5.00
Mrs. Newton Grove collected at Timber Ridge:		
Grace Larrick	$ .10	
Mrs. Loy Hook	.50	
Cal Grubbs	.05	
Lydia Creswell	1.00	
Mrs. H. P. Hook	1.00	
Gertrude McCoy	1.00	
Mrs. Walter Oates	.25	
Mary Sine	.10	
Gladys Sine	.10	
Mrs. J. R. Griffin	.25	
Edgar Sine	.10	
J. E. Eaton	.25	
Walter Oates	.15	
Stella Seldon	.10	
Bama Brill	.20	
Gertrude Eaton	.10	
Mrs. J. E. Eaton	.25	5.50
Total		$7,441.06

We are thankful for all contributions.

In giving the list of people attending the Southern Christian Convention from the Valley in my last letter, the name of Rev. L. L. Lassiter was omitted by mistake. We were glad to have Brother Lassiter as one of our representatives. W. T. WALTERS.

May 14, 1914.

A QUERY FOR PASTORS

THE CHRISTIAN SUN,
Elon College, N. C.

Gentlemen:—

Please accept check for two new subscribers enclosed.

I have wondered time and time again why our brethren have not done more to carry out the request and pleas of the conferences and editor to secure the 1000 new subscribers to THE SUN. I am persuaded that the real reason is uninterestedness,—if I may use such a word—for I find from experience that we can get them if we "go after them." And now the Convention has given 60 days of grace. I do trust those pastors who have done so little for THE SUN will simply ask the people for a subscription—even a trial subscription of four months—and secure it, for it is not so hard. Why will our pastors not do this?

Yours to serve,
J. LEE JOHNSON.

GREENSBORO LETTER

The services at the First Christian Church of Greensboro May 3 were very gratifying. It was Go-to-Church day in this city. My morning congregation was increased about 33 1-3 per cent. The most of the other congregations were largely increased. Our evening service was given over to a musical program by the choir under the direction of Prof. A. S. Hill. It was the sacred cantata, "From the Manger to the Cross." The program was one hour and fifteen minutes long. Mrs. R. J. Sykes sang the soprano solos, Mrs. W. B. Trogdon, contralto solos, Mr. C. N. Herndon, bass, and Mr. Frank Beacham, the tenor. The quartette consisted of Mrs. Sykes, Mrs. Branon, Rountree and Long. The church was packed to overflowing and aisles filled. The morning service was evangelistic. Four souls made a complete surrender to God. We are having such professions every Sabbath now — seven within three Sundays. A very hopeful outlook.

H. E. ROUNTREE.

PROGRAM

Missionary Association, Rock Springs Church, (Alabama Conference), Fifth Saturday and Sunday in May

SATURDAY

10:00 A. M.—Organization and Election of officers.
10:30 A. M.—Prayermeeting, conducted by the president.
11:00 A. M.—Preaching by Rev. J. H. Hughes.
12:00 M.—Adjourn for dinner.

Afternoon

1:30 P. M.—Meeting called to order by the president, prayer by J. F. Baired.
Report of Committee on Amendment to Constitution and By-laws, Rev. G. O. Lankford. (Payment of dues.)
2:00 P. M.—Why should I be a member of the association? by Rev. J. D. Dollar and J. W. Payne.
2:30 P. M.—The Missionary Association, What it stands for, and what it needs? Revs. E. M. Carter and J. W. Elder.
3:00 P. M.—Report of Executive Committee, by J. J. Carter.
3:30 P. M.—Why should our women be organized into missionary societies in our churches? by Dr. J. M. Welch and Rev. C. M. Dollar.
4:00 P. M.—Miscellaneous Business.
Adjourn.

SUNDAY

9:00 A. M.—Meeting called to order by the president. Devotional services conducted by Rev. J. C. Knight.
9:30 A. M.—The Sunday School and Missions, by Rev. G. O. Lankford.
10:00 A. M.—Why is our church a missionary church? by G. D. Hunt.
11:00 A. M.—Preaching, Missionary Sermon, by Rev. E. M. Carter, alternate, Rev. J. W. Elder.
Adjourn.

J. J. CARTER,
J. D. DOLLAR,
G. D. HUNT,
Committee.

(Roanoke Leader please copy.)

VALLEY LETTER

With the return of beautiful Spring weather there is an increase in congregations in our work. Last month was the time for quarterly business meetings and communion services at all my churches. The business end of the work is moving along very well, and I think will be up to date in everything by the end of the year. Some of the communion services were unusually good. There were five conversions and additions to the church at New Hope, one addition at Dry Run, and one at Linville. We need more praying, and God will give us more conversions even without a revival meeting.

It was my pleasant privilege to visit the pastorless churches of our Conference in East Rockingham, Green and Albemarle counties the fifth Sunday in March and week preceding. I received a glad welcome at each of the seven churches visited, and found the people anxious to hear preaching. It is just too bad that those churches have been so long without a pastor, but it has seemed impossible to get a man to take the work. To be sure it is a hard work, as the Blue Ridge mountain cuts it in two and some of the roads over which a preacher would have to travel are very bad. Some features of the work are discouraging, but there are some very loyal members in some of the churches, and I really believe the right man could make good in the field. We are having some correspondence now that I hope will result in locating one or two men in the field.

We are now making preparations for our Sunday school and Christian Endeavor Convention which will meet with the church at Leaksville, Page county, June 10-12. Let all our Sunday schools and Christian Endeavor societies send delegates, a report, and a contribution for Convention expenses.

After the Convention it is but a little while until our Conference meets at Antioch, Rockingham county, August 13-15.

It was the pleasure of myself and wife to attend the Southern Christian Convention at Portsmouth. The trip going and coming was fine, and the Convention was great. To meet with so many old friends and learn new ones was a great pleasure. The instruction, inspiration, and uplift of the Convention was worth a great deal, and ought to bear fruit throughout the whole church. Missions, missions, is the song of the hour, and it is high time we were learning to sing it according to God's will. A. W. ANDES.

Harrisonburg, Va., May 8, 1914.

MISSION TREASURER'S FINANCIAL STATEMENT

For April, 1914, As per Standing Rule of the Board.

RECEIPTS

For Home Missions	$1,302.39
For Foreign Missions	2,326.20
For all other purposes	926.33
Total receipts	$4,554.92
Cash Balance April 1, 1914	716.65
	$5,271.57

DISBURSEMENTS

To Home Missions	$1,156.46
To Foreign Missions	1,377.79
To all other purposes	2,253.09
Total disbursements	$4,787.34
Cash Balance April 30, 1914	484.23
	$5,271.57

LIABILITIES

Bills payable	$6,000.00
Due accounts	3,845.37
Total liabilities as per Ledger	$9,845.37
Less Cash Balance	484.23
	$9,361.14

J. G. BISHOP, Mission Treasurer.

—The seven Christian churches in and about Norfolk have formed a federation for larger work by the Christians. Forward is the watchword.—*Temple Echoes.*

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR MAY 24

Unprofitable Servants.—Luke 17:1-10.

Golden Text.—He that glorieth, let him glory in God. 1 Cor. 1:31.

Leading Thought.—We owe to God the service of self-surrender and humility.

To Study the Lesson

Take your Bible—not Quarterly—and read the lesson over *twice.* Then go over it again carefully and analyze each part and you will abundantly be repaid for the time. Brother teacher, try it.

Side Lights

Stumbling.— The Greek noun in this connection is *scandelan,* from which comes our word *scandal.*

Seven times, or seventy times.—This does not mean exactly that number of times; it means an unlimited number.

Mustard seed.—Here is meant that if we have the smallest amount of faith.

Rebuking Our Brother

Is seemingly a difficult thing for us to do. Why? Because we have lost the beautiful meaning of the word. It is a high privilege and pleasure for one Christian to tell another of his faults; it is also a blessing to us that we have those who will tell us of our faults and forgive our wrongs. But the average mind is not willing to give or receive such in the Christian spirit.

Hindrances

To be a hindrance to any movement or keep some one from attaining to the best in life does not always mean the putting up of some counteracting force. We can become unprofitable by not doing anything. A word unspoken often does more harm than the wrong word spoken. Don't be a hinderer; be a helper. Don't cause men to stop and stumble; give a willing heart and ready hand to help others, for it will help you.

Doing Our Duty

Is not always the easiest thing. Sometimes it makes an enemy for the present, but as right will always prevail sooner or later, duty is the course to follow. Some men desire praise for doing what they should do. It is no honor to be a gentleman; it is a duty we owe to self, parents and to God. Many times persons do things for humanity to receive praise. This is not the Christian spirit and the servant in such cases is the least profitable.

The Christian's Duty

There is a peculiar duty implied in the Christian life, but the rewards of it are sweet. It becomes an easy task to share the easy part of the Christian life, but when we are called upon to be loyal in all that the acceptance of Christ demands, many fail. This is where the Christian's joy really begins. There is a joy worth while in making a sacrifice for Christ, and it takes a sacrifice to lead to the profitable life for Christ.

What Shall I Do With My Life?

That is a question of great importance. Too few persons ask themselves this striking interrogation, and fewer still answer it in the profitable way. The world does not owe you a living, but it needs you. Heaven can do without you, but Christ is pleading that you come. Hell has room for you, but heaven has better room. Will you be profitable or unprofitable for self and Christ?

CHRISTIAN ENDEAVOR TOPIC FOR MAY 24

The Christian Meaning of Recent Events.—Ps. 11:1-7.

A Forethought

This meeting is classed by the international committee as a newspaper meeting and throughout it the religious press should have its due consideration as one of the mightiest factors in the advancement of righteousness.

What the Meeting Means

The meeting means to us a consideration and interview of the many things about us from which we can indicate the unseen leading of a great Leader, the good ness in the things we consider bad, and infinite control of the Divine over us; also our foolishness.

For Instance

Consider the newspaper reports some days concerning a certain State in this good land of ours that drunkenness was on the increase and the majority of it was in the cities where the saloons have full sway. What does a report like this show? Nothing more than that the saloon is a deadly evil and an impediment to any State, and that no good can come from such shops.

Another Case

Today we read this item from a reliable press: "Two expressmen in Cambridge, Mass., a no-license city, were recently fined for hauling liquor. There you have the trouble with all local or State-option schemes." Here is a case where whiskey was taken into "dry" territory. What is the lesson for us? *We need national prohibition.*

The Trouble in Mexico

Is almost the outgrowth of a non-religious people. The pages of history are blotted with bloody events between nations whose God was not the Lord. Mexico needs less shot and shell and more morals and Christianity. Let us as a Christian nation go to spending more to send soldiers of the Cross to enlist men in the army of Almighty God, and fewer men to disobey the commandment, Thou shalt not kill.

National Affairs

The rule of gold and not the Golden Rule has had too much sway in our country. But thanks to the great Ruler, a reformation is already working it way among men. Government positions are being placed upon the civil service basis and when you secure such a position you do so on your integrity and not by the use of the dollar. The United States would do better to follow the French system of national affairs and less after her style and dress.

For Discussion

The meaning of International Peace.

The meaning of the cry for honesty in politics.

The meaning of Church Union.

The meaning of the national prohibition movement.

The meaning of a good C. E. Society.

—From fifty to one hundred Bibles in the Sunday school each Sunday. This is right. Carry your Bibles on the street, read them, study them, have your own Bible; mark it, use it.—*Temple Echoes.*

S S NOTES AND NEWS C E

Plan some definite work for the Conventions and go prepared to do that work.

The way to have a good Christian Endeavor Society is to work and make it so.

Our slogan is to have a Christian Endeavor Society in every church. Shall we succeed?

Our Sunday school is certainly the hope of our church. Let us make our schools worth while.

Mr. J. G. Truitt is to be the president of the Elon College Christian Endeavor Society next year.

Let every school have a complete report for the Convention. Write your Convention Secretary for blanks.

Now is the time to get the little folks into the Sunday school. Work during the good Summer months.

Send Rev. J. O. Cox, Elon College, N. C., your contribution to help in the expenses of the general work.

Let us go to the Convention with the plan in mind to have our schools use our own literature. We can and we should.

Arrange to have a variety in your school or society. The same old way of doing things will kill the interest in your organization.

Next week we will publish the requirements for the Front Line Standard, and it is hoped that many schools will reach this mark this year.

Will all the Convention Secretaries get in correspondence with their schools and see that all schools are enlisted for a full delegation to our S. S. and C. E. Conventions?

Read Rev. J. F. Morgan's notice elsewhere concerning the change of date of the Sunday school and Christian Endeavor Convention of the Western North Carolina Conference.

The day has come when we should by all means use our own literature in the Sunday schools. Brother pastor, teach it, preach it, until you have convinced your people.

Bro. L. L. Lassiter reports a Christian Endeavor Society organized at Bethlehem Church, Rockingham county, Va. Mr. Samuel Welch is president. Write us, Bro. Welch, how your young people like the work.

SEASIDE CHAUTAQUA AT VIRGINIA BEACH

It is the purpose of the committee in charge to make the night lectures very popular features by having strong men who are both interesting and entertaining as well as profitable. One of the lecturers for the chautauqua will be

Rev. B. W. Spilman, D. D., Kinston, N. C.

His theme will be "Making Good" and he is one who has made good. He is well known throughout the South and is very popular. He is the Field Secretary of the Sunday school Board of the Southern Baptist Convention; is a popular speaker at the Baptist Summer Encampment. This lecture is one that will be of great value to every young man who hears it.

It is time you were planning to be present. At our Southern Christian Convention last week many spoke of the interest in their section and of their plans to attend. Keep the date in mind, July 20-26.

WARREN H. DENISON.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.

Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.

Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.

Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.

Mrs. W. T. Walters, Winchester, Va., Treasurer.

Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

AN APPEAL FOR SANTA ISABEL

Read Before the Portsmouth Convention by Miss Mamie Holland, Suffolk, Virginia.

A 1420 miles sail slightly southeast from New York, without sight of land, brings you on the fifth day to the little island of Porto Rico, with its beautiful landscape, delightful climate and fertile soil.

On the southeastern coast of Porto Rico, in the midst of her most fertile sugar lands, and only six miles from Ponce, where we have a neat and attractive church building, with faithful and zealous missionaries, is the pretty town of Santa Isabel, with its several hundred inhabitants of warm-hearted, generous, and kind people.

In the center of the town is a beautiful public square full of trees, flowers and all kinds of tropical plants, with cement walks running through it. There are graded schools with buildings equal to many of the same class in the States and hundreds of children are receiving good public school instruction. It is a Catholic town and the people have very little religion except in name. They know nothing of religious experiences that come as a result of being saved by grace. They have had nothing but Roman Catholicism for over four hundred years, and the policy of the priest has been to oppress them, and keep them ignorant and full of superstition; thus controlling them at will, with not one ray of light, not one motive to a higher life.

How can one strive to be good who is kept in ignorance of the spiritual meaning of Christianity and whose hope is in money or the priests; who is taught by repeating prayers he can gain indulgence, and by confessing and paying the priests his sins can be forgiven?

There is no Protestant work done among the people of this little town save that done by the Christian Church. The work was begun in 1902 by Rev. D. P. Barrett. Rev. T. E. White was on the field for five months. Miss Jennie Mishler, a missionary from Illinois, was there for two years and through her untiring efforts much good was accomplished, and her heart is there now. The church has a membership of between thirty and forty with some very faithful and loyal members, a Sunday school of over one hundred, and a Christian Endeavor of about fifty—with no appropriate building in which to hold services. Three years ago the Board purchased a beautiful lot in a very desirable location and on it was an old, ugly, dilapidated dwelling, which has been and is now being used for the workers who live in Santa Isabel, and also for public services. Mrs. Barrett says: "This old building is ready to fall in in places and, after patching all we know how, it still remains an actual menace, especially for children who often fall through broken places in the floor." Not over two hundred feet from this old building of ours stands the Catholic church, a massive and well equipped brick building.

Miss Mishler had to leave Santa Isabel in March, 1912, and since then the work has been in charge of untrained, inexperienced, but zealous, consecrated and spiritual workers. One Bible woman, whose husband ran away leaving her with three small children and who has to work with her needle until late at night for support, labored faithfully at Santa Isabel for seven months without one penny for her services. Can we in the States find such loyalty?

I am going to give you some of the appeals of the native workers in Santa Isabel who are having to carry on the work themselves because somebody in the States is withholdnig the Lord's money that ought to send a missionary to them: "Miss Mishler, when are you coming back to us? We need you so much—I have asked you and Dona Delfine has asked you and you no heed to us." Again: "Miss Mishler, it is absolutely necessary that you and your companions do all you can for our church in Santa Isabel. Our church is in ruins and all I can do is to pray and preach. Are we not going to have our church made? Everybody, including many people that don't attend to church, are very anxious to see a church here. Didn't you say there was already some money? Don't the people there care for us any more? Please endeavor with all your might for a church for us." In the April *Christian Missionary* we find these words in a letter to Miss Mishler: "Miss Mishler, Juan Rodriguey is getting on just fine with the course of study for the ministry that he is taking due to your efforts. Now could you find somebody that would like to help me take the same course? I know you are able to do many things, and I would be greatly obliged to you for such a favor."

Dear friends, what are we to do with such earnest, urging appeals? Are we going to stand idle and let them go unnoticed? Are we going to let those who have heard the gospel and want to know more of it live and die hungry-hearted because we have failed to obey Christ's commands? He is trusting us to send the gospel to them. He is expecting us to do it. He wants some of us to go and He will hold us accountable.

It is difficult to find words to express the urgency of today's opportunities and the needs in Santa Isabel. We should have a missionary there to take up the work already begun, to live and work among the people, telling them the sweet story of Jesus and winning the town for Christ.

The old building, which now stands on the beautiful spot owned by our Board, should be removed and a new one put in its place. The tender, helpless infant needs a home, shelter, parental care that it might grow strong and fulfil its purpose in life; so this church needs special provision made for it that it might fulfil its mission.. Without this, it must become a wanderer, roving to and fro, seeking shelter and finding none.

Money should be provided to train these natives whose hearts so yearn to be ministers of the Gospel in order that the work might be exetnded.

You, who are here today, have been wonderfully blessed by your Lord. He has given you generously of the good things of this world, but the dear Lord loves these people of Santa Isabel too, many of whom he has not blessed as abundantly as He has you and He longs to bring them into His fold. He needs your help though, and the burden of responsibility He places upon you, his more favored children, for He says: "To whomsoever much is given, of him much is required."

But in our anxiety about getting the means to support the great mission work, let us not forget the matter that is of first importance—*prayer*. Earnest, heartfelt prayer will insure all the money needed for the work and it will be given in such a spirit that God will bless both the gift and the giver. Oh, let us pray that Christ's presence may be wonderfully manifested in every Young People's Missionary and Christian Endeavor Society of the Southern Christian Convention and that more societies may be organized, that this may be a glorious year for Santa Isabel, and may each one of you say:

Speak to me, Lord, that I may speak
In loving echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

Oh, use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see—
Thy rest, Thy joy, Thy glory share.

OUR WOMAN'S MISSIONARY CONVENTION

The second Missionary Convention of the women of the Southern Christian Convention met at Portsmouth, as has been announced through these columns, in the lecture room of the Washington Street Christian church. The attendance from a distance was not large, yet there were representatives from five of the seven conferences. There was a good attendance from the Eastern Virginia Conference and the local churches. The interest was pleasing, the spirit of the meeting was fine, the reports were encouraging and the papers read were of a high order.

The reports from the officers and superintendents showed that there had been progress along all lines. These reports will be given so that what is being done may be known. Aggressive steps were taken in many particulars and greater things planned for the coming year.

A "Standard of Excellence" was adopted and will be printed for distribution. A society measuring up to the standard will receive recognition and be known as a banner society. It is believed that this will be an incentive and a stimulus. A standard was adopted for Young People's Societies also. Mite box societies having an opening four times a year will be enrolled as banner Mite box societies.

Our goal for the coming year is $2,000. This is considerably in advance of the amount raised this year, and yet it is not too high for us to reach. If we could raise upward of a thousand this year with our little knowledge of the work and small acquanitance with the methods, surely as we become more informed and better acquainted and when we have more organizations we shall see larger results. Let no one be guilty of retarding the work by a lack of faith. Let us believe that we can reach this goal and then work to that end—and let us not forget to pray. God is pleased with our thrusting out and depending on Him. "Pray in earnestness for the extraordinary, the limitless, the glorious. Pray with real confidence for blessings of the realization of which we cannot even imagine a way, for we have an infinite Father." How is that for us in our conservatism, when we want to see our way before we can attempt anything. If our women become in dead earnest about this work and

pray daily for its success, we will not stop at $2,000.

We should not wait until the year is gone to get busy, but begin now. Organize a Woman's Society in some nearby church, or a society for boys and girls or for young people. Start a Missionary Cradle Roll. Do whatever you see that needs to be done. Let us pledge ourselves anew as we face the future. Let us put forth a united, determined effort and help to raise the banner of King Immanuel from training in the dust. Let every woman read the proceedings of the Convention and have a discussion of the same in your next meeting.

MRS. C. H. R.

CRADLE ROLL

Motto: "First the Blade."
Colors: Green and White.

Dear Cradle Roll Superintendents:—In glancing over *The Union Signal*, a W. C. T. U. paper, the other day, I saw where certain liquor distilleries had offered to sell the Keeley Institute people a list of their customers, as they were undoubtedly "your prospective patients." We stand aghast at the thought of organized evil, so callously discussing the ultimate outcome of their product, yet it is going on all around us all the time. This is simply a case where some of it comes to the surface, that is all.

Liquor distilleries and breweries of beer through their trade papers advise the saloon keeper not to be stingy with his free drinks to the boys, "as nickels expended now will bring you dollars in trade by and by." Dispensaries have been known to pass out bottles, not always directly to the boys themselves, but into hands where it would be seen that the ultimate consumers were the young boys of the town or district. A noted juvenile Judge said recently: "Vile literature is often the first step in the lives of boys who go down to destruction." Evil is represented as a pleasnat thing. The life of sin is represented as a "primrose path." "Easy money," says the panderer of vice to the young girl, as he shows her visions of the pretty clothes, the dainty belongings, the "gay times" that she can have at what he represents as so small a cost. Evil today is calling for our boys and girls as never before in the world's history.

Evil forces are organized, and are working deliberately for the destruction of our youth. Vice and crime are calling for the children. A successful pickpocket, we are told, must be trained as Dickens represented Fagin training the boys. Boys acquire the taste for drink, for cigars or cigarettes, yes, and for soul-destroying drugs, much more quickly than do men, for their habits and tastes are just at the training period, and impressions are more easily made on the plastic surface of their minds.

China is a wrecked nation today on account of the opium habit. She has shut her doors against it, and India, the grower of the poppy from which opium is made, is looking for a new market for her vile product. Will she find it in America? God forbid! yet today opium and its derivatives of various forms are being used by more men and boys than ever before. The Government seems to be able to stop the smuggling of practically everything else, but opium, heroin, cocaine, and other drugs of kindred nature are coming into the country, largely from Canada, in terrifying quantities. Our own colored population is becoming a victim of cocaine, a drug which turns a man into a demon quicker than any known agency.

Why am I speaking of all this? Because, friends and fellow workers, with the powers of evil organized and arrayed against our youth, the church can least of all afford to lie on her arms, and wait for the children to grow up to form their habits of mind and body, before she takes them to herself. Today, now, with the baby in the cradle, is the time to begin to train up a child in the way, the right way, the way of truth and life that leads to life eternal. Be not weary in welldoing, and above all, be not weary before you commence. "Inasmuch as ye did it not unto the least of these my brethren." It is not enough to passively refrain from doing evil, we must be active in doing well. God grant us the eye to see the evil, the heart to feel the need for work, and the will to use every God-given power to combat that evil, and to "win many to righteousness" that they, as well as we, may "shine as the stars forever and ever." Cordially, your Cradle Roll Superintendent,

MRS. F. BULLOCK.

ROYAL BAKING POWDER
Absolutely Pure

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it insures you against alum and all forms of adulteration that go with the low priced brands.

ARE YOU A BUYER OF QUALITY?

Is your home good enough for an Everett piano? Don't answer the question off hand, but think of this. It takes a very real appreciation of the highest in musical art to understand what is meant by the expression, "the piano with a soul." It may be, you know, if you have had your ear trained to an inferior piano, and are contented with less than the highest quality in musical tones, you will have to get yourself in hand and clear away the conception of false tones that stands in your way, and if the growing children in your home do not yet know the difference between the singing quality of an art piano and some others you may be able to make them think you are just as good for awhile. But the time will come when in the home of some of your friends, or perhaps in the home of your girl's chum, she will hear a tone so much richer, a sonority so much more ringing, a singing quality so much finer, that she will know what real piano tone is, and then the piano in your home will not measure up to her satisfaction, and instead of being a delight will cease to please, and you will wonder why she neglects her music. Buy an Everett, and the artistic qualities of the piano will never decrease, but will at all times be adequate to the demands of visitors and an inspiration to the daughter. If your home is of a quality to demand that, write for the Everett catalogue. Should you be unable to purchase an Everett, and still want a good piano, the same company manufactures the John Church, the Harvard and the Dayton, pianos built on honor, sold on the one price basis, and amply guaranteed. Write for further information and catalogues to the John Church Company, 1411 Main Street, Columbia, S. C., or at Cincinnati, Chattanooga, Chicago or New York. Ad.

ELON MINISTERIAL ASSOCIATION

We are having delightful times every Wednesday evening in our prayer meetings. Every department of the Association's work seems to have taken on newness of life again. Some don't attend our meeting because they feel that they don't have the time. Certainly, you don't have the time. I mean you don't have the time to miss in not attending our prayer meetings. We are interested in that which we feel we have made a sacrifice for. If we are to make a success as ministerial students we must abide in Christ. "I am the vine, ye are the branches." In order to sustain the right relation to Christ we must be much in prayer as Jesus did. There is no better place to form the habit of prayer than while you are in college. Our habits become fixed largely while in college, and these same duties will be neglected doubtless when we get into the real work of the ministry if neglected now.

The officers of the association for next year are:

J. V. Knight, President.
O. D. Poythress, Vice President.
J. G. Truitt, Secty-Treas.
H. Shelton Smith, Cor. Secty.

Also a committee of three was appointed, of which Mr. J. G. Truitt was elected chairman. This committee's duty is to observe the ministerial student's conduct both in the hall and on the campus, and to make any helpful suggestions to any that may need such.

Rev. J. F. Morgan, who graduates this year, preached last Wednesday evening to the body of ministerial students. Several visitors were present and the services were enjoyed. H. S. SMITH,
Corresponding Secretary.

THE PIANO BUYERS' GUIDE

If you are interested in the purchase of a Piano or Player-Piano you should by all means write for a free copy of the booklet which has been issued by the Management of the Christian Sun Piano Club. It is the clearest and most logical guide for piano buyers and fully explains how to secure the best in quality at the lowest possible cost.

The price which you pay for a Piano or Player-Piano usually includes the cost of manufacture plus the cost of distribution through dealers and agents. The Club booklet explains how, by forming a syndicate of one hundred buyers and by having the pianos shipped direct from the Factory, we are able to reduce the cost of manufacture and cut out all of the unnecessary expense in distribution.

In addition to the tremendous saving in price, the Club provides many other attractive features, including a special plan of easy payments, which is considered the best ever devised. This

plan does away with all the objectionable features of the old installment plan and gives the credit-buyer as square a deal as if he were paying cash.

If your home is in need of a high grade Pano or Player-Piano write for this Club catalogue. It will be the means of saving you approximately one-third the price and will insure your perfect satisfaction in every particular. Address the Management, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Ad.

CHURCH NEWS

CHURCH NEWS
Grace's Chapel

Yesterday (the first Sunday) we conducted our Memorial service at Grace's Chapel. The congregation was the best I have seen this year. The cemetery never looked more neat and beautiful than on this occasion. The Cemetery Committee had certainly done their work well. The floral decorations were the prettiest I have seen during the three years I have been pastor here.

The S. S. is taking on new life and planning for children's day which is to take place July the third.

The church repairing Committee informs me that the work of painting the church is to begin at a very early date.

B. J. EARP, Pastor.

CHRISTIAN CHAPEL

Our memorial day at Christian Chapel was on Saturday before the second Sunday in May. The congregation was large, weather fine. The cemetery was cleaned off and presented a neat appearance. The floral decorations that were placed on the graves were beautiful and emblematic of the love we still hold for dear ones who have passed over the river.

The pastor requested that as friends and loved ones placed their tokens of love and remembrance upon the graves, they ask the Master: "Lord, help me to so live that I may meet my mother and Savior at Home."

The memorial address was delivered by the pastor. Rev. J. S. Carden, former pastor for five years, his wife and daughter, of Durham, N. C., were with us, and Bro. Carden had charge of the afternoon service. His sermon was full of love, as it touched the hearts of many who were present. There were other visitors present from Durham and Sanford, who rendered much service to help make the exercise a success. Sister Woodell, of Sanford, deserves special praise for the music rendered on this occasion.

I feel very much encouraged with the work here. We are to have Children's Day Saturday before the second Sunday in August. Brethren, pray that the Master may use us for His glory.

B. J. EARP.

BUYING REAL HAPPINESS

When you buy a piano for that daughter, the rarest jewel you have, can you consider an instrument that will not measure up to her? Don't you intend to buy one that gives her every advantage, that she can in all her life look at with pride, and say that her father gave it to her, and that it has led her into a higher conception of the beauty of music and a brighter view of the divine harmonies that make for her happiness? The life of your child is a sacred thing, not to be trifled with. Can you afford to give her an instrument that will never come up to her ideals, that will soon begin to degenerate in tone quality, that her friends will find unsatsifactory — that will make her feel her home isn't as good as her chum's, that her parents bought her a cheap article, sure to be a mortification when she grows up, and that she will not want to take into her own home?

Why should you take any chances? Buy her an Everett. Then she can hold up her head with any one, knowing that there is no better, her ear will be trained to the best, and her happiness will always be real, not forced. The actual association with this "piano with a soul" will lead her thoughts to better things, her heart to a happier song, her life to higher levels. Your daughter is your most precious possession; don't level her down to a poor piano. Ask the John Church Company, 1411 Main Street, Columbia, S. C., for a catalogue and terms. Other offices at Cincinnati, Chattanooga, Chicago and New York.

If your home is of "Everett quality" and yet present circumstances make an Everett impossible, the same house manufactures the John Church, the Harvard and the Dayton pianos, which are thoroughly good instruments at lower prices, and sold on the one-price basis. You will not be disappointed in any of them. Ad.

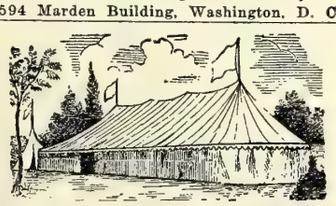
MONEY OR YOUR LIFE!

Some folks seem to value money more highly than their health from the way they sacrifice the latter for the former. If you ever experience the agony of Eczema, Tetter or some other tortuous skin malady you will appreciate what a little thing money really is compared with health. But remember, 50c worth of Tetterine will relieve the worst case of skin disease on record, quickly and permanently. No use to spend more. 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga. Ad.

Copeland-Siler

On the sixth day of May, 1914, J. W. Copeland and Miss Mishel Siler were united in matrimony. Both are of Ramseur, and have the sincere wishes of many friends that the union may be a happy one. T. E. WHITE.

LOCAL REPRESENTATIVE WANTED No canvassing or soliciting required. Good income assured. Address National Co-Operative Realty Co., R594 Marden Building, Washington, D. C.



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The Farmers' Hdw. Co., Shelby Cleveland Co.
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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.
J. O. Cox, Supt., Elon College, N. C.
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Brought forward		$2,579.23
CHILDREN'S DUES		
Vida Ruth Long ..	$ .10	
Hubert Long	.10	
Minnie Elizabeth Chandler	.10	
Lizzie Chandler ..	.10	
Worth Chandler ..	.10	
Mary Nell Holland	.10	
J. Howard Holland	.10	.70
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Semora	$ 1.00	
Berea, Nansd. Co..	9.50	
Pleasant Union, Johnson	3.70	
Durham	4.66	
Liberty Spring ...	14.00	
Franklin, Va.	5.26	
Shallow Ford	.85	
New Hope, Ala. ..	4.56	
Timber Ridge	2.20	
Howard's Chapel .	.85	
New Lebanon	.92	
Baraca Class, New Lebanon	.75	
Hines Chapel	1.06	
Antioch, Valley Va.	1.50	
Suffolk	25.00	
Mt. Auburn church	14.25	89.86
SPECIAL		
Collection at Shallow Ford	$11.09	
Mrs. Hattie Blanchard	3.00	
Ingraham church..	3.00	
Mrs. A. F. Iseley..	.25	
Mrs. Sarah Massey	25	
A Friend	.25	
Receipts for the week .	$ 107.20	
Grand Total		$2,686.43

My Dear Children and Friends:

Our report shows improvement over last week and the week before. This looks more like feeding children. We are very grateful for the increased amounts this week. And there is no reason why we should not be able to report even greater receipts than this every week. If all would only help! Last week eleven of our Sunday schools made offerings, and their average amount was $2.55; this week sixteen of our schools report monthly offerings, and the average is $5.61. Now suppose all of our two hundred schools would share in this good work and contribute in the same proportion, it would give us a monthly income from the Sunday school alone of $1,122.00. There are scores of schools in our Southern church that are just as able as many that are now contributing. And if they were not able to contribute so large amounts, if they would contribute the smaller amounts they would help and the school would be blessed for doing what it could. The Lord can't bless an individual, a school or church that refuses to do what it can for the promotion of His kingdom. But he does pour out His blessings upon every individual, school or church that faithfully uses the opportunities present. A good Superintendent told me the other week that when they began to contribute the monthly offering to the Orphanage it was hard for his school to buy the necessary literature, and many opposed giving one offering a month to the Orphanage on the ground that the school was not able. But those of greater faith persuaded the school to try the experiment, and at the end of the quarter, after having contributed one offering each month to the Orphanage, they had enough money in the treasury to buy the literature.

After sufficient time to test the experiment, and when they saw it was really helping the finances of the school rather than hurting it, they voted to make the monthly offering to the Orphanage at least two dollars. But this does not satisfy the good liberal souls in that community; last week they sent us $5.37 as their monthly offering. Now if some of our schools are finding it difficult to meet running expenses, allow me to suggest a remedy. Take a monthly offering for the Orphanage. Everywhere it has been tried it has proven a blessing, and I am sure it will help your school. A Sunday school that spends all of its money on itself can't grow like one that reaches out and endeavors to help beyond its own borders. Every individual, school and church needs some unselfish service. Mr. Archibald Johnson, editor of *Charity and Children*, declares that the Thomasville Orphanage has been a greater blessing to the Baptist church in North Carolina than the church has been to the Orphanage. Brethren, let us make our Orphanage a blessing to our church.

Chapel Hill, N. C., May 14, 1914.
Dear Uncle Jim:—

I am a litle girl seven years old. I have thirty little biddies. I hope to sell some and get some money for the orphans. I hope you and the Cousins are enjoying this Spring weahter as well as I am. Find ten cents enclosed. With much love to Uncle Jim and all the Cousins, I am,

Your little niece,
Vita Ruth Long.

We are very glad to have this little girl and all her little biddies join our ranks.

Durham, N. C., May 9, 1914.
Dear Uncle Jim:—

Now I did not aim to be late a single time, and have missed a whole month; but sister was so sick that we couldn't write. Am glad to say she is better. Our school closed the 24th of April. My teacher gave certificates of distinction to all that averaged ninety. I got one, and am going to put it in a frame so I can keep it.

I thank you for my Easter card. Hope you and all the orphans are well. Enclosed you will find ten cents, my dues for April and May.

Your little niece,
Minnie Elizabeth Chandler.

Uncle Jim is very sorry that your sister has been sick, but glad to learn that she is better. We rejoice with you over your certificate of distinction, but we expected it of you.

Chapel Hill, N. C., May 14, 1914.
Dear Uncle Jim:—

I want to join the Cousins' band. I am in the third grade; our school will close May 29. I will be glad to have a vacation. I enjoy going to the country fishing. I will send ten cents with love and best wishes to Uncle Jim and the Orphans.

Hubert Long.

Thank you, Hubert. We are glad to have you join our band of faithful Cousins, and trust you will enjoy our company and work.

Durham, N. C., May 9, 1914.
Dear Uncle Jim:—

We received our cards and appreciate them very much. Sorry we let last month pass and did not write, but I was sick and could not write. I am not well now, but able to be up walking around.

Our school closed Friday, April 24. We had a debate Thursday night and the closing exercises Friday night. Our teacher gave spelling prizes in every class to the one making the most head marks; brother got the prize in his class and I got it in mine. She also gave certificates of distinction to every one making ninety. I got one.

Hope the girl that is in the hospital is better. Was so sorry to hear that she was sick. Enclosed you will find twenty cents, our dues for April and May. We will close, wishing you and all the Cousins a happy vacation.

Your niece and nephew,
Lizzie and Worth Chandler.

We are very grateful for this nice letter telling us about your success in school and we rejoice with you both. I am thinking now of the good record you will make when you get in college. If you keep on it will not be many years before you will be at Elon and can run over and see us every few days. We shall be glad to have you.

Holland, Va., May 12, 1914.
Dear Uncle Jim:—

Our school closed last Thursday. We had a commencement Thursday night. Our beautiful school building was dedicated Friday morning; we had several prominent speakers. Dinner was serv-

TENT MEETING TIME IS HERE

WE ARE HEADQUARTERS for the South in **GOSPEL TENTS** of any capacity. Made of good material and guaranteed rain proof. Submit your specifications and we will be glad to quote lowest prices and best terms based upon prompt delivery.

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If you would like to see the most enthusiastic bunch of letters you ever read write for booklet containing endorsements from Club members. They tell of th esurpassing beauty and superior quality of the instruments, of the big saving in price, of the splendid plan for easy payments, of the wise provision for the protection of the family in the event of the death of the bread-winner, of the exchange privilege and of the Free Music Rolls Service.

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welded back as good as new at a fraction of the cost of a new part. Every job guaranteed. The best equipped welding plant in the South. Bridgers' Welding Co., Florence, S. C.

ed under the beautiful oak trees on the school ground. The graduating exercises were in the afternoon. Five young ladies graduated.

Dr. Denison is spending this week in our home trying to take a much-needed rest. We enjoy having him with us very much indeed. We will close with our love and dimes.

Mary Nell and J. Howard Holland.

We are glad to receive your nice letters telling all about your fine commencement and the dedication of your beautiful school building. The dinner under the oaks sounds good to me. Say, send those five graduates up to Elon next year; we would all be glad to have them.

Suffolk, Va., May 5, 1914.

Dear Uncle Jim:—

Please find enclosed money order for $3.50 from the Bethlehem Sunday school for the month of April. I think it a grand thing for every Sunday school to have a part in caring for the orphans. I am so busy with my examinations that my letter must be short this time. Our school closes today week.

Yours in the work,

Symon L. Oliver.

We are very grateful to you and each member of Bethlehem Sunday school for the nice offering. I agree with you that it is a grand thing for each school to have a part in this good deed. If our schools would only wake up and take hold of this work in earnest, the schools alone can support the Orphanage. We are glad for your word of exhortation; hope it may do good.

Franklin, Va., May 6, 1914.

Dear Uncle Jim:—

I certainly did appreciate the Easter card you sent me. I think it was so sweet of you to remember me. I know the little ones at the Orphanage are having a good time playing these lovely days. Enclosed find my dime for May. With love to you and all the Cousins, I am, Your little niece,

Mary Edith Cobb.

Yes, our little ones are having delightful times playing this beautiful weather, and the larger ones kept very busy at work. Our garden is looking fine

---

Apex, N. C., May 5, 1914.

Dear Uncle Jim:—

I am sending my dime for May. I am going to try to send it every month. I received your Easter card and was very proud of it. I would just like to hug your neck for sending such a pretty card. I will close for this time, with love to you and the Cousins.

Ruth Buckhanan.

We are grateful for your promise to write every month, and I am sure a nice girl like you will keep her promise. Now if we just could find a hundred who would write regularly each month, my, how happy we would be!

Macon, N. C., May 1, 1914.

Dear Uncle Jim:—

Here it is time to write again. We received your Easter cards and certainly did appreciate them. Our school is out and we are enjoying the holidays very much. We are exactly one month late. But now that we are out of school and haven't very much to do we will try not to be late next time. Hope all the little Cousins are enjoying good health. Enclosed you will find one dollar and twenty-five cents.

Yours truly,

Helen Scholz,
Herbert Scholz, Jr.,
Elizabeth Scholz,
Jessie Lee Scholz.

Many thanks for the nice letter and liberal offering. When the whole family write it helps. We want more families to join. Plenty of room and warm welcome awaits all who will come.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

Virginia Beach, July 20-26, 1914.

The following rates for the week of our Chautauqua will obtain:

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Three blocks from waterfront, $7.00-$9.00 per week, board and room.

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No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
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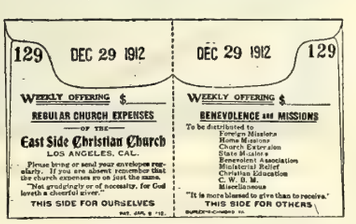

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Southern Christian Publishing Company

ELON COLLEGE, NORTH CAROLINA

UNLESS IT'S Duplex RICHMOND, VA. D E TRADEMARK IT'S AN IMITATION

SUNDAY SCHOOL INSTITUTE

Arrangements are being made to hold a Sunday school Institute at Trinity College, Durham, N. C, June 11, 12, and 13, 1914. This institute is a continuation of a similar work begun in the Summer of 1911 and which proved so successful at that time. The purpose of the institute is to furnish to Sunday school workers of whatever denomination opportunity to study this phase of church work. Some of the most widely known Sunday school experts of this region have been secured for the work, and final arrangements will soon be ready for it. In accordance with the action of the North Carolina Conference of the Methodist Episcopal Church in 1910, a very profitable institute for training Sunday school workers was held at Trinity College in the Summer of 1911 under the auspices of the Sunday school Board of that Conference. Plans were begun for a continuation of this work in the Summer of 1912 and 1913, but unavoidable conditions and circumstances prevented the holding of the institute.

This year, however, for three days immediately following commencement the work will be resumed.

The authorities of Trinity College have kindly placed the college dormitories and lecture rooms at the disposal of the local committee on arrangements. Furnished rooms in these dormitories will be provided free of cost for all those who wish to make such arrangements; and table board can be secured at very reasonable rates in the community.

LUDDEN & BATES PLAYER-PIANO DELIGHTS EVERYBODY

Perfectly delighted! That is the way members of the Christian Sun Piano Club express themselves in regard to the Ludden & Bates Self-Player Piano. It is undoubtedly the greatest home entertainer and educator of the twentieth century. It opens wide the door to the entire world of musical composition so that every member of your family can now enjoy everything that has ever been written in music. Every one can now play the piano, and with the Ludden & Bates Self-Player you **really** play. You get the purest and sweetest tone, the correct time, and the most delicate shades of expression which enable you to give the correct interpretation to even the most difficult compositions. The entire world of music is yours—the world's best music by the world's greatest artists.

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Adv.

NORFOLK SOUTHERN RAILROAD

Route of the "Night Express."

Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.

Electric-Lighted Sleeping Cars between Raleigh and Norfolk

In effect February 1, 1914.

N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.

6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.

6:00 a. m. Daily except Sunday for New Bern via Chocowinity.

730 a. m. Daily for Varina, Duncan, Star, and Charlotte

3:00 p. m. Daily except Sunday for Washington.

7:40 a. m. Daily for Varina, Lillington, and Fayetteville.

5:50 p. m. Daily for Fayetteville.

10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.

7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.

From Charlotte 1:30 p. m. and 5:35 a. m. daily.

From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.

6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.

6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.

E. D. KYLE, Traffic Manager, Norfolk, Va.
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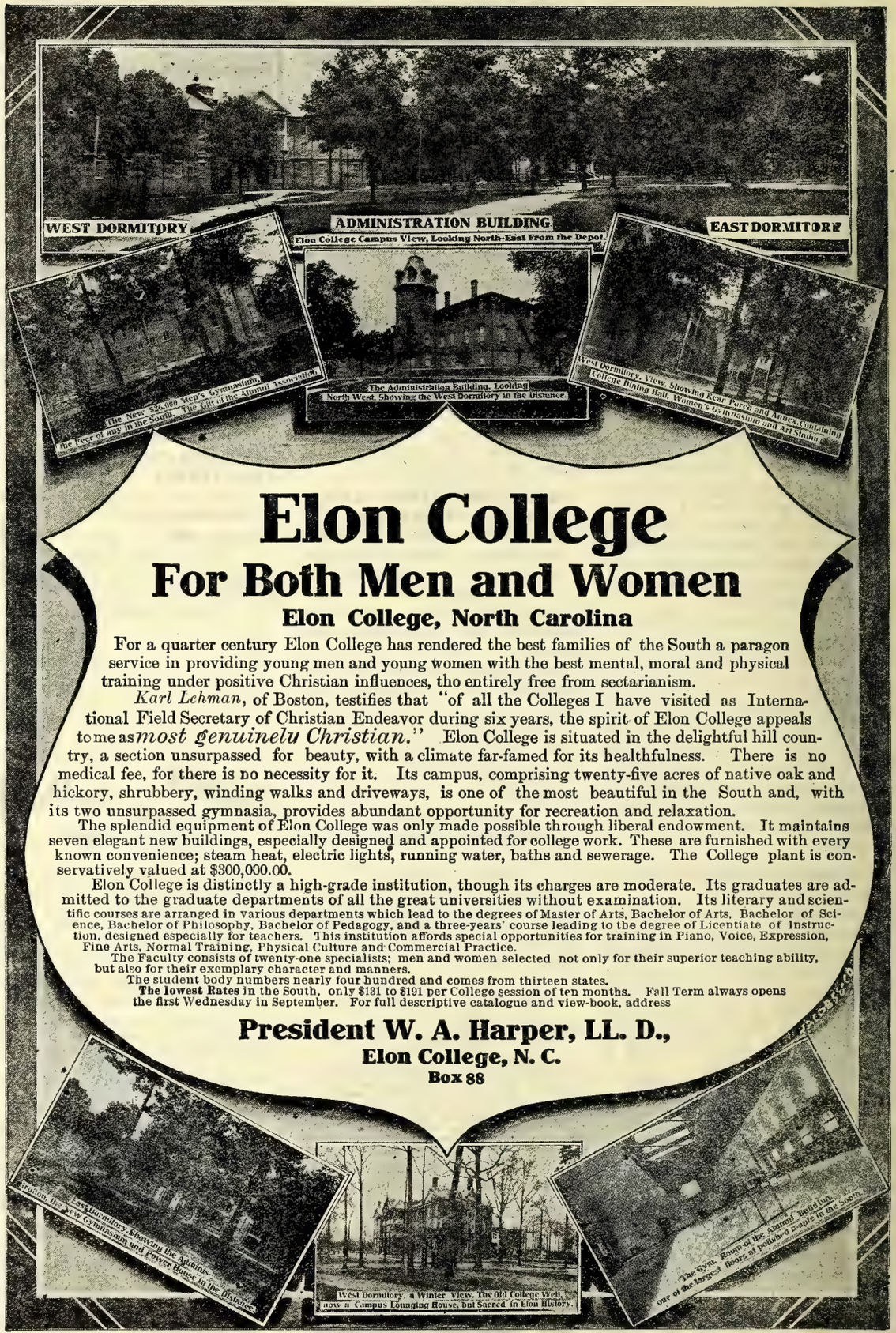
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Elon College, North Carolina
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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

One Year $1.50
Six Months ..... .75
Four Months ..... .50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Hargrove

Whereas, it has pleased our heavenly Father to remove from us our beloved sister and member, Virginia E. Hargrove, who departed this life on April 5, 1914, from her home at Norfolk, Va.;

And, whereas, Sister Hargrove was a loyal, faithful, and true member of the Ladies'-Aid Society of Berea Christian church, and, while not being able to be present in person, still remembered us with her dues;

Therefore, be it resolved: First, That while we miss her very much we feel that our loss was her eternal gain. She was greatly afflicted, but this she kept to herself in large measure as far as she could, lest others should know and share her troubles. She was one of the most patient, submissive and faithful Christian characters in all our knowledge.

Resolved, second, That we will seek to emulate her Christian virtues and at all times bear in mind the noble fortitude she showed in her suffering and her endurance in affliction.

Resolved, third, That we have lost a valued, beloved and faithful member, and that the memory of her will direct our mind to the God she loved, and sought always to serve.

Resolved, fourth, That we extend to the bereaved family our sincere sympathy, and that a copy of these resolutions be sent to the family, a copy spread upon our records, and a copy be sent to THE CHRISTIAN SUN for publication.

Done by order of the Ladies' Aid Society, Berea (Nansemond) Christian church.

MRS. W. J. LEE, Chair. Com.

Brown

Mrs. Cora Lee Brown, daughter of Jane Elliott, and wife of Jas. M. Brown, was born June 26, 1878, and died May 2, 1914. She died at her home in Spencer and was brought to Ramseur for interment.

She made a profession of religion when she was a girl and joined the M. E. church at Ramseur. She had strong faith in God and His word, and was kind to everybody. She was perfectly devoted to her aged mother, and no sacrifice was too costly to make her happy. Her husband trusted her, and her death was a serious loss to him.

She leaves, beside her husband and mother, one half-brother, W. E. Poe of Ramseur, two whole brothers, Geo. W. Elliott of Randleman, and W. H. Elliott of Ramseur. These, with many other relatives and friends, will always remember her because of her kind deeds and words.

T. E. WHITE.

Lindsay

Sister Martha E. Lindsay, wife of Thos. Lindsay, passed from labor to her reward May 10, 1914. She was born January 17, 1856. She leaves a husband, two sons, and one daughter, and a host of friends and loved ones to mourn their loss. She was a consistent member of Damascus Christian Church. She was a good wife and mother. The church and community loses an excellent Christian woman.

Her body sleeps in Damascus cemetery. Funeral by the writer.

THOS. W. STROWD.

Chapel Hill, N. C., May 11.

Fesmire

A peculiar sadness came to the home of Mr. and Mrs. A. R. Fesmire, of Ramseur, during the third week of May. Two of their youngest children died and were buried. The first to die was a bright little girl about three years old; the next an infant of three months. Their bodies were carried to Holly Springs for interment. The family is overwhelmed with sorrow, and have the sympathy and prayer of a host of friends.

T. E. WHITE.

MARRIAGES

Ashworth-Brinkley

At 3:30 p. m. May 10, 1914, in Suffolk Christian church, Richard Bernard Ashworth and Miss Bertha Waff Brinkley were united in marriage in the presence of a group of personal relatives and friends. The young couple will reside at Nurney, Nansemond Co., Virginia, where the groom is sawyer for the Meherrin Lumber Company. The day was bright and made brighter by happy hearts under the spell of love. Love sweetens all joys, brightens all days, modifies all toils, and casts out doubt and fear. The marriage altar ought to abide in every home and its affection remain in every life.

W. W. STALEY.

Ellis-Winn

On April 12, 1914, at the home of Mr. and Mrs. E. J. O'Brien, near Henderson, N. C., Mr. P. L. Ellis and Miss Carrie Winn were happily united in marriage. Only a small number of relatives and friends were present to witness the ceremony, it being a surprise to the community.

Miss Winn is the attractive daughter of Mr. and Mrs. W. T. Winn, and has a large number of friends. Mr. Ellis is a prosperous young farmer of the Bearpond neighborhood. Their many friends wish them a long and happy life.

A FRIEND.

We want a good live agent in this town and in every town in North Carolina to represent us for the cleaning and dyeing of clothing and household draperies. We have the best establishment in North Carolina for that purpose, and we are offering terms that are worth while to agents. Probably everybody you know has an old suit to be cleaned, a carpet to be cleaned, a portiere to be dyed, or a couch to be freshened up. All of these things we do and do right. As our agent, your business will certainly increase after people become acquainted, and it affords you a good way to make money, without any very large effort on your part. Write us for terms. Columbia Laundry Co., 106 Fayetteville St., Greensboro, N. C.

A DOCTOR'S ENDORSEMENT

Physicians as a rule are rather slow to endorse proprietary remedies, but they are quick to recognize real merit and often give their highest endorsement to a preparation by prescribing it in their practice. Dr. M. L. Fielder, Eclectic P. O., Ala., says this of Tetterine: "I know it to be a radical cure for tetter, salt rheum, eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin trouble." 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga. Ad.

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Southern Christian Publishing Company

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Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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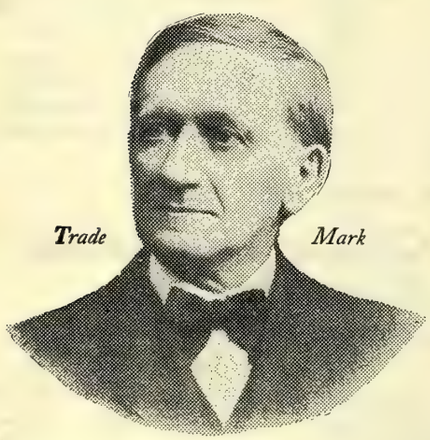

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Mr. C. E. Brooks.

Dear Sir:—I am glad to tell you that I am now sound and well and can plough or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever being any better. If it hadn't been for your Appliance, I would never have been cured. I am sixty-seven years old and served three years in Eckle's Artillery, Oglethorpe Co. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely,
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Gentlemen:—In answer to your letter of recent date I will say that I have been cured of double hernia, bu the use of your Appliance and have not used it for two years. I work hard every day on a farm, without any pain or soreness. I will say that your Appliance is a great invention and a God-send to suffering humanity. I thank you for what it has done for me, and wish you success.

Yours truly,
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My Dear Sir:—In writing you some time ago indorsing your Appliance I was conscientious in giving, as I believed, its just deserts, but since I am even more agreeably pleased to state in addition thereto a "compliment"—a positive cure.

Had engaged a surgeon to operate on me about the first of February, but no reoccurrence of trouble for the past four months assures me my trouble is over and no knife needed. I have [and I deem this necessary in all cases] been strict in observing all correct directions and am happy in the enjoyment of its fruits, for the trouble was a serious one and now I am as well as I ever was. Thanking you for your courtesy, and your invaluable Appliance, I am, believe me, most gratefully yours,

W. W. HILL, M. D., D. D. S.

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Dear Sir:—I thought it was my duty to write to you to inform you that I am getting along fine. Before I got your Appliance I could not do anything except light work and little of that, but I am proud to say I can do anything I want to do. My Appliance has been worth hundreds of dollars to me. I can recommend it to anyone to be the very thing for rupture. I have had several ask me what I did to get well. Of course it was with pleasure that I told them about you and recommended your Appliance.

Please send me some more of your slips to give out to my friends.

Your friend,
M. A. SCARBORO.

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Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., MAY 27, 1914 NO. 21

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Running the Race

One of the most wonderful athletic feats in the history of the world was witnessed by a million people in New York on May 2 when H. Kolehmainen, the Finnish long-distance runner, in the Marathon races covered the course of 13 miles and 200 yards in 1 hour, 9 minutes and 1-5 of a second. At the crack of a pistol in the hands of the Police Commissioner, nearly two thousand runners, who had been in training for the race, started on the journey in which one man only was to be victorious. In the race of life the percentage of those who lose may not be as great as this, but many fall by the wayside from lack of training, strength or endurance, while their better equipped competitors rush on to victory and renown. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shal walk, and not faint." (Isa. 40:31.)

Life's Essentials

That which makes for life is not far off, but close at hand, not hard to find, but easy of attainment, not scarce, but abundant. It is the non-essentials that distract the brain, absorb the strength as well as set men at variance one with another. God made the essentials, the needful things, and He was not niggardly nor stingy with them. John Burroughs, the naturalist, very strikingly declares: "One may have a happy and not altogether useless life on cheap and easy terms; that the essential things are always near at hand; that one's own door opens upon the wealth of heaven and earth; and that all things are ready to serve and cheer one. Life is a struggle, but not a warfare, it is a day's labor, but labor on God's earth, under the sun and stars with other laborers, where we may think and sing and rejoice as we work." It is the superficial and the perishable, the fanciful and the flitting thing that gives us worry and anxiety and sends us to premature graves. God's bounty is about us, and His beauty is above and around us, yet we let our souls shrivel and shrink to meager and narrow proportions. In our folly and madness we seem to forget that "The heavens declare the glory of God; and the firmament showeth his handiwork." (Ps. 19:1.)

Progress Downward

In a recent sermon Dr. Jowett, of New York, pointed out, in four words, the pathway and the progress of sin. The words are in Latin and are taken from Thomas a Kimpis's Imitation of Christ: "*Suggestio* (suggestion); *imaginatio* (imagination to nourish the suggestion); *consentio* (consenting to the suggestion); *delectatio* (delight in the suggestion consented to). When one hears sin suggested, and begins to ponder over it and consent to it, very shortly there will be found delight in it. The only way to ward off sin is to heed nothing of its first suggestions. The Psalmist declared the same train of thought, and progress downward, when he analyzed the situation in the attitude of body and mind in these words: "Blessed is the man that walketh not in the counsels of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psa. 1:1.)

Add Knowledge to Faith

Many young men and young women act as if simple, trustful faith and increasing knowledge do not go together. He indeed is a very foolish person, even in his learning, who allows his knowledge to supplant his faith. President Hadley of Yale University recenlty used these words before his students: "Instead of letting our knowledge crowd out our faith, we may do as Joseph did, and add one to the other. God offers the educated man a burden and a privilege. His burden is to hold his faith in the day of its prosperity, unsupported by the illusions of the crowd and undaunted by its errors. His privilege is to hold his same faith in the night of its adversity, when illusions have vanished and the courage that depended on them is dead. . . . For unto you, gentlemen, it is given to know the mysteries of the kingdom of God." By faith we do, and by doing we know. "If any man will do his will, he shall know." (Matt. 7:17.)

Chance and Design

It was Lord Bacon who said: "Things change for the worse spontaneously; if they be not altered for the better designedly, what end of the evil?" The bad may happen any moment; if the good prevails it does so by the design and the deliberation of some virtuous man or mind. We live in a world designed by Wisdom and Virtue and Truth from the beginning. "In the beginning, God," opens the good Book. Back of it all, in the beginning of it all, was and is God. Evil, sin, Satan, is the disturbing element in the process of things, in the sweep of divine events. And you never know when subtle Sin is going to break in, all unexpectedly and spontaneously, to mar the even and designed course of events. We need to plan well our course, shape and fashion wisely our daily habits and pursuits lest "by chance," or "spontaneously" the cohorts of sin break in upon us, to deflect us from our journey, or thwart us in our undertakings. This was what the Savior had in mind when He said: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26:41.)

Gratitude

An Armenian layman of Long Island gave $75,000 the other day to a Foreign Mission Board. His pastor, in announcing the gift, said that the donor came to this country from Armenia a poor boy twenty years ago, and had become wealthy. Recognizing what Christianity had done in helping him to a better manhood and to those traits of character which made for thrift and happiness, he wanted to express, in this manner, his thankfulness to the Savior whse life had meant so much to him. The gift is to be used in the cause of Christian education in Armenia. If all men whom Christianity made prosperous and rich would thus express their gratitude, soon the knowledge of the Lord would cover the earth even as waters cover the sea. But many, so very, very many, in the day of their prosperity, forget God, and ignore the Hand that led them in wisdom's way. Of these the wise man spoke when he said: "The prosperity of fools shall destroy them." (Prov. 1:32.)

The Supreme Need

Governor McCreary of Kentucky issued a proclamation calling upon his people to go to Sunday school particularly on May 3, which was Go-to-Sunday-School Day throughout that State. The occasion was significant and official recognition lent dignity and importance to the event. It is estimated that at least a million people of the State attended Sunday school on the day named. In his proclamation the Governor declared: "The supreme need in our State today is that the forces which make for character and Christianity shall control the forces which make for intelligence and patriotism. One of the forces that make for character and Christianity is the Sunday school." There can be no broad intelligence and no wise patriotism where there is the absence of Christian character. That which contributes to this makes for the uplift of State, citizenship, and all the conditions of life. Where many statesmen have blundered, and where many would-be leaders yet blunder is in thinking that citizenship, character and State can be built up zenship, character and State can be built up with little or no regard for Christianity. President Wilson lent the weight of his great influence in helping to get the people to go to Sunday school by sending this message, "No study is more important to the child than the study of the Bible and of the truths which it teaches, and there is not a more effective agency for such study than the Sunday school. It certainly is one of the greatest factors of our lives in the building of character and the development of moral fibre." Public men are coming to learn that the best citizenship, that which contributes most to peace, prosperity, and all that makes a state or a nation happy and safe and law-abiding, is that which is anchored safely in Him of whom it was said in divine prophecy: "The government shall be under his shoulder: and his name shall be called Wonderful, Counsellor, . . . the Prince of Peace." (Isa. 9:6.)

EDITORIAL

THE CONVENTION AND MISSIONS

As has been clearly indicated in these columns, the absorbing theme above all others, at the Portsmouth Convention, was missions—mostly Foreign Missions. And that which the members of that Convention felt and did is a fair index of the attitude of our brethren in the churches generally, unless we are much mistaken. Nor do we know a more hopeful sign of the times in our midst and for our cause than this rising tide of missionary zeal and enthusiasm.

We have been anxious that SUN readers might know just what the Convention in session assembled did with regard to this all important topic, and herewith give the Report on Foreign Missions as finally passed and ratified by unanimous vote of that body:

"The past two years have been significant in world missions. The Laymen's Missionary Movement continues its aggressive work. The recent United Missionary Campaign is simply another demonstration of the wisdom and efficiency of its methods. The Student Volunteer Movement continues with increasing volume and power. Its recent Convention at Kansas City, Mo., on account of its numbers and spirit, is worthy of a place among the greatest religious gatherings of this decade. Most of the denominational Boards report increased interest and activity and enlarged offerings. The signs in the Foreign field inspire faith and invite action. The reports of Investigation Commissions, together with those of Foreign and Native Boards, reveal a comprehensive grasp of the problem, a profound sense of responsibility, and a strategic and diplomatic skill expressing itself in great world-wide movements. To all of this we may add the changed attitude of the Eastern nations toward Christianity, especially in China, where the missionary is held in honor and his services are in demand.

"Our own denominational work has been faithfully prosecuted, but against tremendous difficulties. The offerings of the home church have not been adequate to the needs of the foreign work, and it has been slightly curtailed. Three missionaries and their families have been home on a furlough, thus greatly reducing the amount and efficiency of the work. Despite all these odds some progress has been made, and we note with pride the dedication of a neat and substantial church, costing about $7,000, for the Ponce mission.

"The outlook in this Convention is hopeful. There is, we believe, at last the beginning of a real missionary awakening. The advent of the Woman's Mission Board is no small part of a new and significant movement. It has done excellent work in organizing local societies, developing missionary enthusiasm, and increasing the offerings. We highly commend its work, and urge our people to give it practical encouragement and support.

"This Board is more than ever impressed with the imperativeness of Christ's command to make disciples of all nations. We believe this is the supreme business of the church, and its future glory and power will be measured by its fidelity to this commission.

"In view of the present opportunity in Eastern lands, the great awakening and world-mission movement, and our own denominational needs, we believe that this Convention is approaching a crisis in its history, and that the ignorance which God in times past winked at He will wink at no longer, and that we must seriously take up the commission: 'Make Disciples of all nations,' or forfeit Christ's attached promise, 'I am with you alway.' The supreme needs of this Convention are, we believe, missionary education, missionary inspiration, and frequent and systematic missionary giving.

"We would therefore recommend:

"1. That the ministers of this Convention organize themselves by Conferences, or sections, or groups according to location and convenience, into classes for mission study, discussion and devotion.

"2. The appointment in every church of a Missionary Committee, the Every-Member Canvass, and the use of the Duplex Envelope and Weekly Offering.

"3. The study of Missions in the Sunday schools, Missionary and Young People's Societies.

"4. That this Convention take as its standard, and seek to raise annually, a sum of money equivalent to an average of one cent per week per member, which would be in round numbers about $11,000, but that the Apportionments to the Conferences for Missions remain the same.

"5. That we ask the Mission Board of the A. C. C. to assign to this Convention its proportional part, according to numbers, of the present Foreign Mission Debt of about $9,000, and that we raise the same by September 30, 1914.

"6. That the Convention approves the action of the Home Mission Board looking to the employment of a Field Secretary for Home and Foreign Missions, and that his salary and all expenses of his work be paid jointly by the two Boards.

"7. That an Executive Board be chosen by this Convention, consisting of one member each from the Home and Foreign Mission Boards, and the President of the Convention, to which Board shaoll be delegated the full power to carry out the provision of this report in all matters pertaining to the Field Secretary and his work.

"8. That the Conferences be asked to appoint Conference Mission Secretaries for Home and Foreign Missions, with whom the Convention Field Secretary may co-operate.

"9. That the Field Secretary keep in touch and co-operate with the Home Mission Board of the Christian Church."

As will be seen from the above the Convention meant business, and has spoken in clear and unmistakable terms.

It is now a matter for Conferences, churches, ministers and laity to work out this wise matter and make these counsels good. Shall we raise this larger fund? Shall we do this larger work? Shall we raise by September 30, 1914, our part of the missionary debt—which will be about $2,000? Who will see to it that we do these things? Shall we now go forward, or shall we relapse into the same old way? Brethren, we must move forward. God has not given us this good impulse for naught. Unless we act we violate the most sacred trust ever committed to men. God cannot prosper a non-missionary people and keep His word.

CONFIDENT OF THE RIGHT

Even the assassin justifies his crime before he commits it. The man who lies and cheats and steals first justifies himself with some (to him) sufficient pretext, and then proceeds. If man were left a law unto himself, yea, indeed, if one's individual conscience were left as one's only guide, we would have anarchy and blood and death as the common practice of man. It is doubtful if any one ever did a most guilty and glaring wrong until one first felt the approval of one's own judgment, whether well or ill-advised. The dictator (and murdurer) Huerta gives to the world this: "We are in the lion's mouth, but the lion will not find it easy to eat us. I stand at my post awaiting events, with a calm conscience, confident of the ultimate triumph of right."

Huerta, with his high-handed bullying and blood-letting, justifies his deed, and calmly awaits the triumph of right. He is correct in one particular—the right will ultimately triumph; but when it does one wonders where Huerta and his kind will be. Man is not a right in himself, neither does he create righteousness nor sin in judgment. "Ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he." (Deut. 32:3, 4.)

FROM AMONG THE ROSES

The papers told of a sad death of a woman in Connecticut who had the reputation of cultivating and keeping the best rose garden in all her town. One day while working among her loved flowers a thorn from a rose bush scratched her hand. Blood poison developed and proved fatal. The pride, and the joy, of her life, like Absolom's long and curly locks by which that dashing youth was hanged, supplied the means for her untimely death. No beauty of surroundings can stay the sting of death, nor ward off the blow of the grim destroyer. It was in a garden, the garden of Eden, the most lavish and lovely garden ever planted, that Adam and Eve went down beneath the wiles and subtle attacks of sin. The religion of Jesus Christ alone can make us immune to the attacks of death and give to us everlasting life.

ELON COMMENCEMENT PROGRAM

Elon College commencements are always events of interest to CHRISTIAN SUN readers, and we are sure that the one of this year is of no less importance and will attract even greater numbers than those of former years, as friends of the institution and those interested in its history and development increase from year to year. The program of the 24th annual commencement has been completed, and is as follows:

Saturday, May 30, 8 o'clock p. m., the Senior Class will give its Class Day Exercises. Commencement proper begins Sunday, May 31st, at 11:30 a. m., with the baccalaureate sermon by Rev. F. T. Tagg, D. D., Baltimore, Md. This will be followed by the baccalaureate address at 8 o'clock p. m. by the President of the College, Dr. W. A. Harper.

Monday, June 1st, 8 o'clock p. m., representatives of the three literary societies will speak. Tuesday, June 2, 8 o'clock a. m., meeting of the Board of Trustees; 11:30 a. m., the annual literary address by Rev. W. W. Staley, D. D., LL. D., Suffolk, Va.; 8 o'clock p. m., annual concert by the Music Department.

Wednesday, June 3, is Commencement Day. The exercises are to begin at 10 o'clock a. m., during which representatives of the graduating class will deliver orations and essays, and all graduates will receive their diplomas, and each a copy of the Bible presented by the College, also the medals won on graduating day and by members of the class will be presented. At 3 o'clock there will be a reunion of the literary societies; at 4 o'clock Art Exhibit; at 8 o'clock p. m. the Alumni Address will be delivered by Rev. H. E. Rountree, A. B., pastor of First Christian Church, Greensboro, N. C. Including those who are to receive their Master's degree, there are twenty to receive diplomas. The College extends a welcome to all its friends on these occasions.

NOTES AND PERSONALS

—Next week, Elon College Commencement. the 24th, and of course the greatest and the best yet.

—Whom shall we have as Mission Secretary? The question is important. Write your opinion to the Committee whose duty it is to find the man.

—"Consecrated five children last Sunday, and received one new member into the church," writes Dr. Denison, the busy pastor who brings things to pass.

—President W. A. Harper, who has been in great demand this Spring as commencement speaker, is to deliver the annual literary address at the close of the City High School of Greensboro, N. C., Friday night, May 29.

—President and Mrs. W. A. Harper entertained the present Senior Class—who are to graduate from Elon College next Wednesday—at their home Tuesday evening of this week. It was an occasion whose delights the dignified Seniors will not soon forget.

—From New York, May 22, Mrs. D. P. Barrett sent us this card: "We are in New York from whence we expect to sail on the San Juan tomorrow (Saturday). We will be so glad to reach our 'adopted' home and be at work again. We have received so much encouragement from friends at home that I am sure we can face difficulties with brave hearts. All are well now."

—Prof. A. C. Hall has been re-elected to teach English in the City High School of Columbus, Ga., next year at an increased salary over that of this year, and has accepted. Mr. Hall is an Elon College and a Columbia University graduate and is making good in the class room. SUN readers have enjoyed the product of his pen not infrequently in the past, and we could wish he were not so sparing with his productions.

—Since Rev. C. H. Rowland, D. D., declines the Secretaryship for Missions of the Southern Convention, whom shall we have? The committee to whom the Convention has entrusted the matter of selecting the man is composed of Revs. W. W. Staley and W. H. Denison and Col. J. E. West. And, we are advised, the Committee is open for suggestions and nominations. Write Chairman Staley the man you would like to see Secretary, and give your reasons. There is no position amongst us which gives to one a larger field of usefulness and opportunity. The right man will do for us a great work. Let us seek the man, and seek diligently and prayerfully till we find him. This matter is urgent and important.

—Many SUN readers will learn with regret that Mrs. T. Helen Winborne, "Aunt Helen," so well known and so much loved and esteemed by former Elon College students, is ill at her sister's in Wake county, N. C., where she is now making her home. Last week she was quite ill, but this week she is reported better, and hopes are now entertained of her recovery. This good soul has been a second mother to several, and to the SUN's editor among the number, and nursed him back to health and strength in his college days. Hundreds have received marks of love from her faithful hands, and will pray that she may be spared to be a blessing in adding yet to the total of the world's happiness and betterment. Her address is Apex, N. C., R. F. D. 2.

NEWS AND VIEWS

—Wake Forest College at its recent commencement conferred the degree Doctor of Literature on Mr. Clarence Poe, editor of *The Progressive Farmer,* and Prof. Jerome Stockard of Peace Institute.

—Senator Overman has filed his expense account with the clerk of the Senate, for his recent compangn for renomination to the Senate. The total was $85.75. He had no opposition in the primaries.

—After several months' absence traveling, hunting and exploring in South America, during which time he had many thrilling experiences and hairbreadth escapes, Colonel Theodore Roosevelt returned to his home at Oyster Bay, N. Y., May 20.

—The Montgomery *Advertiser* estimates that $400,000 has been spent the past year by candidates in Alabama primaries. But, if the best men were chosen this is not so bad, for one bad man in office might cost the State that much in a month.

—The mediators between Mexico and the United States are in session at Niagara Falls. President Wilson is reported as saying to our representatives, "General Huerta must be eliminated." We have an idea that the President will get Huerta out of the way yet.

—Although a union between the seventeen different Presbyterian organizations in this contry has been sought for years, the Southern Presbyterian Assembly in session at Kansas City, Mo., announces that it will take no steps in this session looking to federation.

—The general synod of the Reformed church in session at Lancaster, Pa., voted to increase its offering to foreign missions the coming year by $100,000, thus raising their contribution to $250,000. Our Portsmouth Convention was but in keeping with the spirit of the times in voting to largely increase our offerings to missions.

—The alumnæ of Trinity College, Durham, are now engaged in raising money to build a coordinate college at Trinity so that women can have equal advantages with men in that institution. President Few is enthusiastic over the prospect and feels that women at Trinity should share equally with men the benefits of that college.

—Mrs. Geo. W. Vanderbilt has sold Pisgah Forest to the Government for a national park. Pisgah, near Asheville, abounds in game, turkey, deer and pheasant in particular, with which it has been systematically stocked, and its streams abound in rainbow trout and brook trout. The Government is to restock it further it is alleged and make it a park of great worth and beauty.

—President Wilson complains that his office in the White House is not sufficiently ventilated for warm Summer weather and so since Spring began he has been working in a tent erected, and equipped with telegraph and other essential office accessories, out on the White House lawn. The President is a hard worked man and must have the most favorable conditions under which to do his best. Poor ventilation leads to poor thinking and flagging interest.

—The Smithfield *Herald* thus summarizes: "Josephus Daniels, Secretary of the Navy, gets a salary of $12,000 a year. Edward W. Pou, representative in Congress from the Fourth District of North Carolina, gets a salary of $7,500 per year. Locke Craig, Governor of the great State of North Carolina, gets a salary of $5,000 a year. But Ty Cobb, the great baseball player on the Detroit Americans, gets a salary of $17,000 a year. Great is Ty Cobb and baseball!" But why draw invidious comparisons, beloved? Besides, "holding office" is not as strenuous as playing ball. Our age pays for "strenuosity."

—Orville Wright is reported to be receiving a salary of $75,000 a year and a royalty from a concern which bought his patent rights. Aviation pays—when you don't get killed. And Mr. Wright has richly earned his salary and royalty by his wonderful mastery of the air.

—The bulk of his estate valued at $20,000,000 was left to the widow, and a daughter, by the late Charles W. Post of Battle Creek, Mich., who died recently in California a suicide. Mr. Post was the manufacturer of the cereal, Postum, which bore his name, and made his millions out of his unique idea of substituting a food for a stimulant.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	4
Rev. J. O. Atkinson	14
Rev. B. F. Black	3
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. E. M. Carter	2
Rev. L. I. Cox	31
Rev. W. G. Clements	5
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Rev. H. W. Elder	6
Rev. Geo. D. Eastes	40
Friends	69
Rev. Jas. L. Foster	27
Rev. Stanley C. Harrell	12
Rev. J. W. Harrell	3
Rev. W. D. Harward	4
Rev. W. N. Hayes	1
Rev. J. W. Holt	10
Rev. L. F. Johnson	9
Rev. I. W. Johnson	14
Rev. J. Lee Johnson	65
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	13
Rev. N. G. Newman	1
Rev. C. E. Newman	8
Rev. J. U. Newman	4
Rev. J. W. Patton	7
Rev. C. C. Peel	15
Rev. R. H. Peel	4
Rev. J. M. Roberts	1
Rev. H. E. Rountree	11
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	14
Rev. T. W. Strowd	2
Rev. G. R. Underwood	5
Rev. W. L. Wells	11
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	22
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	575

THE BIBLE IN THE HOME

A Sermon by Rev. W. S. Long, D. D., Ex-President of Elon College

THE Church began at first in the family, and was preserved by the godly care of parents in instructing their children and household in the truths of the Bible, whereby the knowledge of God was transmitted from generation to generation, and though now the church is not confined to such strait limits, yet every private family is a little nursery to the church; if the nursery be not carefully planted the orchard will soon decay.

Atheism does not need to be planted; you do enough to make your children such, if you do not endeavor to plant the truths of God's word in their tender minds. The very neglect of the gardener to sow and dress his garden gives advantage enough to the weeds to come up and grow. This is the difference between religion and atheism: religion will not grow without planting, but will die even where it is planted without watering; atheism, irreligion, and profaneness are weeds that will grow without setting, but they will not die without being plucked up. Therefore parents who do not teach their children deal the more unrighteously with God, because they neglect the best season in their whole life for planting in them the knowledge of God and plucking up the contrary weeds of atheism and irreligion. Young weeds come up with most ease, sinful ignorance in youth becomes wilful ignorance, yea, impudence in age; you will not instruct them in youth and they will scorn you when they are old.

Parents sometimes excuse themselves by saying that it is the business of the Sunday school and the preacher to teach both them and their children. No agency can relieve parents of obligations imposed by the Almighty. The minister and the Sunday school may aid, but the obligation to train the child in the home from the Word of God remains uncancelled.

Reason would teach parents, if revelation did not, that childhood is the most propitious period of life to instil those precepts—ingraft those truths—and form those habits which become the people of God, who are emphatically styled a *holy and peculiar people*. It is common sense to put the seal to the wax while it is soft; to bud the tender twig with the fruit it should bear; to go to the fountainhead, and guide the current of the stream; and to lay hold of the young tendrils of the shooting vine, and train them as we would have them go.

It is the law of human nature that the mind when it is beginning to grow is as soft as wax to receive all kinds of impressions, and then that it shall gradually stiffen and become ultimately hard as adamant to retain them. The rock was once fluid and plastic and gradually cooled down into hardness. If a finger-dint had been put upon it in the early time, it would have left a mark that all the forces of the world could not make, nor can now obliterate. In our great museums you see stone slabs with the marks of rain that fell hundreds of years before Adam lived; and the footprint of some bird that passed across the beach in those old, old times. The passing shower and the light foot left their prints on the soft sediment; then ages went on and it has hardened into stone; and they remain and will remain evermore. That is like a man's spirit: in the childish days so soft, so susceptible to all impressions, so joyous to receive new ideas, treasuring them all up, gathering them all into itself, retaining them all forever. And then, as years go on, habit, the growth of the soul into steadiness and power, and many other reasons beside, gradually make us less and less capable of being profoundly and permanently influenced by anything outside of us; so that the process from childhood to manhood is the process of getting less and less impressible.

Our children are not born with Bibles in their hands or hearts. And who ought to be the instructor, if not the parent? Who will do it with such natural affection? As I have sometimes heard a mother say in other respects: Who can take such pains with my child, and be so careful, as myself that am its mother? How inconsiderate and sinful then are those parents who acquaint not their children with God or His holy word! What do they but put them under a peril of perishing, if God stir not up some one to show more mercy than their own parents have done? Is it any wonder to hear that ship to be sunk or dashed upon a rock which was put to sea without chart or compass? No more is it a wonder that they should engulf themselves in sin and perdition that are thrust forth into the world (which is a sea of temptation) without the knowledge of God and His holy word.

A Sunday school teacher was trying to make the class understand the dependence of the branches on the vine. The teacher said: "Jesus is the vine, we are the branches. We derive all our life and happiness from Him." "Yes," said a little fellow, "Jesus is the vine, grown up people are the branches, and we little folks are the buds." In a sense this is very true.

There are persons who appear to think that the comprehension of the theology of Christianity, or the philosophy of the atonement, is essential to its efficiency, and that therefore children are incapable of faith. We hold a totally different opinion. Much that is called theology and philosophy on this subject is neither divine revelation nor sound human wisdom, and we devoutly wish that much which is presented to us as an explanation of the atonement had never been put forth by lip, or pen, or press. We believe that it is possible to accept all the intended benefit from the sin-offering of the Savior without comprehending or knowing even all that God has said on the subject. To know that Christ died for the ungodly, and that He died for us, is all the knowledge of the atonement that is essential to salvation; and none can deny that a little child is capable of such knowledge. That subsequent sense of mystery which leads us older people to look for explanations, has nothing whatever to do with the efficacy of the sacrifice of the Son of God. On the contrary, as many dyspeptic persons are robbed of nutriment from the food which they eat, by reading books upon digestion, so many Christians are deprived of much comfort from "the precious blood of Christ" by their everlasting "Why?" and "How is it?" and by their not receiving the kingdom of heaven as a little child. "A little child." Yes, a little child, who feels the meaning of those words, "for us," in the phrase, "Christ died for us"—the child who can say, Father goes to work *for* me, and Mother has made herself so tired *for* me, can attach a sufficient meaning to the words, "Jesus died for us," to qualify it to believe on that Jesus for the saving of its soul.

It is admitted that a child's knowledge of sin is necessarily small, that its sense of sin is feeble, and its sorrow for sin shallow. But then it must be remembered that, comparatively speaking, the actual transgressions of most children are but few, and that godly sorrow is a slow growth, even in the adult convert. Moreover, the genuineness of repentance is entirely independent of the number and of the character of the sins to be repented of, and equally independent of the degree of regret and self-chiding which are experienced. The tiny daisy as realy turns its face to the sun as the tall and stately sun-flower. The grain of gold dust is as really precious metal as the bar of gold. True life is as really in the germ or in the fœtus as in the full grown animal or tree. We are too apt to apply the standard of quality to spiritual things. Thus prayers are estimated by their length or frequency, and pecuniary gifts by their commercial value, and service by the time devoted to it. The hands of the infant united, as we have all seen them joined in the familiar statue of Hannah's child, and in the pictorial representations of the infant Samuel, may express as real a repentance, and may as distinctly appeal to heaven, as the publican's smiting upon his breast and crying, "God be merciful to me a sinner."

Jesus was the first great teacher of men who showed a genuine sympathy for childhood—perhaps the only teacher of antiquity who cared for childhood as such. Plato treats of children and their games, but he treats them from the standpoint of a publicist. They are elements not to be left out in constructing society. Children, in Plato's eyes, are not to be neglected, because children will inevitably become men and women. But Jesus was the first who loved childhood for the sake of childhood. In the earlier stages of civilization it is the main endeavor of men to get away from childhood. They made it represent immaturity of body and mind, ignorance and folly. It was Jesus Who, seeking to bring about a new and higher development of character, perceived that there were elements in childhood to be preserved in the highest manhood; that a man must, indeed, set back again toward the innocence and simplicity of childhood in its thoughts. When He said, "Of such is the Kingdom of heaven," it was a revelation. When He would point out true greatness He did not refer to Moses, or Isaiah, or Peter or John, but took up a little child and placed it in the midst of His disciples and said: "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

TO BE A CHRISTIAN

What is it to be a Christian? Ask the average man on the street, "Are you a Christian?" and he will answer, with an apologetic smile, "Well, I'm trying to do the best I can." But no man ever made himself a Christian, or won his way into eternal life, by trying to do the best he could. Our individual Christianity depends not upon what we do for God, but upon what we let God do for us. To be a Christian is to receive in gratitude and in conscious need God's gift of his Son Jesus Christ as our Savior. The voluntary receiving of Jesus as Savior is the only thing that ever makes a Christian of any human being. Then, and for the first time, the saved man can begin to "do the best he can" by letting God's best, even Christ Himself, commence to work out God's will in his life.—*The S. S. Times.*

CHRISTIAN CHURCH
Seaside Chautauqua and School of Methods
Virginia Beach, July 20-26
Opens Monday Evening and Closes Sunday Evening

CHAPEL EXERCISES

Rev. C. H. Rowland.
Rev. W. T. Walters.
Mr. E. L. Moffitt
Rev J. F. Burnett.
Rev. G. W. Eastes.

THE BIBLE—A Series of Five Addresses

Rev. A. B. Kendall, "Its Extension and World Power."
Rev. J. U. Newman, "The Bible in the Home."
Rev. M. T. Morrill, "The Bibe and Evangelism."
Rev. J. U. Newman, "The Bible and Giving."
Rev. M. T. Morrill, "Divine Glory and Human Interests."

SUNDAY SCHOOL ORGANIZATION

Mr. Hermon Eldredge—A Series of Five Addresses.
1. The Sunday School and Its Organization.
2. The Sunday School and Its Grading.
3. The Sunday School and Its Teaching Force.
4. The Sunday School and Its Finances.
5. The Sunday School and Its Special Days.

THE GIRL

Mrs. Fred Bullock—A Series of Five Addresses.
1. The Girl in the Home.
2. The Girl in Business Life.
3. The Girl in Society.
4. A Conference of Mothers.
5. The Girl in the Church.

THE MINISTER

Rev. W. W .Staley—A Series of Five Addresses.
1. The Minister in His Study.
2. The Minister in His Personal Life.
3. The Minister in His Pulpit.
4. The Minister in His Parish.
5. The Minister in His Relation to Other Ministers, Churches and Community."

THE ELEMENTARY GRADES

Miss Elizabeth Harris, Albany, N. Y.—A Series of Five Addresses.
1. The Child.
2. The Teacher.
3. The Material.
4. The Place.
5. The Program.

THE INTERMEDIATES, SENIORS, ADULTS

Mr. Hermon Eldredge, "The Intermediates," 13-16 years.
Mr. Hermon Eldredge, "The Seniors," 17-20 years.
Mr. Hermon Eldredge, "Work with Boys."
Rev. W. C. Wicker, "The Adult Organized Bible Class."
Rev. W. C. Wicker, "Adults."
Prof. S. M. Smith, "The Home Department."

SERMONS

Rev. J. O. Atkinson, The Convocational Sermon, Monday night.
Rev. J. F. Burnett, Sunday, 10:30.
Rev. Martyn Summerbell, Sunday, 12:00.
Rev. A. W. Lightbourne, Sunday 7:45.

NOONDAY RELIGIOUS LECTURES

Rev. A. W. Lightbourne, "The Authority Over Man."
Rev. J. O. Atkinson, "A Present-Day Message to the Church of the Future."
Rev. George R. Stuart, "The Saloon and the Age."
Rev. J. F. Burnett, "Men and the Kingdom of Jesus Christ."
Rev. Martyn Summerbell, "Christian Training."
Rev. Martyn Summerbell, "Christian Training in the Home."

MISSIONS—Addresses and Conferences

Rev. M. T. Morrill, "The Greatheart of New Guinea."
Rev. M. T. Morrill, "Pre-empted for Christ."
Rev. M. T. Morrill, Round Table and Question Box.
Mrs. C. H. Rowland, "Our Women's Mission Work."
Mrs. W. H. Denison, "Our Women's Mission Work."

TEACHER TRAINING AND CHRISTIAN ENDEAVOR—*Addresses*

Pres. W. A. Harper, "The Prepared Teacher."
Pres. W. A. Harper, "The Church and Young People."
Pres. W. A. Harper, "Conserving Christian Energy."

CHURCH AND PASTORAL METHODS

Rev. Warren H. Denison, "Church and Pastoral Methods."
Rev. Warren H. Denison, "Church and Pastoral Methods."
Rev. Warren H. Denison, "Church and Pastoral Methods."
Rev. Warren H. Denison, "Church and Pastoral Methods."

CHAUTAUQUA LECTURES

Rev. Gipsy Smith, Jr., "From Gipsy Tent to Pulpit."
Rev. A. W. Lightbourne, "The New Era."
Rev. George R. Stuart, "Lop-Sided Folks."
Rev. Martyn Summerbell, "Blunders and Blunderers."
Rev. B. W. Spilman, "Making Good."

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

Business sessions on Thursday, Friday, Saturday at 11:30 A. M.
Rev. W. D. Harward, President.
Rev. S. C. Harrell, Secretary.

REST, RECREATION, BATHING, SLEEP, FELLOWSHIP

Each morning until 9:15.
Each afternoon from 1:15 to 4:00.
Each evening from 5:00 to 7:45.

FOR INFORMATION

For General Information ask the *Central Executive Committee*—W. H. Denison, President; S. M. Smith, General Secretary; Rev. W. W. Staley, I. A. Luke, R. B. Odom, W. J. Lee.

For Transportation Matters ask *Transportation Committee*—Rev. J. W. Harrell, Chairman; J. O. Wiggs, Rev. W. H. Garman.

For Entertainment ask *Entertainment Committee*—Rev. L. F. Johnson, Chairman; Rev. D. A. Keys, Rev. S. C. Harrell.

For Exhibit Matters ask *Exhibit Committee*—Mr. B. L. Nichols, Chairman; J. H. Blanchard, Miss Margaret H. Brickhouse, Mrs. J. W. Manning, Miss Fannie W. Brickhouse.

For Publicity Matters ask the *Publicity Committee*—Rev. J. O. Atkinson, Chairman; Rev. J. P. Barrett, Rev. W. T. Walters.

THE CONVENTION

It was the good fortune of the writer to attend the Southern Christian Convention, which met with our good people at Portsmouth. It was a great convention,—the best I have ever attended. The program, arranged by the Executive Commitee, showed fine judgment in the grouping of subjects. As far as the writer recalls, only one person on the program was absent, and he sent his address to be read before the Convention. One great purpose was predominant in the minds of the members. It was this: We must carefully and prayerfully lay plans for progressive work within our bounds.

The greatest forward step was taken after a prolonged season of prayer. It was the decision to put a Mission Secretary in the field. It was largely a missionary convention. It was the most prominent theme in the Convention. It was the uppermost thought in every mind. It was touched in almost every address. The decision was chrystalizing of a feeling that had been surging through the Convention seeking some form of tangible expression. There is a greatly increased interest in missions among our people and this work the Convention is undertaking at an opportune time for great results.

Elon College, the Publishing House, the Orphanage, Temperance, Sunday school and Christian Endeavor work, all received due notice and resolutions were passed looking to advancement in these various fields.

The Virginia Valley Central Conference was represented by Rev. and Mrs. A. W. Andes, Rev. and Mrs. R. L. Williamson, Rev. L. L. Lassiter, Mrs. W. T. Walters and the writer.

W. T. WALTERS.

HOME MISSION PREPARATION SUGGESTIONS

Strengthening the Home Base.—Read Isa. 62:1-9.

I. The Home Church is the Home Base of Supplies for the World Conquest.
   1. It must be kept strong; it must be steadily strengthened; it must command world respect.
   2. The Home church must have a vision of the world's needs; also a vision of its repsonsibility; a consciousness that it must supply the religious needs of the world.

II. The Home Task is a Tremendous One.
   1. At least fifty-five millions of the population of the U. S. (more than half) live outside of the fold of Christ. What a spiritual opportunity and responsibility!
   2. Our Cities. There the extremes meet; wealth, political influence, power center; there vice and crime flourish; they will continue to grow. The church must permeate these centers of humanity; the life of Jesus Christ needs to be made so strong that it will heal and help. There is no other power that can save our cities save Jesus Christ in the hearts and lives of men and women. It is said in Boston that you pass eleven men before you meet one who is a member of a Protestant church; in Chicago you must pass fifteen; in Denver, eighteen; in San Francisco, thirty-eight. We must solve our rural and city church problems so as to show the great cities of the world how to do it too.
   3. Great Groups of Mountaineers in the South.
   4. Mormons.
   5. Negroes.
   6. Alien Races. The immigrant must be reached with the gospel for their own sakes, for our Institutions' sake, and because thousands become evangels as they return.
   7. Great Frontier sections.

III. The Home Church must supply effective Missionary Leadership for the evangelization of the World. To do that she needs to call forth her finest specimens of strength.

IV. The Home Church must provide Missionaries for the World Field.
   1. She must have strength, vision, and be vigorous enough to compel our youth to hear and heed the world call.
   2. She must prepare the youth too and make her message so strong that they will yield in larger numbers to offer life and service.

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES

Dr. Atkinson preached the baccalaureate sermon of the Pikeville High School on Sunday. The College pulpit was supplied by Rev. H. E. Rountree, Greensboro, N. C. Brother Rountree preached a very appropriate and acceptable sermon on God's Need of Human Help. He had the closest attention and greatly pleased the usual large congregation that assembles for weekly worship in the College auditorium. Brother Rountree is doing fine work in Greensboro and especially interested in missions.

Dr. W. P. Lawrence filled the pulpit of the First Christian Church of Greensboro Sunday morning. Doctor Lawrence is a good blockade preacher.

Miss Lessie Neville, Chapel Hill, N. C., member of the Freshman Class, was operated on for appendicitis in Durham Saturday. A telegram from Dr. W. H. Boone, the operating surgeon, states that she stood the operation beautifully and would soon be well.

Miss Clements' Expression Recital on Tuesday evening was highly delightful. Only her certificate pupils participated and each of them did well. The participants were Misses Cornelia Rutherford, Winchester, Va.; Sallie Foster, Burlington, N. C.; and Annie Laurie Wicker, of the College.

There is genuine regret here that Aunt Helen Winborne is quite unwell. Elon people are very fond of this good woman of God, who has shown her interest in the College and Orphanage repeatedly.

Rev. H. S. Smith, of the Sophomore Class and co-pastor of the Palm Street, Greensboro, church, reports a splendid missionary rally day for Sunday. $80 were raised for missions at the morning service with prospect of its being increased. Modern methods of arousing enthusiasm for this work were used. They always yield results, when spiritually employed.

A serious automobile accident happened just east of the town limits Sunday afternoon at 4 o'clock. It was a party of joy-riders, all young men, driving at a terrific rate. The car turned over and then righted itself, being a total wreck. How any of the occupants escaped instant death is a miracle. Three of them were badly hurt, and perhaps one fatally. Whiskey and beer were both found under the wreck.

The directors of the Publishing House will meet Thursday of this week to organize and outline the policy of their administration. It is hoped that all the board will be present.

The trustees of the College will meet on Tuesday, June 2, at 8 a. m. The prospect now is that there will be a full attendance of the Board.

Mr. Clayton Cobb, whose right foot was amputated in Greensboro Saturday week, is doing splendidly and expects to go home when his College mates do after the Commencement. His has been a remarkable case—no fever and no hemorrhage.

Miss Mildred Atkinson, who has been teaching in Bristol, Tenn., High School, Department of Latin, is at Elon for the vacation. She reports an excellent year.

A private letter from Rev. L. E. Smith tells of a fine year in Princeton. He took his M. A. degree and also completed the second year of the seminary course, making the highest rank in all his work. He says he is looking wistfully at the South and service in her churches as soon as his third seminary year is past.

The 24th Commencement will begin Saturday of this week, with the Class Day Exercises. Sunday will be baccalaureate day—the sermon at 11:30 a. m. and the address at 8:00 p. m. Monday evening the literary society representatives speak. Tuesday morning at 11:30 Dr. Staley will deliver the literary address. That afternoon the Alumni Business Meeting will be held, and that evening the annual concert. Wednesday at 10:00 the graduating exercises will occur. That afternoon the Art Exhibit, and that evening the Alumni Address by Rev. H. E. Rountree, followed by the alumni banquet. The baccalaureate sermon will be by Dr. F. T. Tagg of Baltimore, Md., and the baccalaureate address by President Harper as is the established custom. The friends are cordially welcomed to all these exercises.

It is not reflecting on previous years to say that the one just closing has been Elon's best yet in many ways. The attendance has been the largest and the grade of work done unsurpassed. Good health and genuine spirituality have been blessed benedictions. The church has done well in its generous provision for its College and will continue to foster and patronize it. Prospects for next year are very bright. The friends *can* make them brighter, and, as President Harper says, they *will*.

"X."

WHY WE NEED THE MISSIONARY CRADLE ROLL

A mother once asked a wise and good man when she should begin to educate her child, then four years old. He replied: "If you have not begun already, you have lost four years. From the first smile that gleams on an infant's cheek, its education begins." Its religious education should begin almost as early. Not that it then may receive definite religious instruction, but impressions of character and habits by which its own nature is influenced and moulded. It is now generally admitted that heredity has been overestimated. The training in the child life is mightier than heredity and is what really counts in the making of its life. Something must develop in their little minds from the very beginning of their existence, and they will early learn to associate themselves in a familiar way with whatever is brought constantly in touch with their lives. Then, why do we need the Cradle Roll? As a connecting link to Him who said, "Of such is the Kingdom of Heaven," and to associate their young lives from their earliest recollection with the great Church of Christ and its work. Let them feel themselves a part of it. So much depends on their little minds being filled with the right influence in the beginning. When a thoughtful child was asked why a certain tree in the garden was crooked, he said he " 'sposed somebody must have stepped on it when it was a little fellow." And that's just the thought I would like to impress on our minds, that we do nothing to mar their early impressions, but that every influence be brought to bear in their little lives for good. "First the blade, then the stalk, then the full grown ear." But how utterly impossible for a full grown, perfect ear to be produced if the blade is marred—stepped on—when it is young and tender. The child nature is peculiarly susceptible to influence. Then let us see to it that it be the right influence. And to my mind, the Cradle Roll stands preeminent in its position to begin the influence for Christ in their little lives.

Then the second thought, "Why we need the Cradle Roll to be missionary." The same loving Shepherd of the little ones who said, "Suffer them to come unto me," added with even greater emphasis the great missionary command: "Go ye into all the world." Then how can we cherish one command and neglect the other? If you are going to do anything permanent with the average man, you must begin before he is a man. We are all familiar with the saying, "to train up a child in the way he should go." But do we really attach as much importance to it as we should? If so, then let us begin at the beginning and have a Cradle Roll for them and let that Cradle Roll be missionary, thus uniting them through the church to Christ, also carrying with it the importance of taking Christ to some one else.

Always remembering:

"As the twig is bent, so the tree is inclined;
As the tree is inclined, so it must fall;
As it falls, so it must lie."

MRS. L. F. JOHNSON.

Norfolk, Va.

WHAT A BIBLE CLASS DID IN A YEAR

(We give below a report read from one Baraca Class before the State Convention of Baracas at Durham, N. C., April 25-28. It should prove an inspiration to other classes.)

REPORT OF HAYWOOD STREET METHODIST BARACA CLASS, ASHEVILLE, N. C.

April 15, 1913 to April 15, 1914.

W. A. Graham, President.

Mrs Neptune Buckner, Teacher.

Charity	$ 78.96
Paid for B. & L.., 15 shares, for new Sunday school room	198.75
For missions, S. S. & Children's Home	98.75
For the sick, flowers, etc.	69.20
For entertainments	101.59
Pledge to State Union	5.00
Miscellaneous expenses	139.88
Cash paid on new S. S. addition	334.00
Total cash disbursements for year	$1,026.13
Pledges for new year:	
For new church in China	350.00
Children's Home, Winston Salem	400.00
Total	$ 750.00
Miscellaneous:	
Prayer meetings held in homes	28
Conversions from class	40
Additions to church from class	22
Conversions at Mission through class	28
local preacher	32

Sent over 100 letters and postcards during revivals, in addition to many 'phone calls.

Now organizing orchestra and double quartet ,etc., etc.

Planning to furnish new class room, including purchase of new piano.

THE COST OF CARELESSNESS

A study of the fire marshal's reports of the various States shows that at least 50 per cent of the fires in this country are directly due to carelessness.

The most frequent causes of fires of this character might be enumerated as follows: Carelessness with matches; children playing with fire or matches; overheated stoves and stovepipes; defective flues and chimneys; bonfires; defective electric wiring; explosion of kerosene lamps, and accumulations of rubbish.

If 50 per cent of the fires are due to carelessness and are easily preventable, then this class of fires is costing the State $500,000 a month. This is so much material wealth lost to the people of our State forever.

"The right kind of holiness is that which makes us turn away from sin and yet seek to help the sinner."

MY TRIP TO THE SOUTH

My recent trip to the Southern Christian Convention at Portsmouth, Va., was a great joy and delight intensified by an absence of seven and a half months from my native State. But first and greatest of joys was my visit to my aged mother, now in her eightieth year, who having borne faithfully and well life's burdens, is now spending the evening time of life quietly in the home of her youngest daughter, Mrs. L. W. Stagg, Norfolk, Va. For fifty-one years a faithful wife, for fifty-four a faithful mother, her life given to her family, no burden was too heavy and no sacrifice too great. She reared seven children, three of whom are successful ministers, one a large and progressive farmer, while the three daughters became faithful wives and mothers, and all active Christians. A few hours with such a mother is worth the 1800 miles of travel.

My second great joy was an evening in the home of my farmer brother, W. T. Newman, Chuckatuck, Va., who raises potatoes and children—boys a specialty. He and our youngest brother, Rev. C. E. Newman, Raleigh, N. C., who was also present, being of a humorous turn, family jokes and neighborhood incidents were renewed and happy boyhood days lived over. How blest is the family tie that knows no weakening with the passing years!

The Southern Christian Convention is distinguished by Christian scholarship, denominational loyalty, harmony and cooperation, aggressive effort, and deep spiritual life. A few days of fellowship with this fine body of men leave one stronger and better.

Friday night was spent in the home of Mr. and Mrs. W. J. Lee, Bennett's Creek, Va., where we found the latter convalescing from a severe illness. I was their pastor for thirteen years, and it was a great delight to enjoy again their fellowship and feel the sweet influence of that Christian home whose impress in my early ministry remains a permanent element in my life. I barely had time to run by on my way to the train and speak to dear "Aunt Gaskins," the widow of Capt. Thos. R. Gaskins, of beloved and blessed memory, one of the pillars of Berea church and the earth's faithful ones.

Saturday and Sunday were spent at Holland and Holy Neck, chiefly in shaking hands with hundreds of the dear good friends of my old pastorate. Limited time permitted me to enjoy the hospitality of only a few homes, but that was genuine and unstinted and made me live over the past. It was a pleasure to greet again my brother and successor, Rev. B. F. Black, and make the acquaintance of his fine wife and sweet children. I heard many kind words about Bro. Black and his family and the work. On Sunday morning Bro. Black took me out to Holy Neck where we met a large congregation. Returning in the evening I also spoke to a large congregation at Holland. To meet these dear people again was a pleasure I cannot express. The kindness and loyalty of these two churches to me and my family during my long pastorate will never be forgotten, and my love and prayers will always follow them. I thank them and their dear pastor for all their great kindness. N. G. Newman.

HOLLAND LETTER

The work at Holy Neck and Holland is moving nicely. In March we made a special offering for foreign missions as requested by our Conference. While $10.17 does not seem much for so worthy a cause, yet if every church had done as well, our mission board would have received $10,000. (See the *Christian Missionary*.) Less than two thousand dollars was turned in from all sources for foreign missions. We were near enough asleep, I will admit, when the basket was passed, but a lot of folks must have been very much asleep.

Brother D. P. Barrett was with us in February and presented the needs of our mission field in Ponce, Porto Rico. He spoke at Holy Neck at 11 a. m. on Sunday and at Holland 7:30 p. m. We were delighted to have him, and he made lasting impressions for good. The churches together gave him about $19.00, which we understand is for foreign missions.

We propose to screen his home or rather pay for it. I have not taken the matter up with the churches, but have spoken to some of the matter. At any rate I told Bro. Barrett to have the work done and send the bill to me, believing the Lord will provide.

Dr. N. G. Newman was with us first Sunday in May. He preached at Holy Neck at 11 a. m. and at Holland at 7:30 p. m. Enough said—to say every one was delighted. A substantial purse was given the Doctor for old times' sake, and many a warm hand shake. Come again, Bro. Newman.

The Christian Endeavor at Holy Neck has an average attendance of about 60. Holland will avreage 40. We believe this work to be of real worth to our churches. Miss Frazier at Holy Neck has been a telling power in the C. E. and Sunday school work. The church will miss her these vacation months. She will return to the Holy Neck school in the Fall.

Her class in the Sunday school the first Sunday in May presented her with a ten-dollar gold-piece as a token of respect and a mark of appreciation of her faithful and efficient service in the church.

The second Sunday in May was memorial day at Holland. The Woodmen of the World turned out *en masse*. The writer delivered the memorial address at 11 a. m. At 3 p. m. Hon. S. E. Everett, of Suffolk, made an address at the cemetery. The floral offerings were many and beautiful.

Thursday, May 14, was memorial day at Holy Neck. Dr. Denison, of Norfolk, made the address. All were highly pleased with the splendid speech. It was the kind that has a heart and a soul, not of the sounding brass variety. Dr. Denison can tell us why he made the speech of his life if he will. Just ask him where he spent the week.

Many were present, not only of our church community, but from afar. The cemetery with the lovely flowers seemed one mass of roses.

The third Sunday in May was our *Red Letter Day*. From the beginning there seemed to be a holy quiet. It was the time to raise $250 for our Conference assessment. It took thirty minutes to do it. Result, $309.11. Of this amount $171 was cash. Then came the Communion service. The sermon? Oh, well, the preacher forgot most of it, and anyway, the people wanted quiet; so we prayed, and like grateful children, just looked back to the Cross that overshadowed the Savior, when He broke the bread and poured the wine, blessing both. Then we accepted anew the Bearer of that Cross.

There is a reason for this generous offering. Go back one day. On Saturday at our quarterly conference the members voted to raise $4,000 to remodel the church. A committee was appointed to make the canvass. In this canvass we will ask every home to subscribe for The Sun. Will write results later.

It was my good fortune and pleasure to be with Dr. I. W. Johnson in a meeting at Hobson May 4 to 8 inclusive. The "Dr." does not hurt Walter a bit. The spirit was with us, and we trust good seed were sown. We were glad to meet many friends of other days. Bro. Bud Johnson's home was our headquarters. My! what a home! A lovely family of five children. That home reminds me of a fairy kingdom. King, queen, princess and prince, everyone interested in one another; all work to one end—that their friends may be served well.

Holland and Holy Neck have a "slogan": "Virginia Beach, July 20-26."

B. F. Black.

"BILLY" SUNDAY WAS THE RECIPIENT OF

more gifts than he knew how to use at Scranton, Pa., where he recently closed a great series of meetings. These marks of affection from the people began with floral tributes, which were so numerous that he turned them over to the hospitals of the city, and ended in a bewildering diversity of useful and ornamental articles, among which the most unique, perhaps, was a basket containing eight dozens of strictly fresh eggs, accompanied by a guarantee that they had all been laid the preceding day.

"SICK AND YE VISITED ME"

A New Feature In Evangelism

A brand new feature in great revival campaigns was introduced by members of the Biederwolf Evangelistic Party in Ironton, Ohio where they are working now.

It was termed "Visitation Day" and the whole day was spent by them in visiting the sick and shut-ins.

Every member of Dr. Biederwolf's party is a singer and all gladly gave their services for this work.

The program at each home visited was made up of special songs by The National Male Quartette or others of the Party, a prayer by Dr. Biederwolf and his presentation of a beautiful carnation to each one visited.

The automobile in which the party was carried registered more than 25 miles for the day.

The aggregate of the ages of those visited was 1458 years, an average of 51 years. The youngest visited was a little girl of 15, the oldest 92.

The diseases in the sick rooms included paralysis, cancer, rheumatism, typhoid, nervous debility, blindness, crippled limbs, tuberculosis and senility.

Nine hours were given to the work, or 54 hours for one man.

It was interesting, yes, heartbreaking to note the effect of the songs and prayers upon the different people. All were pleased but their modes of expressing it were much varied. Some laughed out-right in their joy, others smiled, while others wept; but before the Party left all were benefited and comforted.

The homes visited were among all classes of people, from the richest to the poorest. Some houses were mere shacks of but one room; others comfortable, and others magnificent.

Perhaps no one day of the great campaign had better immediate results than this day of personal visitation and prayer.

—The New York *Times* believes in recognizing merit wherever found, as the following indicates: "Miss Ella Crowley, county superintendent of schools, while conducting an oral examination at Melrose a few days ago met one pupil possessed of a keen sense of humor. 'Name a Cabinet officer and tell of some one thing he has accomplished during his term of office,' was the form in which Miss Crowley put the question. 'William McAdoo,' was the answer. 'Very good,' said the county superintendent. 'Now tell of something he has accomplished.' 'Mr. McAdoo, Secretary of the Treasury, accomplished the marriage of the President's daughter, and now she's his wife,' was the youngster's unexpected reply."

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction ot the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

THE GRATEFUL SAMARITAN

S. S. Lesson for May 31.—Luke 17:11-19.

Golden Text.—Were there none found that returned to give glory to God, save this stranger? Luke 17:18.

Exposition of the Lesson

Jesus was on His last journey to Jerusalem, and His mission was important. He needed to get there on time. But His eagerness to reach Jerusalem at a certain time did not keep Him from being a blessing on His way. Ten men met him who had the awful disease of leprosy. The meeting was not an accidental one, for they had heard of th eSavior's wonderful healing power and had placed themselves on the roadway to await his passing.

What Took Place

When the sick and diseased men met the Savior, they said, Jesus, Master, have mercy on us. The Savoir had compassion on the men and told them what to do and they would be healed. Note that they were *commanded* to do something. Christ always made a simple command before He healed. He is still making commands, and the reason we do not share more blessings than we do is because we do not carry out the commandments.

After the Healing

The men were healed and only one thought to be thankful for what he had received. One in ten gave thanks, and this is about the proportion that give thanks today. We cry for help, and when the aid is given, we forget the giver. God helps us every day and we forget to thank Him. These lepers should have been thankful for two things. Their disease brought them to Jesus; they should have been thankful for this. They were healed, and certainly they should have been thankful for this. Affliction is not always a misfortune, for it often brings us to the Savior.

Why Be Thankful

The question could very easily arise, why Jesus desired all the lepers to be thankful. Christ was not seeking self-glory. The leper who came back went away with a larger blessing than ever. We get the larger blessing when we give thanks for the one already received. The leper who gave thanks brought gladness to Jesus' heart, and this is the point. The Savior no doubt felt that He was carrying out the Father's command when He brought happiness to a life, and that life brought happiness to His. Be grateful to your friends and they will grow in their loving spirit. Turn your thoughts heavenward at the beginning of the day and thank God for the day gone by, and He will give you a still better one. It may not be better to all, but *you* will enjoy it more. The life within means more than the day without.

Gratitude is cheap; so let us use more of it to make the world better.

The S. S. and C. E. Convention Secretaries that do not have blanks for making tabulated report of their Convention may secure same by addressing the Secretary of this department. Blanks for individual schools and societies can be secured from the Southern Christian Publishing Company, Elon College, N. C.

CHRISTIAN ENDEAVOR TOPIC—MAY 31

Converted Purses.—Mal. 3:7-12.

Bible References.—Rom. 12:1; Exod. 22:29-30; Lev. 19:5; Ezra 1:1-4; Prov. 3:9; Luke 6:38.

Suggestions to the Leader

Do not let this opportunity pass for presenting the subject of The Tenth Legion. If you are not familiar with the movement, supply yourself with literature and make a plea for its introduction into your society.

Meaning of Consecration

When a person wholly consecrates himself to God and His kingdom, there is something more to do than live an honest upright life. True consecration is laboring for the Master, doing all that is possible for the advancement of His cause in this world, thereby giving of means "as the Lord hath prospered." The person who does not give liberally and freely of his means is not truly consecrated.

Need of Converted Purses

Is world-wide. It is impossible to carry on any kind of work without money. So it is with the work of saving lost souls. The people who give themselves to the work must be supported. The lack of consecrated men is the reason why "the harvest truly is plenteous, but the laborers are few."

The Need at Home

Those of us who have never investigated the conditions would be surprised to learn of the great work to be done in the remote mountain sections of our country. Many there seldom hear the message of love, neither do many of them observe the Sabbath as they should. Here is a good place for home missionaries, but the means are lacking and not the men. The situation of the slums of large cities is awful. However, a great work is being done here. One million dollars has recently been spent for the slum work of New York City, but much more is needed. Think of the thousands of dollars that are spent daily in this city for luxuries, while in the same city souls are being hurled into eternity daily without the knowledge of the Savior.

The Need Abroad

The story of Chinese torture and Japanese slavery has been told over and over again, but the evils still exist. The message of Christ has not been told enough to persuade men to convert their purses to this great work, and teach these benighted people of a better way of living. Let us make the plea so appealing that it cannot be resisted.

Results of Converted Purses

Are the enjoyments of the life we daily live; the satisfaction of knowing that we are helping to advance the kingdom of God, and a tenfold increase of our means. Does it pay?

Keep the S. S. and C. E. Convention Calendar printed in this department this week and don't fail to attend your Convention.

Send some one from your Sunday school or Christian Endeavor society to the Chautauqua and let him bring back plans for work. The proper person sent would mean untold good to your school or society. Try it.

Each Convention Secretary would do well to see that each school is supplied with proper blanks for making reports.

S S NOTES AND NEWS C E

For lack of room we are not printing the Front Line Standard this week as we promised, but will do so next week.

Rev. A. W. Andes, Harrisonburg, Va., Secretary of the S. S. and C. E. General Convention, sent out the following letter last week to ministers and friends, which we trust will not be overlooked: "Dear Sir and Brother:—The Sunday School and Christian Endeavor General Convention has proven itself worth while. Three biennial conventions have been held in which plans were formulated, instructions given, and enthusiasm created. An Editorial and Field Secretary has been employed who has maintained a bureau of information, and edited a page in the CHRISTIAN SUN, which page many have found very helpful in Sunday school or Christian Endeavor work. Since the organization of this Convention, May 29, 1909, the following results have been effected: Teacher Training Classes, 32; Organized Classes, 107; Home Departments, 19; Cradle Rolls, 30; Christian Endeavor societies, 52; and, in addition, much has been done in improving and stimulating the work in many places. The Convention depends for its financial support upon individual contributions, one collection a year from each Sunday school, Teacher Training Class, Organized Class, Mission Study Class, Home Department, and Christian Endeavor Society, and an annual contribution from the Sunday School and Christian Endeavor Conventions of the several southern Conferences, amounting to one cent per member. The expenses are not great, but such as they are they should be met, and since all our people receive the benefit, all should support the work. We must not let this work lag for want of a little money to push it. Reaching and saving the young people for Christ and the church is one of our most important tasks just now. Your personal contribution is hereby respectfully solicited. Send it to Rev. J. O. Cox, Treasurer, Elon College, N. C. Please present this matter to your Sunday school and ask them to take one collection during the year for this work. Yours in the service of our Lord, A. W. ANDES, Secretary."

S. S. AND C. E. CONVENTION CALENDAR

VIRGINIA VALLEY CENTRAL CONFERENCE

Leaksville, Page county, June 10-12. J. C. Bradford, President, Broadway, Va.; Rev. A. W. Andes, Secretary, Harrisonburg, Va.

NORTH CAROLINA AND VIRGINIA CONFERENCE

Greensboro, N. C., Tuesday following the second Sunday in July. Rev. J. O. Cox, President, Elon College, N. C.; R. A. Truitt, Secretary, Elon College, N. C.

EASTERN NORTH CAROLINA CONFERENCE

Sanford, N. C., Lee county, Tuesday after the third Sunday in July. Chas. H. Stephensn, President, Raleigh, N. C.; J. C. Stuart, Secretary, Aurelian Springs, N. C.

EASTERN VIRGINIA CONFERENCE

Virginia Beach, Wednesday after the third Sunday in July. Rev. W. D. Harward, President, Newport News, Va.; Stanley C. Harrell, Secretary, Suffolk, Va.

WESTERN NORTH CAROLINA CONFERENCE

New Center, Randolph county, August 28-30. Rev. J. F. Morgan, President, Elon College, N. C.; C. B. Riddle, Secretary, Elon College, N. C.

We regret that we do not have time and dates of the Georgia and Alabama Convention.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
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Superintendent of Young People's Work—Miss Mamie Holland, Suffolk, Va.
Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

THE ADDRESS OF THE PRESIDENT, MRS. C. H. ROWLAND, BEFORE THE WOMAN'S MISSIONARY CONVENTION, PORTSMOUTH, VIRGINIA

The second year of our work has drawn to a close. Not all that we have wished or hoped for has been accomplished, and yet for the progress made, for the interest manifested and for the promise of the future we are profoundly grateful. It has been much a time of seed sowing, and all that has been done is not discernible. There must needs be time for germination, for development. Let us hope and labor and pray that the circling years may reveal ever increasing results and that the work of these short years of our organized efforts may only be an earnest of what we are yet to accomplish in His name. We are standing, as it were, on the edge of a field rich in possibilities and fruitage. May God give us strength and zeal to press forward and develop to the highest degree that for which He has made us responsible.

THE STRATEGIC POINT

We are told in The King's Business that the crisis of missions is not on the foreign field but at the home base. Mrs. Montgomery, on her recent tour of mission stations, emphasizes this same fact, saying: "Everywhere we see the open doors, with no one to enter in; invitations, with no one to answer; work for three, pressing on the shoulders of one." These pathetic words, fresh from the pen of one who has seen and felt the needs, seem enough to stir us from our sleep of indifference and arouse within us yearnings to more faithfully do our part. But we cannot arrive anywhere, save where the current chances to carry us, unless there is an aim, a determination, directing our lives. Among the things which will help to make us more efficient during the coming year and which we need to keep before our eyes, we would mention:

I. *More Information.* It is a self-evident fact that before we can act intelligently we must be informed. The reason so many of our people are doing nothing for missions is because they know nothing of missions. There might be some one near you in need to whom you would gladly render aid, but if you do not know of the need, you will not be very likely to help. If we never know of the needs and conditions of the people who know not our Lord and His Christ we are not any more likely to help them. But if we do not know, it is because we do not choose to inform ourselves. **There is no more popular theme at** this time than missions; it engages the attention of our ablest men and women. Some of the most thrilling and soul-striring books to be found have to do with this great subject. There is no dearth of information: there may be indifference as to using it. We must inform ourselves or we suffer; for lack of knowledge the people perish.

II. *Training Our Young People.* The interest of a home, the hope of a home, centers in the children of the home. They are its joy, its promise, its peculiar treasure. The children of the church are the hope of the church, its greatest treasure, its most priceless heritage. If parents do not realize the responsibility of training their children, the result is disastrous; if the church does not care for and guide her young, she must pay the cost. It may be difficult, sometimes, to appeal to our women, but our young people are always eager to respond. Their young blood calls for something to do, and if we do not help them to do the right church, they will easily learn to do the wrong things. We do not believe that there is a church in all our Southern Convention that can not have its boys and girls banded together and doing something for missions, if there is only some one willing to direct them in the work. Some of the most active workers in the cause today testify to the seed being sown in their hearts in their early years. The work of our young people is one of the most promising factors in our work.

III. *More Earnest Prayer.* If we would make the coming year marked for any one thing, we could not unite on anything more essential than prayer. When we have learned to tarry in prayer, to rely upon prayer, to agonize in prayer, then our work will take on a different aspect. If we could only realize that the progress of the work depends on our holding on to the horns of the altar! Missionaries tell us that they are unable to advance save as they are supported by the prayers of the church. When we prevail in prayer, Christ is exalted; when we falter and are faithless, the cause suffers. Have you, my sister, do you think, prayed, this year, in such a way as to cause the strongholds of Satan to tremble, or to cause anyone representing you to be strengthened and able to do a greater work? If we haven't, can't we pledge ourselves just now that our missionaries shall have our support and that they shall not be made feeble by our indifference? Let us, as Neesima said, "advance on our knees."

IV. *Greater Faith.* How often have we hindered our God who is all powerful by our lack of faith? Have we not prayed, and when the answer came, been surprised? We feel that so few are interested—we need our eye of faith opened, and we will see many whose hearts are responsive to the call of God. We feel that we cannot do because we have not the means. We need faith to understand that "every beast of the forest is His, and the cattle upon a thousand hills." "The silver is mine, and the gold is mine, saith the Lord." "Ye are not your own; ye are bought with a price." Faith can remove the mountains of difficulty that stand in the way. Faith can break the chains and fetters that bind. Faith can open closed doors and make the impossible possible. Let us dare and do and continually cry, "Lord, increase our faith," for "without faith it is impossible to please God."

THE FUTURE IS OURS

We stand amazed and grateful before the revelation of how woman can help His kingdom to come. Only two years have we been organized, and see how God has so greatly blessed our efforts. It is the dawn of a new day. We can make it bright if each individual is faithful in doing what falls to her hands to do. There is a need for all the women of all our churches. There is so much to be done that a few cannot do it all. Opportunities on every hand—needs calling to us from every corner.

Here by the sea we have the immigrant, who has come to stay, and who offers a great opportunity, if we had the means to secure a city missionary to work among them. In the mountains of Virginia, contiguous to the Virginia Valley Central Conference, there is a class of mountaineers, with pure Anglo-Saxon blood coursing through their veins, who need the uplifting power of the gospel in their lives. Here is a great opportunity to do Home Mission work. When our denomination begins to exercise herself, she will gain strength and grow. We need to look up to God and not down at the obstacles in the way; to look out at the needs of others and not selfishly in to self, and to lend a hand wherever it is needed. Let us make the coming year splendid by our united consecrated efforts.

REPORT OF CORRESPONDING SECRETARY

I am not sure that the statistics contained in the following report are exact in every particular, but they are fairly so and indicate a commendable progress in our Woman's Missionary work.

EASTERN VIRGINIA CONFERENCE

Adult societies	12
Young People's societies	2
Willing Workers' societies	4
Mite Box Superintendents	4
Total membership	300

NORTH CAROLINA AND VIRGINIA CONFERENCE

Adult societies	8
Young People's societies	3
Willing Workers' societies	3
Cradle Roll	1
Mite Box Superintendents	2
Total membership	282

EASTERN NORTH CAROLINA CONFERENCE

Adult societies	7
Total membership	124

WESTERN NORTH CAROLINA CONFERENCE

Adult societies	1
Mite Box Superintendents	3
Adult societies not reporting	6
Total membership	36

VIRGINIA VALLEY CENTRAL

Adult societies	1
Total membership	20

RECAPITULATION

Adult societies	29
Adult societies not reporting	6
Young People's societies	5
Willing Workers' societies	7
Cradle Roll	1
Mite Box Superintendents	9
Total Organizations in all Conferences	57
Total membership in reporting societies	762

MRS. W. A. HARPER,
Corresponding Secretary.
Elon College, N. C., April 24, 1914.

A CORRECTION

In the list of officers given in the proceedings of the Woman's Missionary Convention, the Superintendent of Young People's Work should be Miss Mamie Holland, Suffolk, Va., instead of Miss Margaret Brickhouse, of Norfolk, Va. Miss Brickhouse was nominated, but because of press of work said it was almost necessary for her to decline and nominated Miss Holland. It was decided to give Miss Holland time to consider it. She finally agreed to accept the position after the Secretary had returned home; hence the error in the minutes.

CRADLE ROLL

Motto: "First the Blade."
Colors: Green and White.

Dear Cradle Roll Superintendents:—I read a statement in a paper the other day that Dr. Wiley, the great food expert, claimed that his little two-year-old son was already beginning to speak and understand Latin.

Sometimes we hear of infant prodigies who know and can do tremendous things in very early youth. It is said that Beethoven could play difficult pieces on the pianoforte at four years of age, that another musician composed an opera at nine years of age. Fanny Crosby, the blind poetess, composed a hymn before she was ten. In many children, genius seems to show very early, although it is in other cases a product of later life.

The parent who sees signs of great genius in his child, early begins to set himself to the task of training and giving to his child that help which will fit him for the career he sees opening before him. But, if our children show a desire to follow the Master at an early age, we exclaim: "Oh, they are too young; they do not understand," and we keep them back from the most natural of all instincts in the world, the desire to worship and be guided by, a higher power.

Many parents take their year-old babies on excursions, to nickel theatres, to ball games,—everywhere, in fact, but to church, and they are "too young" to go to church. A lady told me a short time ago she could not attend church regularly because her little boy was too young to take. Enquiry developed the fact that he was over four years of age, and expected to start to kindergarten in the Fall. Will you be surprised if this little lad who is now "too young" to go to Sunday school at four years old, discovers that he is "too old" to go at fourteen? I shall not, because we see that sad tragedy of misdirected childhood working out its logical conclusions all around us every day in the year.

Many people stay at home because "babies make such a noise," but there is nothing under the sun that learns quicker than that same baby when he may or may not make a noise. Most certainly I would not take a little one into a draughty or ill ventilated church to sit through a two or three hour service and expect him to keep quiet through it all, but equally certainly I would not deprive myself and my little one of the benefit of attending one service, at least every Sunday that the weather was fit, so soon as baby was old enough to go.

But, I hear you say, how old is that? Well, you will find rules for most things in the Book of books if you go there for it, and you will find that every mother was expected to present herself in the temple when her baby was forty days old, that is, mother and child were thought able, except in exceptional cases, to attend the service of the church when the baby was six weeks old. I believe that many a mother's loss of interest in the church can be directly traced to this time after baby's birth when she does not go to church. She has been shut in for a longer or shorter period; she is hungry for change and excitement. If she assumes that baby is old enough to go everywhere but to church, then she, herself, goes everywhere but to church, and before baby is "old enough" many times baby No. 2 has put in his appearance, and before she is aware of it, the habit of churchgoing is lost entirely.

How some churches are meeting this question will be discussed in another letter. Cordially, your Cradle Roll Superintendent,

MRS. F. BULLOCK.

CHRISTIAN BIBLICAL INSTITUTE MORE THAN AN INSTITUTE

Among the most vital of denominational problems is the preparation of the ministry. This each denomination must do for itself, not necessarily for dogmatic or theological purposes, but as a psychological necessity demonstrated by the experience of two centuries. Others may train our ministers, but they cannot train them *for us.* A properly trained ministry and a loyal spirit of co-operation are the chief elements in the success of a denomination. The latter will usually depend on the former. It was therefore a wise policy which founded the Christian Biblical Institute, first at Eddytown, and later at Standfordville, N. Y. The labors and sacrifices of its founders and supporters, and their great service to the denomination, can never be fully measured. But its work was done under great disadvantages. Few students were graduates, and many lacked the collegiate training necessary to efficient seminary work. To maintain a seminary and also a collegiate course, even in part, imposed a burden for which neither equipment nor endowment was adequate. In 1907 it was moved to and associated with Defiance College, and a handsome stone and brick building, 100 feet long and 95 feet in depth, with four floors, was erected at a cost of about $50,000. In addition to this it has the advantage of the newly equipped plant of the College and its entire teaching force, so far as needed, since many subjects require to be taught in both College and Institute. All these extra privileges are without cost. To do the same work with the same advantages would, if separate from the College, require a property and endowment of nearly a half million dollars. The income from the endowment of the C. B. I. barely suffices to pay four men, yet it has an actual faculty of ten strong men and women, with a dozen more ready to render any service in their line. Ministerial students can have any collegiate advantage without extra cost. Many make up their deficiencies while pursuing courses in the Institute, and many college students take C. B. I. work, thus extending its influence far into the college life.

The Christian Biblical Institute is not an institute. It never has been. It is a Theological Seminary and more worthy of the name than many so-called. Two courses are offered,—the regular three-years' course for graduates and a two-year English Theological course for undergraduates. These are the result of expert study, made with a special view to our needs, and cannot fail to commend ourselves to all experienced in Seminary curricula. The C. B. I. represents the highest ideals in thought and living—ideals that all ministers would do well to live before their congregations. It holds to the single standard of morality for men and women as an inherent and essential principle of society. It is modern, progrssive and safe; standing on the fundamental truth of the Gospel, yet neither dogmatic nor over theological, but practical, missionary and evangelistic. Every young man preparing for the ministry in our denomination should come here, if practicable. We especially solicit graduates from our other colleges. It would be an immeasurable advantage to our young men from the South, after graduating from Elon, to take at least one year here. For while we may learn from the South something in organization, co-operation and loyalty, the Southern brethren may profit from the West in aggressive method, strenuous effort and largeness of view.

N. G. NEWMAN.

BUYING REAL HAPPINESS

When you buy a piano for that daughter, the rarest jewel you have, can you consider an instrument that wil not measure up to her? Don't you intend to buy one that gives her every advantage, that she can in all her life look at with pride, and say that her father gave it to her, and that it has led her into a higher conception of the beauty of music and a brighter view of the divine harmonies that make for her happiness? The life of your child is a sacred thing, not to be trifled with. Can you afford to give her an instrument that will never come up to her ideals, that will soon begin to degenerate in tone quality, that her friends will find unsatisfactory—that will make her feel her home isn't as good as her chum's, that her parents bought her a cheap article, sure to be a mortification when she grows up, and that she will not want to take into her own home?

Why should you take any chances. Buy her an Everett. Then she can hold up her head with any one, knowing that there is no better, her ear will be trained to the best, and her happiness will always be real, not forced. The actual association with this "piano with a soul" will lead her thoughts to better things, her heart to a happier song, her life to higher levels. Your daughter is your most precious possession; don't level her down to a poor piano. Ask the John Church Company, 1411 Main street, Columbia, S. C., for a catalogue and terms. Other offices at Cincinnati, Chattanooga, Chicago and New York.

If your home is of "Everett quality" and yet present circumstances make an Everett impossible, the same house manufactures the John Church, the Harvard and the Dayton pianos, which are thoroughly good instruments at lower prices, and sold on the one-price basis. You will not be disappointed in any of them. Adv.

COULD NOT WRITE

Versailles, Ky. — Mrs. Elisha Green, of this place, says: "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

Adv.

CHURCH NEWS

ANTIOCH (C)

The third Sunday in May was our Memorial Day at Antioch, Chatham County. The largest congregation was present we have ever seen there. The flowers were in abundance. There were visitors from Sanford, Pittsboro, Bonlee, Bear Creek, Goldston and Greensboro. I think the day was enjoyed by all.

Mr. Jas. L. Griffin, a graduate of Wake Forest College, and for the past twelve years Clerk of the Court at Pittsboro, was with us and delivered the memorial address. Mr. Griffin's address could not be complimented too highly. Everybody was well pleased with the fraternal manner in which it was delivered. Mr. Griffin is a brother of Mrs. (Affie Griffin) Bryant.

B. J. EARP.

AMELIA

Second Sunday in April was a busy day at this church. First, the Sunday school was interesting, and was much enjoyed. Second, the ordination of Victor Barnes and A. P. Card as deacons was an event full of solemnity. Third, the music was of a high type; and the large congregation listened attentively to the preaching. Fourth, the memorial services at the cemetery brought to memory many loved ones who were sleeping beneath the silent dust.

Bro. Earp and I exchange pulpits second Sunday in June.

CHAPEL HILL

I was at Chapel Hill the third Sunday, and notwithstanding no work had been done on the building in a month, the working spirit was very strong, and the Ladies' Aid Society is beating the brethren. They are a working band. Let all who can help us out now at the financial end, and we will soon hold services in the new building.

W. G. CLEMENTS.

THE BIGGEST LITTLE SPOT ON EARTH

In the Piedmont region of South Carolina, sometimes called the Mineral Paradise of America, there is a secluded spot on a high tableland overlooking the confluence of the Broad and Tiger Rivers. Great forest trees and massive rocks look down in silence upon a beautiful spring which gushes from a crevice in the solid granity and, sparkling in the sunlight, flows in and out among the ferns and flowers to find its way to the great river several hundred feet below.

A beautiful spot! Yes, but more, for into that spring of crystal clearness Nature has instilled from the bowels of earth a wonderful power. Its healing waters are bringing health and gladness to thousands whose sufferings knew no relief. From the palaces of the rich and the cottages of the poor, from the frozen North and the Sunny South, every mail brings letters of gratitude to the owner of this little Spring.

The traveler who visits this sequestered spot and lingers to read the letters of testimony from the multitudes of sufferers who have found relief in its healing water, involuntarily echoes the words of one who credits his life to the Shivar Spring, "Here in Truth is the Biggest Little Spot on Earth." (Written by a visitor.)

If you suffer with any chronic disease which has not responded to drug treatment, Mr. Shivar invites you to try the water. If no benefit, no charge. Sign the following **letter:**

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I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

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(Please write distinctly.)

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Adv.

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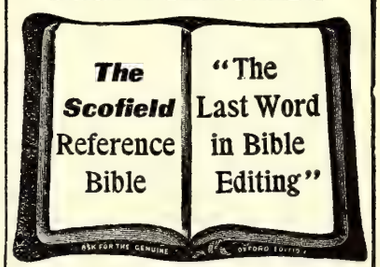

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My Dear Fellow Workers:

We find ourselves very busy these days trying to get everything in readiness for the meeting of the Trustees June 1st. The exceedingly dry weather is making our garden and other crops show up poorly, but trust they will not charge the dry weather to our account. I have gone over our reports and added each one since we took charge. It proved to be a little expensive, for a number of small errors in additions were discovered which amounted to $8. We are making the correction in this week's reports.

We had the pleasure of being with Rev. J. F. Knight and his good congregations in memorial services for the past two Sundays, and are scheduled to be with Bro. A. F. Iseley and his Concord congregation next Sunday. These memorial services are very helpful in many ways, and are very convenient to me. I appreciate the opportunity of meeting the large congregations, and presenting the Orphanage work. And then I think it is very fitting on such occasions not only to lay flowers on mother's grave, but to do something for motherless children.

Thirteen of our schools report monthly offerings this week, and their average is $2.76. Now, if each of our two hundred schools would join in this good work, how easily we could support the Orphanage and how the Lord would bless the schools. I am sure we all want the Orphanage supported and we want to see our Sunday schools prosper. Why not do the Lord's work that we may receive the Lord's blessings?

We are commanded in the Scriptures to ask, seek, and knock, so I continue to ask the schools to come or send over and help us. For the convenience of the schools, and that we may have something definite before us I have prepared the following table of requests. I want two hundred or more Sunday schools, societies, or individuals to contribute regularly each month. That will enable us to feed our children and pay our debts as we go.

I want—

1 school	to give	$25.00—	$ 25.00
2 schools	to give	12.00—	24.00
5 schools	to give	10.00—	50.00
10 schools	to give	5.00—	50.00
20 schools	to give	4.00—	80.00
40 schools	to give	3.00—	120.00
60 schools	to give	2.00—	120.00
60 schools	to give	1.00—	60.00

I believe every school can easily give $1.00 per month, and many others can give larger amounts even easier. We have one school that is now giving $25 each month. If the schools will only approve this plan and help to carry it into effect I will keep the institution free of debt and give the children as good as any like institution in the State. But I can't buy food and clothing without money. Please write me concerning it if you are interested.

Roxboro, N. C., May 15, 1914.
Dear Uncle Jim:—

Here is my dime for April. Grandma sent it to me for learning to make nice letters and figures. Love.

Wm. Staley Cheatham.

Uncle Jim wishes that all of the Cousins could see your beautiful letters. That is grand for one of your age to be able to print his own letters.

Spencer, N. C., May 17, 1914.
Dear Uncle Jim:—

Here we come again after being absent last month. Sister and I received our Easter cards and appreciate them so much. We were in Atlanta, Ga., with mama when our cards came. Grandma sent them to us. We spent Easter with our aunt. Had a nice egg hunt and enjoyed it fine. Mama has 170 little chickens and a nice garden. When the chickens get large enough to sell we will be more prompt with our dimes. Papa is going to give them to us until then. So here is 40 cents, our dues for April and May. With love for you and all the Cousins, Your children,

Fred Lawrence McKinney,
Julia McKinney.

I am sure you had a good time in the metropolis of the South. You must be trying to get ahead of the Orphanage in the chicken line. I believe I will not tell how many little chickens we have, since you are ahead of us. But we have some fine ones. They look mighty good to me.

Holland, Va., May 18, 1914.
Dear Uncle Jim:—

I guess it is time for me to write, as May is going away. School is out now. We had a picnic two nights of commencement. We certainly did have a nice time. I was promoted to the fifth grade.

Grandma gave me a hen and mama set her for me and she hatched twelve biddies. If the hawks don't get them all I am going to sell them and send the money to the Orphanage. With best wishes for all the Cousins, the Orphanage family and Uncle Jim, I am, Your little niece,

Maude Lee Howell.

Glad to hear of your promotion, Maude. It will not be many years until you will be ready for Elon; then you can visit us real often. Hope the hawks will not get your chickens.

Zuni, Va., May 18, 1914.
Dear Uncle Jim:—

Here I am again a little late this time. Last Thursday was Memorial Day at Mt. Carmel, and we went. Rev. H. H. Butler delivered a nice address. I love to see him, I guess because he calls me "little darling." Grandpa Carr gave me ten cents to send this time. I feel like it is good to have grandma and grandpa if they are good like mine. Your little niece,

Annie Lee Bowden

Yes, it is very great to have grandmother and grandfather with us. They are always friends to the children.

Houston, Va., May 19, 1914.
Dear Uncle Jim:—

Here I am again, but better late than never. These days are so nice that I don't like to stay in the house long enough to write a letter. I keep mother busy all day long trying to keep me out of mischief. My favorite game is catching little chickens and squeezing them to death. Enclosed are my dues for April and May. Hope all the little orphans are enjoying these nice days. With much love

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Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

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to all, Lovingly,
William Reuben Holt.

We are glad to hear from you, Reuben, and learn of your delightful times. Don't kill the chickens, let them grow for the preachers.

Lillington, N. C., May 18, 1914.

I have been reading the Cousins' letters and have enjoyed them so much that I thought I would write one too. I am a little girl eight years old and like to read good books and papers. I go to Sunday school every Sunday at Pleasant Union. I enjoy going fine. I enclose a dime for the orphans; hope to do more in the future. I hope you all had a nice time Easter.

With love to you and all the Cousins, from your little friend,
Bessie Long.

Thank you, Bessie. We are glad that you have been reading and enjoying our children's letters, and gladder still to have you join us in the good work. A hearty welcome to you.

Ingraham, Va., May 20, 1914.

Dear Uncle Jim:—

Here comes a little girl ten years old. Our school closed the 15th of May. I am in the fourth grade next year. We have a strawberry patch in our garden and some of them are getting ripe. I am having the best time these days. With love for you and all the Cousins,
Francis Adams.

We are glad to have you, Francis, and to learn of your good time. But you would naturally expect that when school is out and the strawberries ripe.

Cascade, Va., May 21, 1914.

Dear Uncle Jim:—

Mame and I have been up here in Virginia for the past two weeks, visiting Grandma Seymour and the other folks about Cascade. I have been having mighty good times playing with some of my little cousins and other little children. Daddy came to see us yesterday. We certainly were glad to see him. Here is my dime for May. Love to all. R. P. Crumpler, Jr.

I am sure you are having a delightful time visiting grandma and playing with the children. Come to see us and play with our little ones.

Suffolk, Va., May 21, 1914.

Dear Uncle Jim:—

I have been enjoying my vacation so much I almost forgot to write. I am only eleven years old and was promoted to the seventh grade this session. Don't you think I am smart? Enclosed you will find a dime. Love to you and the Cousins,
Carrah Lee Pearce.

Any girl that does as well in school as you should enjoy a vacation. I think you are one of our smartest children. Uncle Jim is proud of you.

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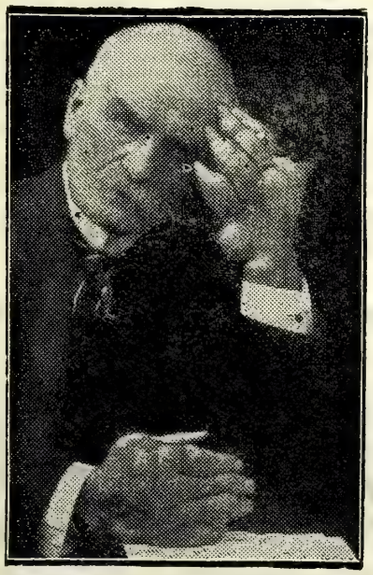

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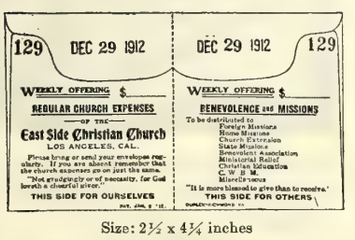

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ELON COLLEGE, NORTH CAROLINA

UNLESS IT'S Duplex IN RICHMOND, VA. D E IT'S AN IMITATION

WHO'S WHO?

Let us see—who, after all, of the students or the speakers last week were Episcopalians, who Presbyterians, who Methodists? Nobody knew. They wore no tags. They were all one. They belonged to the Brotherhood. That was enough.

Bishop Williams of the Episcopalian diocese of Michigan, speaking from a Baptist pulpit in New York, preached a powerful sermon on the unity of believers and the signs of its coming. He asked:

"What do our denominational differences mean to the Chinese or the Japanese? That fact is illustrated in the attempt to translate our denominational names into the Chinese language. The Baptist Church becomes the 'Biw Wash Church,' the Presbyterian the 'Church of Ruling Old Men,' while the Protestant Episcopal Church is rendered into the 'Church of the Kicking Overseers.'" Last week the thousands were simply Christians. They looked alike. They were one family.—*Exchange.*

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From that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered fifteen years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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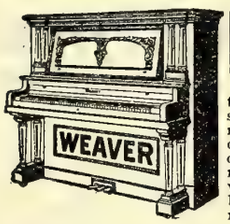

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NORFOLK SOUTHERN RAILROAD
Route of the "Night Express."

Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.

Electric-Lighted Sleeping Cars between Raleigh and Norfolk
In effect February 1, 1914.

N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh
9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.
From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro
10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.
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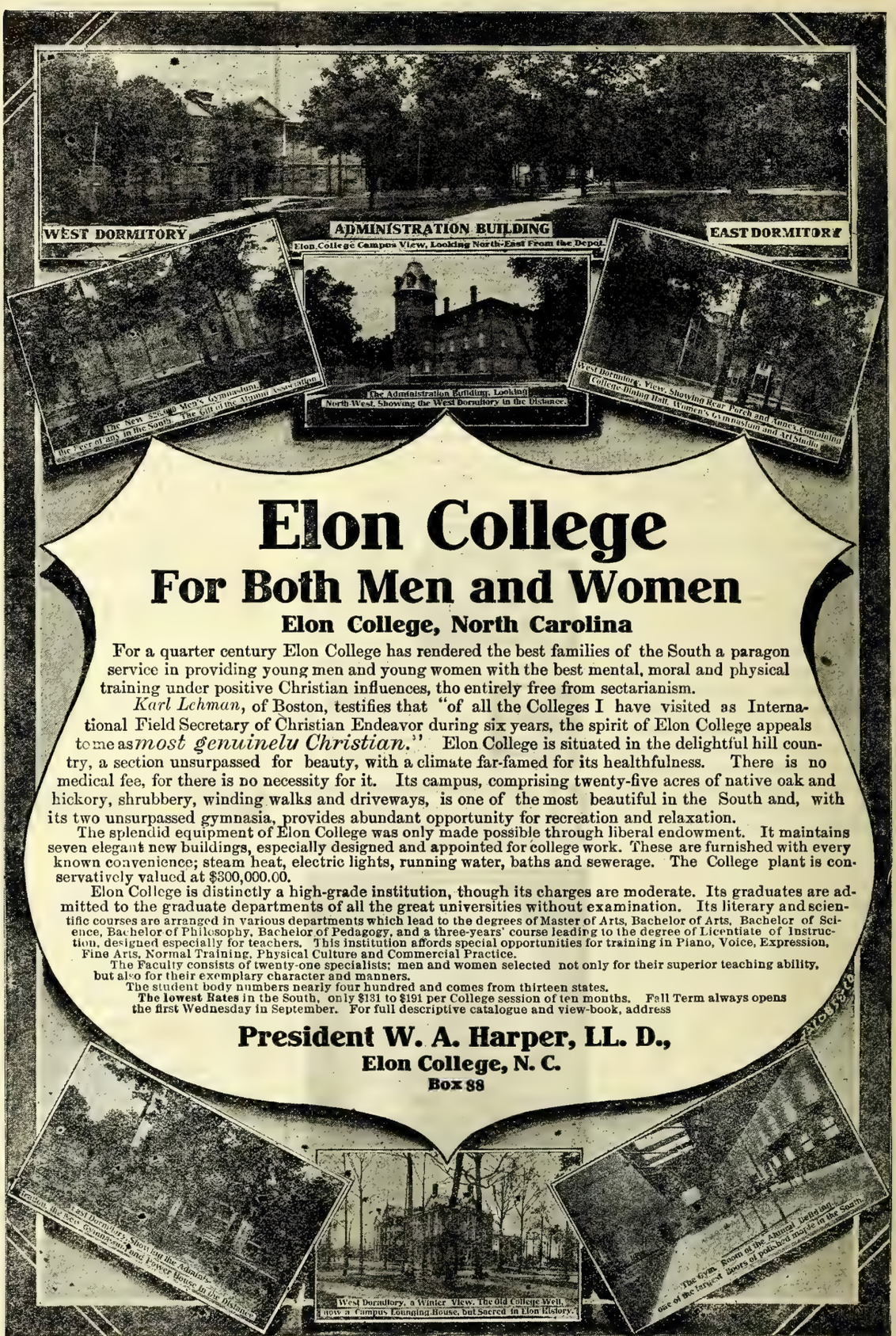
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West Dormitory, View, Showing Rear Porch and Annex, Containing College Dining Hall, Women's Gymnasium and Art Studio.
Elon College
For Both Men and Women
Elon College, North Carolina
For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.
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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Convention.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Johnson

Died at Lakeview Hospital, Suffolk, Va., Lizzie Johnson of Sedley, Va., at the age of seventeen years. She was adopted by Mr. and Mrs. John T. Joyner who became very fond of her and are deeply grieved over the loss of the child. She was carried to the hospital April 12, on her seventeenth birthday. On the first Sunday in May her remains were brought home to the bereaved family and interred in the Joyner cemetery. She was taken suddenly with appendicitis and never grew strong enough for an operation.

Lizzie was from early childhood a member of Johnson's Grove Christian church. She was a good Sunday school worker, and is greatly missed by her teacher. We feel that she has gone to eternal rest, yet we miss her so very much.

A FRIEND.

Madren

Near Altamahaw, N. C., May 16, 1914, after a short illness, in the 69th year of his age, Anderson Dowd Madren. He leaves a widow, four children, and eight grand children. He had been a member at Bethlehem Christian church about thirty years, and a leader in the song service during all those years. He will be greatly missed in the church as well as in the home and community. No pastor who ever served the church while he was a member will forget his helpful service. One of the largest congregations that ever assembled at Bethlehem attended his funeral and interment which was conducted by his pastor. May God comfort the bereaved. J. W. HOLT.

Madren

In the death of our beloved Bro. A. D. Madren, who fell on sleep at his home near Altamahaw, N. C., May 16, 1914, the church at Bethlehem has lost one of its most highly esteemed members, one whose place as a leader in the song service for about thirty years will be hard to fill, and whose devotion to his church was such as to inspire others to greater diligence in the Master's service; therefore be it resolved:

First—That while we sorrow on account of his death, we will cherish his memory as a precious trust for years to come.

Second—That we tender to the bereaved family our heartfelt sympathy in this hour of sorrow.

Third—That a copy of these resolutions be sent to the family, to the CHRISTIAN SUN, the *Burlington News*, and the *State Dispatch* for publication.

In behalf of the Ladies' Aid Society,

J. W. HOLT,
L. D. RIPPEY,
MRS. H. O. KECK,
Committee.

Mitchel

In Wilmington, N. C., May 18, 1914, after a brief illness, at the age of 59 years, Palo A. Mitchel. He was formerly a citizen of Alamance county and clerk of the Superior Court. For a number of years he had lived in Raleigh, N. C., attending duties connected with the federal court. A widow and seven children survive him, one of whom is Mr. Roscoe Mitchel, a war correspondent for a New York paper from the Mexican war. Mr. Mitchel was a member of the Graham Christian church, where his funeral took place, conducted by Rev. J. W. Holt. Interment in the town cemetery. J. W. HOLT.

Brown

Ledora Virginia Brown was born August 17, 1879, and died April 24, 1914, aged 35 years, 8 months and 7 days. Her death was unexpected and was a great shock to the entire community. The funeral was conducted by the writer at Apple's Chapel church April 25, 1914, in the presence of a large number of sympathizing relatives and friends. Her husband and seven little children have the sympathy of a host of friends. May they live to meet wife and mother in the spirit land.

L. I. Cox.

THE IDEAL IN BUSINESS

You are interested when you buy anything in knowing that the maker had pride in what he put together, for unless the man who manufactures the articles himself believes in them, knowing just what hsa entered into the construction, how can you believe in what you cannot see? This is especially true of pianos, for their manufacture is a highly developed industry into which a manufacturer can put the best, something good, or something that will pass, and you cannot tell which it is until you have had the instrument for years. Some pianos twenty years old have better tone quality today than those that are but two years old. This is because the manufacturer put his ideals into them as well as wood and iron, felt and ivory. Find the manufacturer today who is proud of his work and who advertises it over his own name, with his own guarantee, and you have gone a long way into safety. If in addition he has built up a big business over a half century, you ought to be safe.

Such a manufacturer is the John Church Company, who publish such music as the famed Gospel Hymns and make such pianos as the Everett, which is built solely with the purpose of making the most desirable piano possible; the John Church, which has all the pride that goes with a family name; the Harvard, built upon honor, and the Dayton, made as good for the price as it can be made. These pianos are sold under a one-price arrangement, by the manufacturer, in branch houses. They represent the last word for the price in every case except the Everett, which represents the last word regardless of price. Get their catalogue and see what piano elegance really means. Write the John Church Company, 1411 Main street, Columbia, S. C., Cincinnati, Chattanooga, Chicago or New York. Adv.

It's just as easy for you to tie up that suit you want freshened and send it through Uncle Sam as it is for the man who lives next door to the store to take it in there and leave it with the agent. The Parcel Post will take care of your suit. Send it to us, and we will clean it and return it to you by Parcel Post. It's only making Uncle Sam your delivery boy, and if you want to look fresh and bright in the old suit or the old coat or skirt, we can clean it up until it is fresh and almost as good as it was originally. If you want it dyed, we have the very best processes of dyeing. Our French dry cleaning and our dyeing departments are the best that money can buy and when you give us an order, you will always stay with us. Let us send you the little booklet that tells our terms. Columbia Laundry Co., 106 Fayetteville St., Greensboro, N. C.

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To see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough scaly patches, pimples, eczema, tetter, ringworm itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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The Christian Publishing Association

Fifth and Ludlow Streets, DAYTON, OHIO

MARRIAGES

Ellis-Parker

Clyde C. Ellis and Miss Ollie Parker were married at the residence of the bride's father, 413 Pinner street, Suffolk, Va., on Saturday at 2:30 p. m., May 16. Only the family and a few friends witnessed the ceremony. The young couple left on the Southern train via Baltimore steamer for Baltimore and other cities for a week's stay; and they will reside in Suffolk upon their return.

Miss Parker has just closed a successful year in teaching, and Mr. Ellis works in a jeweler's.

Marriage is a divine institution, and every new home is a little empire where love is sovereign in true hearts and lives. Every true home is the impregnable fortress of civil and religious liberty.

W. W. STALEY.

Pearce-Griggs

Sunday, April 28, at the home of Mr. and Mrs. Caleb Griggs, parents of the bride, Mr. Carney C. Pearce and Miss Junida Sue Griggs were united in marriage. They were attended by Mr. C. H. Griggs as best man, and Miss Mary Pearce as maid of honor. The ceremony was performed by the writer. They will reside in Suffolk, where the groom is a prosperous young merchant. May God's richest blessings be upon them.

STANLEY C. HARRELL.

Nichols-Williams

At the home of the bride's parents on North Park avenue, on Saturday evening, May 9th, the marriage of Mr. Vernon Lee Nichols and Miss Etta Francis Williams was solemnized by the pastor of the Third Christian church in the presence of the immediate relatives and a number of intimate friends of the contracting parties. The couple was attended by Mr. Lewis Nichols, a brother of the groom, and Miss Nellie Frizell, a close friend of the bride.

The groom is the eldest son of B. L. Nichols of the Third church, and the bride is the daughter of Mr. Robert Williams of Brambleton. Both young people are popular and their many friends extend heartiest congratulations.

GEO. D. EASTES.

Floyd-Wallace

At the home of the bride's father, Mr. C. C. Wallace, in Montgomery county, on May 17, 1914, Mr. W. C. Floyd and Miss Josephine Wallace were happily married, the writer officiating. This young couple start out on life's voyage with every hope for a successful and happy life. They are both faithful members of the church. We wish them the success in life that their faithful Christian living is sure to bring.

L. I. Cox.

THE PIANO BUYERS' GUIDE

If you are interested in the purchase of a Piano or Player-Piano you should by all means write for a free copy of the booklet which has been issued by the Management of the Christian Sun Piano Club. It is the clearest and most logical guide for piano buyers and fully explains how to secure the best in quality at the lowest possible cost.

The price which you pay for a Piano or Player-Piano usually includes the cost of manufacture plus the cost of distribution through dealers and agents. The Club booklet explains how, by forming a syndicate of one hundred buyers and by having the pianos shipped direct from the Factory, we are able to reduce the cost of manufacture and cut out all of the unnecessary expense in distribution.

In addition to the tremendous saving in price, the Club provides many other attractive features, including a special plan of easy payments, which is considered the best ever devised. This plan does away with all the objectionable features of the old installment plan and gives the credit-buyer as square a deal as if he were paying cash.

If your home is in need of a high grade Pano or Player-Piano write for this Club catalogue. It will be the means of saving you approximately one-third the price and will insure your perfect satisfaction in every particular. Address the Management, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Ad.

A SPLENDID TONIC

Cora, Ky.—Mrs. Iva Moore, of this place, says: "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui. Adv.

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No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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J. C. Horner, B. A., M. A., Principal, Charlotte, N. C.

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JUNE 3, 1914 NO. 22

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

How to Serve

It is often more difficult to learn how to serve than it is to serve. All have known people whom they would love to benefit, if they but knew how. In his eulogy over the bodies of the soldiers who fell in the taking of Vera Cruz President Wilson uttered these significant words: "We have gone down to Mexico to serve mankind if we can find the way. We do not want to fight the Mexicans. We want to serve the Mexicans if we can, because we know how we would like to be free and how we would like to be served if there were friends standing by ready to serve us. A war of aggression is not a war in which it is a proud thing to die, but a war of service is a thing in which it is a proud thing to die." These are the words of a Chrstian statesman, and portray the feeling that fills many a heart. One is reminded of the noble words Paul used in Gal. 5:13: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

Uncovering the Heart

Would you tell another every thought, plan and purpose that passed through your heart for an hour? It is told that a friend said in Emerson's presence once that no one would dare tell another all, absolutely all, that passed through his mind for a single consecutive hour. Then Emerson went home and wrote this in his journal: "Is it so bad? I own that to a witness worse than myself and less intelligent I should not willingly put a window into my breast; but to a witness more intellectual and virtuous than I, or to one precisely as intelligent and well intentioned, I have no objection to uncovering my heart." Evidently Emerson kept a clear conscience, or he would not have made such an offer. Certainly the impure, the vile, the wicked would not for all the world allow the outside to know what went on within for any one hour. Yet there is One that seeks and knows and understands all the secrets of the heart, even the motives and the imaginations. How shall it be when we appear before Him who has known our mind and our heart from the beginning? "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." (1 Chron. 28:9.)

The Place of Sorrow

Men of greatness have been men who suffered. The tyranny of genius is binding and biting. Says a philosopher: "The penalty or the privilege of genius is to sorrow more bitterly, to labor more sternly than other men." Moses, David, Daniel, Jesus, Paul, Luther, Cromwell, suffered. But from the humiliation and the depth of their suffering they gave to the world the white heat of a tried and tested and true life. If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4:16.)

Pressing Toward the Mark

Look up, not down; forward, not backward, above, not below. So a certain sage of our day, now past seventy-five, has accepted. This man, one of the most distinguished in the United States, being asked to write the history of his State, replied that he did not care for the task, as he was but little interested in anything in the past. The future was full, and free, and fascinating, and he was pressing into it with all his zeal and energy. So Paul when he declared: "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14.)

The Impossible

Even sensible people, or those who ought to be so, think the President of the United States can do the unthinkable or the impossible. For example, here is Pearson's Magazine, much read and widely circulated, declaring: "Mr Wilson, if he had the desire to do so, could end poverty and unemployment without hurting anybody except the grafters who are now hurting us." It is very easy to lay our sins, and the sins of those to whom we would sell our wares, to others. Poverty cannot be ended in the world till extravagance, misfortunes and calamities cease; and unemployment will not end as long as men prefer idleness and indulgence to work and activity. Our Savior recognized this and said: "The poor always ye have with you." (John 12:8.)

Nature's Bounty

The Department of Agriculture at Washington estimates that the present crop of wheat is to be unprecedented in yield and in abundance. The area to be harvested is estimated a record one of 35,387,000 acres. On this acreage is estimated an average yield of 17.8 bushels per acre, making a total crop of 630,000,000 bushels compared with 523,561,000 bushels in 1913 and 399.919,000 bushels in 1912. This would give to a population of 90,000,000 people an average to each of seven bushels of wheat. Year after year mother earth, struck and nurtured by the hand of industry and enterprise, yields her infinite abundance and gives her unstinted increase. And yet there be those who say that nature is niggardly and the earth stingy with her possessions. The Psalmist said: "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase." (Psa. 67: 5, 6.)

The Brave

"Depend upon it," said Carlyle, "the brave man has somehow or other to give his life away." And so through time, the brave, the true, and the good have been giving their lives away, some on the field of battle, some in class room and in pulpit, some in the home and on the farm. The life that does not give itself is neither good nor great nor brave. "Therefore doth my Father love me, because I lay down my life, that I might take it again." (John 10:17.)

Brutality

Men and women may be brutal without being cruel to others. "Life without industry is guilt; and industry without art is brutality," declared John Ruskin. Men and women may work like Turks, but if their efforts and energies are aimlessly or foolishly directed they are brutal, for the brute goes without premeditation toward its desired object. A man with small brain and meager mind may direct well his efforts if he will keep the counsels of the wise man who said: "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6.)

A Rule of Business

A prominent and very wealthy merchant, dying the other day, provided in his will for his family, church and benevolences, and then added this clause: "I desire that the business shall be carried on without interruption on the high plane of the Golden Rule on which we have been successful." There are those who teach that a successful business cannot be conducted on this basis, but in very truth it is the only basis on which business as well as life can be carried on. And more men, year by year, are learning that truth. It was not only sound ethics, it was good and safe economy that said: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:13.)

Newness of Life

Rudolph Eucken, in his recently translated "Knowledge and Life," answers the carping critics and skeptics in these words: "The peace of mind and the fullness of hope which religion brings to the souls of men have undoubtedly meant far more than all the efforts of theologians and philosophers to found religion upon a scientific basis . . . . It is because religion is no mere theory of divine things, but the inauguration of a new life, that I cannot possibly doubt the real presence of a Divine Being within the human soul." When Christ said to the cultured and scholarly Nicodemus, "Ye must be born again," He gave the foundation fact of the religion He came into the world to perpetuate, and there is no way to eliminate that salient fact from the Christian system. He who would know God, would know that God is and reigns and has power, and would not theorize and speculate about Him, must accept Him on faith and be brought into fellowship with Him through this newness of life. The humblest and most untutored Christian in all the world is an unanswerable argument for the reality of the religion of Jesus Christ.

EDITORIAL

BACCALAUREATE SUNDAY AT ELON

When, a few years ago, the baccalaureate sermon was taken from the literary address on Tuesday and scheduled for Sunday preceding, many doubted the wisdom of the step, thinking it meant a rather dull and featureless baccalaureate occasion. Succeeding years have proven the baselessness of such doubt, and last Sunday forever substantiated the wisdom of appointing the day. The day itself was ideal, the audiences were large, attentive and expectant, and the occasions were filled with intense spiritual interest, inspiration and significance.

At the 11:30 service Rev. F. T. Tagg, D. D., Editor of *The Methodist Protestant* of Baltimore, was the speaker to deliver the baccalaureate sermon. Dr. Tagg is a man of wide reading, thorough scholarship, spiritual culture and vital piety. His remarks were among the most pointed and appropriate we ever heard delivered to a graduating class. They were based on Acts 7:22 as a text: "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." The object of the preacher was to show to the class now graduating, and to all his audience, that intellectual culture is not sufficient to permanent achievement in this life. "Preparation for Life-Work" was the theme and the essential to preparation was not learning in the books only, but learning in the mysteries and majesty of God.. Moses received his diploma from the university of Egypt, famed for its scholarship, culture, letters and learning, and thought himself ready for life's work. But he was not ready. He had only made a good beginning. It took him forty years of solitude and meditation and research into the love and largeness of God to get ready for his great career. Moses was eighty years old when he began his career; but the beginning of that career was the real beginning of law, of letters, of learning and of history. No man's career begins until he begins it right in a proper relationship to and knowledge of God.

He made it plain that this heart preparation means preeminently the conquest of self and the surender of self. "The first step upward," he said, "is a step downward. A man who begins without humility is almost sure to reach a place where he will be humbled to obscurity. The next step is obedience to the inflexible laws and principles which govern every progressive step in life. Such a man—the man who has stepped down in humbling himself and in yielding cheerful obedience to God's laws which are always good—such a man will be mighty in words and in works."

The sermon created a profound impression and must prove of inestimable benefit to the graduating class and to all who heard it, for it was a benediction and a blessing. It will be printed in full in THE SUN next week, and should prove of great worth to the larger audience that will be reached through this medium.

The music was appropriate, select, artistic, inspiring. On the platform with the speaker were Rev. J. D. Wicker, of Sanford, N. C., who delivered the invocation; Rev. J. F. McCulloch, D. D., Greensboro, who read the scripture lesson, Rev. W. E. Swain, D. D., of Mebane, N. C., who led in the prayer, President W. A. Harper of the College, who introduced the preacher, and Rev. J. W. Wellons, D. D., who pronounced the benediction. Besides visitors from a distance, Greensboro, Burlington, Graham, Mebane, Gibsonville and other nearby towns were represented by welcome guests and reverential worshippers.

At the evening hour President W. A. Harper delivered to the graduating class, on behalf of the College, its final word to these who were about to go out into the active walks of life, and whom the College had been training for these four years. Seventeen members in academic procession, wearing cap and gown, faced the speaker who brought them a message on "The Contributions of College Life.' It is safe to say that President Harper never appeared to greater advantage, and never spoke more eloquently, for his utterances were fraught with deep convictions, and came from the heart. This young layman brought a message from the Book of God and the volume of life to men and women whom he wanted to know God and do the will of God. He spoke of the splendid opportunity for service to humanity a college education offers a man and of the equally splendid array of noble achievements unto which the men holding such opportunities had attained. He then turned to the specific contributions an ideal college course ought to make a man and how it ought to render him capable of best serving his day and generation. There seemed to him to be just four things, which might be described as the ultimate in education, which would abide when the strain of real life should settle down upon a man. The first ultimate was shown to be the giving of a perspective of life, as important in life as in art, coloring the life by imperceptible graduations and yielding a result comparable to the halo of a gorgeous sunset and guaranteeing sanity in every act of judgment. The second was named as the enlargement of the horizon of a man's vision of the world's needs and the impulse to take his place in supplying them. Education should also as its third ultimate equip a man with correct habits of work and thought," the speaker declared, "for a man may be as learned as Solomon and yet make shipwreck of life because he does not know how to work at a thing consecutively, systematically, unrelentingly. But men may have these three superb ultimates in supreme degree, and yet make life a miserable disaster, being incapable of leading the world to righteousness or of assisting in redeeming mankind, because their hearts are wrong. The college curriculum must give a man correct notions of God and an abiding interest in the spiritual life, or it is worse than useless, equipping those who possess it with all the greater power of hurting the world and retarding man's progress upward to the light."

In concluding his address President Harper appealed to college men here and elsewhere to make sure they did their part nobly in building up college spirit, the influence after all which wields so powerfully in shaping and moulding the character of every student. "It is here that the student makes his contributions to college life," declared the speaker, "and it is a priceless privilege he enjoys, to have part in the generation of a force that shall influence those that come after us for right-living and for God."

Our readers are herein promised, at an early date, this splendid address also, though it was delivered withour reference to notes or the use of manuscript. With President Harper on the platfom were Dr. F. T. Tagg, wh delivered the invocation, Dr. J. P. Barrett who read the scripture lesson, the SUN'S editor, who read the program, and Rev. J. W. Wellons, D. D., who pronounced the benediction.

Sunday, May 31, was a great and a good day for Elon College and for all who attended its exercises. Such a day helps to a better and happier life and brightens the prospects for time and eternity.

CLASS EXERCISES

The 1914 graduating class in Elon College had its final word, as a class, to the public on Saturday evening, May 30. There are seventeen members of the class this year and the motto is *Nihil nisi optimum* (Nothing unless it be the best.) It is a class of young men and young women of whom any college might well be proud,—mature, dignified, serious, cultured and accomplished. We look for its members to attain to prominence and usefulness in the world.

A large audience greeted them Saturday evening as they appeared in scholastic and solemn cap and gown to give their parting collegiate word to the public. Mr. F. F. Myrick, president of the class, gave the welcome address which was altogether appropriate and much enjoyed. Miss Vera Gay rendered a vocal solo, followed by Mr. G. G. Holland in an eloquent oration entitled, "Power of Personality." Mr. C. W. Rountree read the class history, giving full account of the conduct of the class from its beginning in 1910. Miss Nina Pinnix read an original and beautiful class poem. Miss Grace Rollings put the audience into a hilarious frame of mind with class cuts, and Miss Sallie Foster recited in charming manner a humorous recitation entitled, "Miss Raffles and What She Stole." Miss Bettie Ellis prophesied as to what each member of her class would do and become in the years ahead, and Miss Emma Holland gave, in very pleasing and humorous terms, the "Last Will and Testament" of the class. Mr. Myrick, the President, bestowed the mantle of the class upon its successors, the juniors, and Mr. J. V. Knight very eloquently received the same on behalf of his class. Mr. J. U. Newman, Jr., was exceedingly happy in his presentation of a trophy to each member of the class. Miss Viola Rollings was Secretary of the class and announced each number. Following is the complete class roster:

Ethel Crews Barertt, Dayton, Ohio.
Bettie Brinkley Ellis, Roanoke, Va.
Sallie Warren Foster, Burlington, N. C.
Vera Cassie Gay, Smithfield, Va.
Emma Sallie Holland, Franklin, Va.
Gilmer Gustave Holland, Holland, Va.
Clyde Carney Johnson, Siler City, N. C.
Lillian Belle Johnson, Cardenas, N. C.
Joseph Frank Morgan, Spies, N. C.
Fred Fletcher Myrick, Bennett, N. C.
John Urquhart Newman, Jr., Elon College, N. C.
Nina Pinnix, Kernersville, N. C.
Marvin Stanford Revell, Kenly, N. C.
Grace Myrth Rollings, Sebrell, Va.
Viola Virginia Rollings, Sebrell, Va.
Charles Wesley Rountree, Cypress Chapel, Va.
Doctor Travis Surratt, Jackson Hill, N. C.

The members of this class have made themselves agreeable and helpful citizens of college and community, and will be much missed. They have made valuable contributions to the Elon spirit and have helped to create a wholesome academic atmosphere. Their influence will be long felt and their career will be watched with keen and anxious interest as they make their way out into the busy world.

LITERARY SOCIETIES' REPRESENTATIVES

The feature of Monday evening, June 1, at Elon College commencement, was an exercise given by the three literary societies through two representatives from each. The societies play a large part in college life, and when they exhibit to the public products of their literary

efforts they always entertain and edify. Monday night proved no exception.

The young ladies' society, the Psiphelian, was represented by Misses Beatrice Mason, of Nashville, and Pattie Preston, Belew Creek. The Philologian society for men was represented by W. C. Purcell, of Haw River, and R. R. Hancock, of Straits, and the Clio society, also for men, has as its orators J. L. Farmer, of News Ferry, Va., and E. T. Cotten, of Dendron, Va.

The participants were greeted by a splendid audience over which President Harper presided, the college orchestra furnishing music between each two numbers. It was a delightful evening and showed the young people were thinking seriously over the serious problems of the present day world of life and action round about them.

E. T. Cotten spoke of the "Soul's New Refuge in Music." He treated of this magnificent art as more than the blending of harmonious sounds, declaring it to be the universal language and at the same time the most suited to the meditative mood—a mood deplorably lacking in our modern life.

R. K. Hancock's theme was "The Power of Purpose." He treated his theme philosophically and then concretely. He showed that purpose is the compass of life, whose needle should ever point to the north star of man's hope. Concretely he showed the power of purpose in the lives and achievements of the earth's men of first magnitude.

Miss Preston naively and winningly pictured in her essay "Life's Spring Time." The essay succeeded in shedding a delightful halo over this halcyon period of life and in creating a desire to spend it not simply as an opportunity for enjoyment of an ephemeral character, but as a season for rare promise for life preparation.

W. C. Purcell's oration was entitled, "Education for Service." He analyzed the ideals that have controlled men in relation to education in former ages and turning to our present age declared he could find no word so aptly expressive of the aim of education today as service. This service he interpreted to mean more than material, though it should be material. He pleaded for most thorough preparation in order to fullness of life among educated men and women.

Miss Mason presented in a pleasing paper the new womanhood, under the title, "The Awakening Consciousness." Miss Mason made living the days of woman's eclipse in past generations and her present emergence into the realm of leadership to which her talents and endowments entitle her. Woman is to exert a more powerful influence from now on in the manner best suited to her rened and winsome nature. Miss Mason hardly thought the ballot would help positively toward this influence, which would be exerted in other ways, as her intellectual leadership became more and more evident.

J. L Farmer's theme was of the sage's place in life, the value of the superman in the world's affairs. His subject was, "And He Went a Little Further." He showed that the world's leaders have always been men of this type—men who kept busy doing their daily tasks, yet look away at the stars and catch luminous glimpses of the things that are not, but can and ought to be. By going a little further than those around them they rise to eminence as the leaders and redeemers of men.

These young men and young women acquitted themselves with credit to their societies and the college, and delighted the large audience that greeted them.

The General Assembly of the Presbyterian Church in the United States (Southern) in session at Kansas City, Mo., last week, went on record as opposed to the use of tobacco among clergymen, candidates for the ministry and church officials.

Our Government has sold to Greece two battleships, the Idaho and the Mississippi, for the snug sum of $12,000,000. If a few more were sold at the same price, and then none were built to take their places, our country would be better off.

The maximum number of cardinals constituting the Sacred College of the Catholics is 70, with 66 actual members at present. This continent, long represented by the College by Cardinal Gibbons alone, now has six cardinals, four Americans, one Canadian and one Brazilian.

Among the French, bicycling is more popular than ever, there being three million in use in France—one to every thirteen inhabitants. The bicycle makes the wrong horse work and has become unpopular in the United States, our people preferring the motorcycle and the automobile.

On May 20 the conciliators and delegates began their work at Niagara Falls of mediation between this country and the Huerta government in Mexico. The proceedings are kept from the public, but it is believed that progress is being made. It is understood that the Wilson administration will not submit to anything short of the elimination of Huerta and an open and free election in Mexico for the selection of a President.

Jacob A. Riis, author, benefactor of mankind, and social worker, died at his Summer home at Barre, Mass., May 26. Mr. Riis had a wonderful career, coming to this country from Denmark as an emigrant and penniless, spending months as a "tramp," finally finding employment and rising to national fame and influence as lecturer, social worker and author. His autobiography, "The Making of an American," reads like fiction, and his great work on "How the Other Half Live" entitles him to everlasting fame.

Nearly a thousand people perished on the St. Lawrence River and in sight of land last Friday a. m., when a Danish collier Storstag collided, in a dense fog, with the steamer Empress of Ireland carrying more than 1300 passengers. The Empress of Ireland was rammed amidships, and was torn open so that she sank in 15 minutes after the impact. Frequent disasters at sea of late have been appalling indeed. These who perish in this way, like thousands of others, have no time in the last hours or moments in which to prepare to meet their God.

NOTES AND PERSONALS

—Mr. C. A. Hines, Attorney, and a director in our Publishing Company, was the chief speaker at the memorial day exercises at Frieden's Lutheran church, Guilford county, last Sunday.

—Bro. J. J. Carter, who came from Wadley, Ala., to Portsmouth, Va., writes: "I enjoyed the Southern Convention very much." Bro. Carter is a layman who loves the church and is loyal seven days in the week.

—We welcome from our neighboring town the Gibsonville *Times,* a very neat, well printed and ably edited six-column, four-page weekly. Mr. L. T. Barber, one of Gibsonville's leading citizens and a former Elon student, is editor.

—*Alamance Gleaner,* Graham, N. C.; Messrs. W. C. Franks and O. D. Poythress and Miss Blanche Teague from Elon College, attended services at the Christian church here Sunday morning and afternoon and the young gentlemen rendered some excellent music."

—We appreciate the following: "Mrs. Joseph Conway Goodwin requests the pleasure of your company at the wedding reception of her daughter, Mary, and Mrs. Charles Spears Hicks, on the evening of Wednesday, tenth of June, from eight until ten o'clock, At Home, Dunn, N. C."

—Elon Commencement has right of way this week. We give an account of the exercises through Monday. Next week will carry reports of remaining exercises as we go to press Tuesday while the exercises are still in progress. The usual large crowds are in attendance and the exercises are all of a high order.

—Dr. J. M. Welch, Wadley, Ala., whose interest in the church never wanes, writes: "I have had a partial report of the Portsmouth Convention from Bro. J. J. Carter, who considered it a great Convention. Wish I could have attended. My heart, mind and prayers were with you all in the Convention."

—Rev. Warren H. Denison gives a bit of interesting information in this issue about the Southern Christian Convention part of our Mission Board's indebtedness. Our Convention asked for this, and the amount is $1800. Now let the Committee work out a program for raising the fund and let us get at this business. The time is short—September—and the matter is urgent. We suggest that the Committee start a campaign for receiving the funds from the churches.

—Mr. Staley Wicker, son of Dr. W. C. Wicker, Professor of mathematics in Elon College, has spent the past year in post graduate work at the State University. It will be pleasing to his many friends to learn that he won high honors and distinctions in pursuit of his, as well as his father's favorite study, mathematics, at the University, winning the medal awarded to the best student in mathematics, also a fellowship in the University the coming year. Mr. Wicker won the thesis medal in Elon College on his graduation last year, choosing the History and Development of Mathematics as his theme. He will be one of the assistant instructors at the University, and in the Mathematics department, the coming year.

—The *Sanford Express* of May 20, in the news items about the closing of the Jonesboro Graded School, this appears: "On Wednesday night Dr. W. C. Wicker, of Elon College, delivered the sermon to the graduating class. It was a soul-stirring, inspiring sermon given the school, and especially the larger students whose school days are over or drawing to a close. Dr. Wicker gave the young men and women timely advice, and implored them to always hold Christ as their ideal. He was at one time a student of the Jonesboro School, to which he ascribed inspiration which has been the foundation of his life work. He has gone away into other fields and achieved a brilliant success as teacher and student, reflecting credit upon the school."

—*The Youth's Companion* thus comments: "Great Britain imports more than ten times as much tea as coffee; the United States imports more than nine times as much coffee as tea. Englishmen each drink more than six pounds of tea in a year, and less than a pound of coffee. Americans each drink more than nine pounds of coffe, and about a pound of tea." Of course. Tea never has been popular in this country since the famous Boston harbor tea party of '76.

THE IMPORTANCE OF THE SUNDAY SCHOOL AS AN EDUCATIONAL FACTOR

Layman's Sermon on the Social Ideals of Jesus Christ by an Elon College Student

WILLIAM L. KINNEY

THIS is an age of education. True it is that many of our best people are still uneducated; but with the present educational system we cannot wink at and excuse another generation of illiterate people. Everyone who really tries can now obtain at least a fair education. But I fear that the tendency is too strong, in this fast age, toward the turning of our attention from our Bibles and giving too much time to theories and sciences. It is for this reason that I beg you to consider more seriously our Sunday schools as a means of education.

There are three distinct faculties of man to be educated; viz., body, mind and soul. To be really educated, all of these must be cultivated to their highest degree of efficiency. Present day athletics provide adequate means for training the body. The schools and colleges of today furnish ample means for the best intellectual attainments. But I regret to say that our present tendency is to drive spiritual cultivation too far from us.

A desirable education must contain religious elements. To give a youth in the formative period of life the best physical training, the highest intellectual culture and the widest attainment in secular knowledge, and at the same time neglect and ignore his spiritual nature is surely a fatal error. Such an education cannot develop the highest type of symmetrical manhood, but will produce an incomplete and distorted being in whom the most important organs and functions have become atrophied from disuse. Voltaire, Herbert Spencer, and "Bob" Ingersol were fair specimens of this type of education. They swayed the world with their philosophy while they lived, but when they died their philosophy died with them, and the only thing we now have as a monument to their memory is the small space accorded them in the annals of history. Now let us look at the other type: Martin Luther, John Calvin, John and Charles Wesley, and other great reformers, men, all of them, inferior to either of the first named in intellectual attainments. But their names are household words in all Christendom. And no one knows their names but to love and admire them and their great and glorious work. To their memory have been erected, the world over, thousands of church buildings, schools ,hospitals, and orphan homes. What caused the contrast in the life work of the different groups of men? The answer is not far to seek. The reformers had been not only trained intellectually, but they had those spiritual attainments which can only come from the study of the Bible, the book which had been entirely left out of the education of the philosophers. Thus you see that mere moral instruction or the presentation of ethical truth is not enough, and that education cannot go on so as to answer its true purpose without including in it religion as a leading element. But our public school system only provides for intellectual and moral training; whereas our Sunday school provides for the missing link. Thus I hope you see the importance of our Sunday school education in securing moral uplift and religious spirit.

The future welfare of our nation is inseparably bound with our Sunday schools. A nation's childhood is its hope and power. If therefore, there is carelessness and wickedness at the sources of its life, there will be wail and woe at the end. The welfare of the children is the immediate concern of the patriot. There are two reasons why the patriot should be deeply interested in our Sunday schools: first, because the Sunday school is the only agency which is systematically and comprehensively seeking to train children morally and religiously. And secondly, because the Sunday school deals with life primarily, and not with facts and things. Notice, if you will, the tendency today to turn moral and religious instruction over to the church. This is strikingly shown by two facts: first, there is far less religious instruction in the home than formerly. The old-time family altar has never been surpassed in its educational influence upon the religious life of the country, but the type is diminishing. In the early days religious instruction was a part of the curriculum of our public schools. But now it is nothing more than a morning prayer service, and in several States the Bible has been entirely shut out of the public school. Now there is a demand for some agency to take up the work of religious instruction, and it falls directly to the Sunday school to take up that work. I think Dr. Coe is quite right when he says that "the future generation of this country will be trained in religion by the Sunday school or not at all."

The Sunday school is the greatest agency for this task because it is dealing with the nation's childhood in a representative and systematic way. There are 15,000,000 enrolled in Sunday school in North America at the present time. There are as many enrolled in the Sunday schools as there are in the day schools. Dr. Draper, the New York commissioner of education, has called our attention to the fact that the length of the school life of the average boy or girl of America is only four years, and old enough to appreciate its importance or that comes before he is twelve years of age, or grasp its meaning. Therefore, because the public school does not enroll all the children of the country; because it does not give them the moral and religious training; and because is does not hold them for a very long period of time, the Sunday school becomes the most important and influential factor in putting religious and moral instruction into the lives of the children of the nation.

The Sunday school is dealing with life and not with facts and things, as I have stated before. When the Sunday school trains the child it puts a brick in the wall that shall protect the nation through all the course of years. Mr. Emerson said: "The glory of a nation does not depend upon the size of its census, or the size of its duties, or the size of its crops, but upon the kind of men the country puts out." The type of righteousness such as is proclaimed by the Old Testament prophets is exactly the type which we need in our nation today. And it is the aim of the Sunday school to turn out just that type.

The Sunday school is teaching the social ideals of Christ. It is endeavoring, in accordance with those ideals, to introduce a civilization of brotherly men, who shall be rightly related to God and to one another. This is a brotherhood which is not merely sentimental. This brotherhood of Jesus proposes to help any man on the Jericho road, whether he be black or brown, red or yellow, ignorant or learned, whether he lives in America, China or Africa. When a generation comes in that has been taught in the Sunday school the brotherhood of Jesus Christ as He taught it, we shall have settled forever our racial problems and our civic and political problems.

In teaching the social ideals of Jesus Christ the Sunday school stands for the duty of peace. Some of you have stood in mortal fear within the last few days as our "mighty men of war" have gone forth to conquer our neighbor Mexico. Let us pray for the day when—

"The war drum shall sound no longer, and the
battle flag be furled
In the parliament of man, the federation of
the world."

In proclaiming the social ideals of Jesus Christ the Sunday school lays emphasis upon the wickedness of the saloon. I am proud of the fact that in 1910 50% of our people lived in dry territory. It is possible to bring up a child today who does not know what the saloon means. This tidal wave which has swept over our nation in the last few years is largely a result of constant temperance instruction in our Sunday schools.

Finally in proclaiming the social ideals of Jesus Christ the Sunday school lays emphasis, again, upon the necessity of a regenerative process in order to secure the permanent betterment of society. The Sunday school is saying, "Ye must be born again." Do you think the Sunday school has anything to do with the welfare of the nation? Then go out and save the nation by teaching its childhood those Old Testament ideals of righteousness, those social ideals of Jesus Christ.

DISTRICT MEETING

Shady Grove Christian Church, Clay county, Alabama, June 20 and 21, 1914.

SATURDAY, 20TH.

10:00 A. M. Devotional service, Rev. J. V. Knight.
10:15 A. M. Foreign Missions, Rev. G. D. Hunt.
11:00 A. M. Preaching, Rev. C. M. Dollar.
12:00 M. Dinner.
1:30 P. M. Home Missions, Rev. G. D. Hunt.
2:00 P. M. The Church and Its Influences, Rev. C. M. Dollar.
2:30 P. M. The Home and its Influences, Rev. J. W. Elder.
3:00 P. M. The Weekly Prayer Meeting, J. S. Pitts.
8:00 P. M. Preaching, Rev. J. C. Knight.

SUNDAY, 21ST

10:00 A. M. Sunday school discussion, led by Rev. J. W. Elder.
11:00 A. M. Dedication of Shady Grove Christian church, Rev. G. D. Hunt.

J. H. HUGHES, Chairman Committee.

CHRISTIAN CHURCH
Seaside Chautauqua and School of Methods
Virginia Beach, July 20-26
Opens Monday Evening and Closes Sunday Evening

THE SIGNIFICANCE OF THE CHAUTAUQUA

The establishment of the Seaside Chautauqua and School of Methods at Virginia Beach is a great step forward for the Christian church. Probably never before in the history of our church has there been assembled such an array of talent as will be present there during the week of July 20-26. Men and women of national reputation have been secured. Great preachers will preach their greatest sermons, teachers of unquestioned ability will give carefully prepared lectures daily,—experts in Sunday school, Christian Endeavor, and missionary work will tell how to accomplish great things in these various lines, platform lecturers of national fame will give their very best at the night sessions, the most talented singers Eastern Virginia affords will render their choicest selections, great men will speak on vital themes—educational and religious, everybody will enjoy the grandeur of old ocean, and the delightful breezes that blow, the boating and bathing, good eating and fishing, the afternoon outings and side-trips to places of interest, and most of all, everybody will go back home feeling that they have had by far the best time of their lives.

The Christian church has long needed just what this Chautauqua provides, a school of methods for church workers in every line.

This gathering will be quite different from any convention or conference—rather a training school, conducted on the order of the great Summer schools at Winona Lake, Silver Bay, Lake Geneva, Black Mountain, and other places. A movement is on foot to make Virginia Beach a great religious center during the Summer months. The Baptists began here five years ago with their Summer Encampment, holding sessions in a tent. Today they have property valued at $12,000 which our Committee has secured for the Chautauqua. There is every indication that this our first meeting will be a big success. Representatives are coming from every section. Pastors are planning to spend their vacations at Virginia Beach. Sunday schools throughout Eastern Virginia are planning to run their annual excursions to Virginia Beach during that week. Nothing will mean more to our denomination in the public eye than to make this a great event.

If we as a people are to keep abreast of the times in up-to-date methods of church work our leaders must be trained. The Seaside Chautauqua and School of Methods offers the opportunity. S. M. SMITH, Secretary.

Norfolk, Va.

CHRISTIAN CHURCH—SEASIDE CHAUTAUQUA—JULY 20-26—VIRGINIA BEACH

CHAUTAUQUA LECTURERS

There will be five Chautauqua lecturers and they come from five different States—Pennsylvania, New York, North Carolina, Delaware, and Tennessee. In previous announcements we have told you of two of them: George R. Stuart of Tennessee and his lecture on "Lop-Sided Folks" and of B. W. Spliman of North Carolina on "Making Good." In this we wish to tell you of the other three.

Rev. Gypsy Smith, Jr., of Philadelphia, will give his lecture on "From Gypsy Tent to Pulpit." He is the son of the great evangelist known the world over. Recently Mr. Smith was in our city and spoke on Sunday afternoon to 1300 men, and it was a great message. He is most interesting and you will want to hear him. The story of the most remarkable life will be fascinating.

Rev. A. W. Lightbourne, D. D., Dover, Delaware, will speak on "The New Era," and all who have heard Dr. Lightbourne know better than words can tell it how he thrills his audiences. Some recent utterances at the Southern Christian Convention at Portsmouth whetted the appetite to hear him more. Dr. Lightbourne always has a message and strikes twelve.

Rev. Martyn Summerbell, D. D., President of Starkey Seminary, Lakemont, N. Y., will lecture on "Blunders and Blunderers." We do not think the Committee has made any "blunder" in securing him for one of our Chautauqua lecturers. He has given this remarkable lecture on scores of Chautauqua platforms.

WARREN H. DENISON, President.

SEASIDE CHAUTAUQUA—SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

PROF. S. M. SMITH

Is the General Secretary of the Seaside Chautauqua and the one upon whom much of the success of this Seaside Chautauqua will depend. He is the Educational Secretary of the Norfolk Y. M. C. A., which has some 2,000 members, and has been for years a Sunday school worker and officer in the North Carolina Sunday School Association. He will conduct the hour on

HOME DEPARTMENT

work in the Sunday school and it will have a new importance to many after he finishes. It is one of the most important departments of church activities, yet one of the least understood, and among us not used nearly so much as should be. I once attended a State convention and heard a brother speak a half hour on the Home Department work and he never touched the subject at all. He had none in his churches, had never worked in a church that did have one, he evidently had not read the literature and never struck the point of the work. It is one of the most blessed kinds of Christian work, most practical, and helps to bridge the chasm between the church and the outsider. Come and hear it discussed.

WARREN H. DENISON, President.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

At the last session of the Eastern Virginia Sunday School Convention held in Suffolk the Convention voted to meet this year at Virginia Beach during the sessions of the Seaside Chautauqua.

In arranging the Chautauqua program we have planned to give a part of three days to the Sunday School Convention work, which, of course, will consist principally of committee reports and business.

We wish it understood that the Chautauqua and the Sunday School Convention are entirely separate and distinct, and that no part of the Sunday School Convention fund will be used to defray the expenses of the Chautauqua. The annual dues which the Sunday schools are accustomed to send to the Convention go into the regular channel and will be used as heretofore.

The Seaside Chautauqua and School of Methods is not a part of any convention or conference but is an institution promoted by a committee of six men assisted by a general committee of thirty-two others. The entire financial responsibility of the enterprise is assumed by the six men who constitute the Central Executive Committee.

All persons who come to Virginia Beach to attend the Chautauqua will be expected to purchase a season ticket for one dollar or pay the daily admission as they may prefer. Those who come, however, to attend only the Sunday School Convention session will, of course, pay no admission fee.

It is suggested that the Sunday schools within the bounds of the Eastern Virginia Convention send their delegates for the entire week requiring them to take in the chautauqua lectures as well as represent the Sunday school in the convention sessions. It is also suggested that Sunday schools, churches, and Christian Endeavor societies that send representatives to Virginia Beach pay a part if not all their expenses, holding them to account on their return for what they have received.

The action taken at Suffolk last year does not mean that the Eastern Virginia Convention is to meet every year at Virginia Beach. That is a matter for the Convention to settle.

This letter is written to correct a misunderstanding in regard to the relation between the Chautauqua and the Sunday School Convention. S. M. SMITH, General Secretary,
Eastern Virginia S. S. Convention.

LOOKING—WHICH WAY?

BY D. I. PUTNAM

We are all looking, and every one goes, and goes the way he is looking. The difference in the way we are looking is exactly the difference between life and death. The man who has his face set toward the world, goes that way, and toward certain and endless death. The man who always has the Lord before his face, goes toward Him and light and life eternal. He who looks toward evil, will go toward it, and is sure to reach it, and that is all he will reach. There is no way to reach the good, make it our own, but to turn your face away from the evil and toward the good. Only he who does this will overcome the world and reach the God-given goal—the good.

A man can only become right, by keeping the right before him and going after it. Impossible for a man to go right with his face continually set toward evil. Their faces toward the wrong, that which kills, brought death to the young "gunmen" who shot the "gambler" Rosenthal in New York City. As certainly will it bring death and irreparable loss to all others who look toward the wrong. We become like that we have continually before us, in our minds. Looking world-ward will transform the best man that ever lived, into a lover of the world. Looking unto Jesus will change the vilest sinner into a Christ-like man.

Two-thirds of the adults of the United States have their faces toward the world, and they are worldly; impossible for them to be anything else. If for one brief month we could get them to look thoughtfully and sincerely toward the right and the godly, they would become Godlike, and so possessors of all things —the dear Father and all He has. "Turn ye, turn ye, for why will ye die?" Dear reader, which way are you looking?

Richmondville, N. Y.

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES

Mr. W. S. Wicker, of the Class of 1913, who has been in the graduate school of the University of North Carolina this year, has made a fine record there for himself and his College. Mr. Wicker has won the Mathematics medal and has been appointed fellow in Mathematics for next year. Mr. Wicker is evidently son of his father.

Dr. Mrs. Mrs. J. P. Barrett, Dayton, O.; Mrs. Job G. Holland, Holland, Va.; Mrs. W. W. Ellis, Roanoke, Va.; and Mr. and Mrs. B. P. Gay, Smithfield, Va., are here this week attending the Commencement exercises and enjoying the graduating of their daughters. The eloquent pen of the gifted editor is to treat the Commencement and this scribe is not permitted to dilate further on that auspicious occasion.

The President's Report to the Board of Trustees showed the College in excellent condition in all respects.

The Orphanage Board of Trustees met Monday evening. Two new members were present for their first session, having been elected by the Portsmouth Convention. These brethren are J. E. Vincent, Holland, Va., and Chas. D. Johnson, Graham, N. C.

On last Thursday the newly elected directors of the Publishing House met and elected Mr. J. M. Fix, President; Pres. W. A. Harper, Vice-president; Mr. E. D. Fowler, Secretary-Treasurer; Dr. T. C. Amick, Auditor. Mr. J. M. Fix, Dr. J. O. Atkinson, and Chas. A. Hines, Esq., were made the Executive Committee. Every director was present. A vote of thanks was tendered the former directors for their arduous labors so efficiently and unstintingly performed.

A life-size portrait of Dr. W. W. Staley, for eleven years Elon's president, is to be presented the College in connection with the Commencemet. **Brother and Mrs.** Willis J. Lee, Driver, Va., are the donors. One of the sad feautres of the present commencement is the fact that these loyal, devout friends are not in attendance. From the very first they have stood steadfastly by Elon, with gifts, influence, and prayers. It saddens our joy that Brother Lee's health does not permit him to attend and his devoted companion would not come without him. Their host of friends will rejoice, however, to learn that he is doing nicely.

Our friends from Burlington, Graham, Gibsonville, Greensboro, and other places nearby have made us glad with their presence at all the Commencement exercises. We were particularly glad to see Brother W. B. Madison of Howard's Chapel church and Brother M. J. W. White of the Memorial Temple here.

The College has just completed a fence around its coal pile on the campus and another around its barn and woodyard adjoining the campus—attempts at beautification that will commend themselves to the friends everywhere. Elon needs many such touches, but alas! the treasury can not stand the expense thereof.

The Young Ladies' Hall furnished all living expenses for its girls at the rate of $60 the past year. The young men's club gave substantial table board for $60.25.

Revs. W. A. Ledford, Siler City, N. C.; L. W. Gerringer, Kernersville, N. C.; W. E. Swain, D. D., Mebane, N. C.; and J. F. McCulloch, D. D., Greensboro, N. C., were four Methodist Protestant ministers visiting the Commencement as guests of Dr. T. C. Amick. Many ministers of the Christian Church are in attendance as always, and we are proud and honored in their presence.

The enrollment this year has totaled 386—not bad, but it can be better next year, if our friends rally to us—and rally they will, because they always have.

There are so many visitors—and all of them are thoroughly welcome—that the ink of our pen would be exhausted before a complete list could be given. Let them all know that Elon is ever glad to welcome them. "X."

TO THE BROTHERHOOD OF THE SOUTHERN CHRISTIAN CONVENTION

The following resolution has been adopted by the Mission Council (Executive Committee) of the Mission Board of the Christian Church:

Resolved: That the Mission Board of the American Christian Convention, through its Mission Council, most heartily congratulates the brethren of the Southern Christian Convention on the marked missionary awakening experienced by the churches of the Convention, and rejoices over the results and spirit of the recent session of said Convention held at Portsmouth, Va.

Resolved: That in compliance with the action of the Convention and desire of the brethren the sum of Eighteen Hundred Dollars of the Foreign Mission Deficit is hereby set apart and assigned to the Southern Christian Convention, to be raised by them if possible before the close of September, 1914.

The above action by the Mission Board was taken after the Southern Christian Convention heartily voted to assume its proportionate share of the Foreign Mission Deficit and help to wipe it out before the end of the fiscal year of the Board, September 30. The following persons were appointed as the Foreign Mission Committee of the Convention: Warren H. Denison, Norfolk, Va.; J. W. Harrell, Portsmouth, Va.; W. D. Harward, Newport News, Va.; J. W. Holt, Burlington, N. C., and J. W. Lane, Langdale, Ala.

There has been no chance for a meeting of the committee, but there will be a meeting of the committee soon and plans of raising this will be adopted, for there is no time to lose. September will be here before we are aware of it. This note is to show the appreciation of the general Mission Board and to say to the brethren individually and to the churches of the Convention to make your plans for making generous offerings towards this Eighteen Hundred Dollars which we have assumed. This has nothing to do with our Conference apportionments but is a purely free will mission offering from our brethren and churches. We can do it if we will and I believe we will.

WARREN H. DENISON, Chairman.

May 28, 1914.

ALL INTERESTED

Each family in the United States contributes on an average of $12 a year to the fire waste, according to figures submitted by Insurance Commissioner Young of the North Carolina Firemen. This is from five to ten times as great as the waste in European countries. The average family, it has been estimated pays something like $140 in taxes each year, though most of this sum is indirect in its effect. The fire waste affects every man who owns property, because it causes him to pay more for protection than he otherwise would pay.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	4
Rev. J. O. Atkinson	14
Rev. B. F. Black	3
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. E. M. Carter	2
Rev. L. I. Cox	31
Rev. W. G. Clements	5
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Rev. H. W. Elder	6
Rev. Geo. D. Eastes	40
Friends	69
Rev. Jas. L. Foster	27
Rev. Stanley C. Harrell	12
Rev. J. W. Harrell	3
Rev. W. D. Harward	4
Rev. W. N. Hayes	1
Rev. J. W. Holt	10
Rev. L. F. Johnson	9
Rev. I. W. Johnson	16
Rev. J. Lee Johnson	66
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	13
Rev. N. G. Newman	1
Rev. C. E. Newman	8
Rev. J. U. Newman	4
Rev. J. W. Patton	7
Rev. C. C. Peel	15
Rev. R. H. Peel	4
Rev. J. M. Roberts	1
Rev. H. E. Rountree	12
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	14
Rev. T. W. Strowd	2
Rev. G. R. Underwood	5
Rev. W. L. Wells	11
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	22
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	579

DRESS

We are not an extremist about dress. We enjoy and advocate good dressing, but not to the extreme. Simplicity is the fashion we like, and admire the person who keeps himself neat and tidy. We are inclined to think that God admires this also, or else He would not clothe and dress the trees and flowers with such beautiful and sublime simplicity. Did you ever notice how plain and simple is that dress, that foliage? Have you not observed how pleasing it is, and how the human eye always adores it? God's plan of doing things never goes out of style or grows old. C. B. RIDDLE.

NEWPORT NEWS LETTER

We are glad to say that our work seems to be taking on new life. There is a better condition financially, through the use of the Duplex envelope system in the church and Sunday school. We are glad that we have found a better way and recommend it to other churches and Sunday schools that have not made a test of it.

Encouraging results are seen in our home department in the Sunday school. The teacher training class is growing and we are looking forward to the time when we will have greater efficiency in the way of Sunday school teaching.

We have just closed a very blessed revival. Some who have been here all the while say that it is the best in the history of the church. There were between forty and fifty professions of faith in Christ with thirty four additions to the church. I baptized twenty three last Sunday night. Rev. W. H. Garman pastor of the Christian Church at Lambert's Point, Va., was with us during the meeting, and did all the preaching. He labored very faithfully while in our midst and won many friends.

To-night we had our first mid-week prayer meeting since the regular series of meetings closed and the revival spirit is still in evidence. There were fifty six present. Most of the members received were from the Sunday school. There were several heads of families. It is very encouraging to hear the converts testify and lead in prayer. We see in them great hopefulness for the future of the church if they remain faithful. We are organizing them for Christian work. We had 153 at Sunday school last Sunday and an average of 180 at the church services. We feel grateful to the Lord for His blessings.

Fraternally,
W. D. HARWARD.

THE ELOQUENCE OF GOD

It is not without reason that we speak of the message of the mountains, the language of the flowers, the singing of the streams, the whispering of the stars, the sobbing of the sea—for nature is vocal and articulate. These myriad utterances of the universe are but variations of God's eloquence. "He that hath ears to hear" is blest with a sense of Divine self-revelation everywhere.

"There are, it may be," says Paul, "so many kinds of voices in the world, and none of them is without signification," or "and nothing is without voice." Jesus spoke no more impressive words in the Sermon on the Mount than those which call attention to the lilies and the sparrows. To Him the vineyards were full of speech, and the plowed fields gave forth noble communications. He heard eternal truth sounding in the wind, and recognized the voice of God in the noisy waters of the storm-tossed lake.

Scientists are teaching us that sound may be expressed in terms of light, and that color is capable of interpretation by music. What we see speaks to the soul no less than what we hear translates itself into spiritual vision. The beauty of the world forever voices the mind of God.

"There are two things," said Augustine, "which lead to the knowledge of God—creation and the Scriptures." What a misfortune it is that many of the most devout believers in Holy Writ have never realized the concord which exists between the speech of nature and that of the Bible. In vernacular they differ, yet one voice issues through both.— *New York Christian Advocate.*

WINCHESTER (VA.) LETTER

The coming Summer Chautauqua and School of Methods to be held by our church at Virginia Beach should mean much to us as a people. The conference and convention give very little time for the discussion of methods; a large part of the Chautauqua program is to be a school where we shall sit and learn from those who have succeeded in their various fields. In addition to these hours in school, we shall have the privilege of listening to sermons and lectures by strong men in our own and other denominations. Those who have the opportunity to attend cannot fail to come away stronger in life, deeper in spirit and better equipped for service.

One thing that must not be overlooked, is the social feature of the occasion. The close fellowship for a week with our people from every section of our church will be of lasting benefit in helping us to understand and know each other better.

It is hoped that a large number of our laymen from all sections can be with us.

We extend a cordial invitation to our brethren in the north, the east and the west to visit our fair Southland on this occasion.

W. T. WALTERS.

THE BOY AND THE CHURCH

R. A. WAITE, AT VIRGINIA STATE SUNDAY SCHOOL CONVENTION

I have asked of 8013 boys at various times this question: "Why do boys engage in Christian activity, or why do they not?" asking them to write me their answers. Some gave as high as fifteen reasons for their side of the contention, but I have chosen out and will give you the five found on the greatest majority of the papers.

First.—*They go to Sunday school because their chum goes,* or they do not go for the same reason. They think someone will call them "sissy" if they go alone. It's the "gang tie." Never again will I think of the boy in his 'teens as a single individual; he is a part of a group, and as the gang is, so is the boy. From the point of view of the boy, I have less fear of the saloon than of the pool room, the billiard parlor, the livery stable, the barber shops and the news stands. I knew of one instance where the worst influence for the boys of the town radiated from the store which supplied the school books. We must know the "hangout" of the gang, for as is the hangout, so is the gang, and as the gang, so is the boy.

Second.—*Leadership.* They come (or don't come) because such a one is leader. Three or four qualities are necessary for a leader. Perhaps the first of these in a leader of boys is naturalness. That is a harder thing than many people think. We are not natural with the boy in his home relation, in his relations to Jesus Christ. We are not natural with him in talking of himself. We try to be what we are not, and we assume that he is anything else but what we know him to be. Said the old darky, "Be what you is, not what you ain't, 'cause if you ain't what you is, than you is what you ain't."

3. *A Square Deal.* A sense of humor (or a lack of it) has wrecked too many boys, say the boys. Treat the boys as you would wish to be treated. Don't always think the worst, or expect the worst. Don't put the worst construction on everything he does. One of the best illustrations of the right kind of a sense of humor, as well as the best way of treating a difficult situation, is the following: A leader, coming to his classroom somewhat late heard a scurrying of feet, but when he entered, all were in their places. On glancing at the blackboard, however, he saw written there this sentence, "Our leader is a donkey." Now, some teachers would have immediately lost their temper, tried to find out "who did this," and lost all influence with those boys, because he would have proved himself a "guy that couldn't take ajoke," also that most despicable of persons, one who tried to make one boy "snitch" on another. But this teacher was wise in his generation. He took no notice of the sentence at all until the lesson was finished, then the leader commented upon the "unfinished" sentence of the board, and called upon the writer to come up and finish it. The boys had nothing to say, no one stirred; in their opinion that sentence *was* finished. Finally, after asking anyone who was willing to accept the duty of finishing the sentence, and being met with silence, the leader stated that as he was well enough acquainted with the boys to know what was in their minds, and as none of them cared to do so, he, himself, would finish the sentence, which he did by adding to the sentence as it stood the one word "driver." That man had been taking lessons in patience with those boys for months. This was simply his examination, and he passed, with a standing of 110 per cent. Had he gotten angry, explanied how much the church was doing for them, giving them that new room, etc., etc., and this was the way they showed their gratitude, he would never again have had any influence with that class.

4. *Recreation.* Went (or did not go) to Sunday school because of the "stunts" (or lack of them, which were a part of the class recreations. Long has the church realized its duty to teach the boy to pray. It is just beginning to realize its duty to teach the boy to play. Recreation without religion is characterless. If we do not get the boy by our appeal, the fault is not his, but ours. I have never yet seen the boy without some place of approach; the whole question is finding it. One boy, after every other plan had failed, was reached through a story told incidentally of a Christmas tree fixed for the birds. The fact that appealed to him was the idea of the tree in the first place, and the fact that all birds did not eat, even after coming to the tree, with its lavish display of crumbs and seeds, because they were "bug-eating" birds, is the second. He asked minute questions as to the way the tree was arranged, how the bits of suet, etc., for the other birds was fastened to the tree, and that Winter Ed had a tree of his own. The next year, Ed's gang were studying birds instead of craps, in a home in the suburbs, to which they had moved to let Ed keep fowls, pigeons, etc. Ed is now a young but already prosperous farmer, instead of the leader of a "touch gang" on the city streets.

Fifth.—*Organization* (Democracy, some of the boys call it). Allowing classes to elect their own officers, teachers, etc. In one school which had had much difficulty in keeping the boys, the problem was solved by giving the boys a definite amount of responsibility. They elected their own officers, were made responsible for their class government, did many things for the school in general, for instance, some of the older boys were made a committee to select the place for the annual picnic, and to make arrangements for same. "Boys don't get hilarious over something in which they have had no hand or voice." Where there is democracy in the schools, there are the boys.

This is the period of greatest stress and of greatest responsibility. The men of this nation have a tremendous responsibility to the boys. They have in their hands the moulding or marring of the men of tomorrow. "How shall I go unto my Father and the lad not with me?"

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON, JUNE 7

The Coming Of the Kingdom—Luke 17:20-37.

Golden Text—Lo, the Kingdom of God is within you.—Luke 17:21.

The Pharisees' Question

It is a characteristic of critical, non-believing persons to be questioning. The Pharisees were fair samples of this type. Notwithstanding the fact that the questions in this lesson were not put from honest motives, yet they were important. We imagine that it was done in a sneering way, as the master had been questioned many times before; but to these questions are given his deepest and most profound truths for answers. And in many instances "Those who came to scoff remained to pray." The Pharisees had a very narrow view of the Kingdom to which Christ so often referred, and when they asked him "when the Kingdom of God cometh," they had in mind a political empire; and knew nothing of the kingdom that rules in the heart of the Christian.

The Master's Answer

The Master replied by saying: "The kingdom of Heaven is within you." It is not to be taken by a large army, neither does it go out in battle array to meet the other earthly kingdoms, yet the kingdom sways the world, holds the nations together and never suffers defeat. This kingdom cannot be seen with the eye, yet those who have it in their hearts are easily discerned.

The Coming

It is very plainly shown in this lesson that human beings, all through the ages, are alike, and prone to the same inclinations and weaknesses. As in the time of Noah and Lot, so are the people of this day. We try to intermingle the spiritual with the earthly, and, in many instances, crush out the former. There are so many who are almost in the real kingdom, yet as Lot's wife, they are holding on to one worldly desire, which will cause eternal destruction.

The Preparation

The illustration of the two women grinding at the mill is one of the most striking illustrations of the frailty of life, and the sudden coming of the kingdom. Two thoughts are embodied in the picture. One is that, without a moment's warning, two who are engaged in like work may be separated. The one left to the work, the other hurled suddenly into eternity. The other is, that, of the two, one may be prepared to receive the kingdom, and continue to live, while the other unprepared may be cast into everlasting darkness. This lesson is so vivid and far-reaching that it seems impossible that so many will turn a deaf ear to the warnings that the Master has so kindly given us, and will experience over and over again the sad lessons that must come, unless these warnings are heeded.

"The Christian heart that attempts to narrow its love, its sympathy, and its prayers, within the circle of its own home, will find this very home left cold and vacant by it ere long."

June 3, 1914

CHRISTIAN ENDEAVOR TOPIC, JUNE 7

Twelve Great Verses. VI. The Purity Verse, Matthew 5:8.

(Consecration Meeting.

A Heart Meeting

To carry out this plan for the consecration meeting the leader of the prayer-meeting committee will need to prepare in advance a number of hearts cut out of red paper or card-board. There will be one for each member of the society, and if the hearts cannot all be given out in the meeting a week beforehand, those that are not given out should be handed to the remaining members during the week, or sent to them through the mail.

"Out of the heart are the issues of life." This verse may be printed in clear letters and placed in front of the society at the meeting. You may also place on the wall the verse for the evening. "Blessed are the pure in heart: for they shall see God."

If your meeting-room is fitted up with chairs, you will arrange them in the shape of a heart. You may also hang before the society a heart-shaped piece of red card-board, in the centre of which you have placed the Christian Endeavor monogram.

The red hearts which you have given out a week in advance will emphasize the same idea. On each of them you will place one of the questions given below. If there are not enough questions to go around the society, you may repeat some of the more general questions, or you may add others of your own. At the roll-call each member will respond by answering his question, making the answer as personal as can be. The leader will request that in each case the question be read to the society before it is answered. Try this plan, and you will find it will make a good, brisk meeting, and one well attended.—*C. E. World.*

Tests of Pure Hearts

There are many people who try to cover up a multitude of dark things with a holy attitude, kind deeds, or fine clothing, but all of these together will at some time in some place fail their wearer. A pure or an impure heart is shown by the outward life.

Speech

The person who has a pure heart will not indulge in the common low expressions that are used in indecent society. The individual whose speech is careful, well-chosen, and free from vulgar taint, may be classed, without hesitation, with the pure-hearted people.

Associates

The old adage, "birds of the same feather will flock together," is ever present in the minds of all we meet. We therefore, must be very careful to keep company with those with whom we wish to be classed.

Countenance and Daily Life

Will tell to the world whether the life beneath is pure and free from worldly things. A bright open countenance is the mark of a pure life. When you meet a person who can grasp your hand and look you square into the face, you feel that a pure life is behind him. Our countenance and the life we lead and live daily, will tell to those about us just what is in our heart. It is useless to try to hide any secret sin, for "truth crushed to earth will rise again." Let us live so that those about us will know that our life is pure without being told.

SS NOTES AND NEWS CE

The Hand Book! Yes, that Hand Book. It is coming out in due time this year.

Brother pastor, did you get Rev. A. W. Andes' letter? We trust you did and have complied with his request.

Mrs. J. W. Patton, Elon College, Superintendent of the Cradle Roll, will be glad to assist any school in the establishing of such work. Write her for information.

Rev. H. E. Rountree, Corresponding Secretary of the Sunday school work of the North Carolina and Va. Conference has designed a handsome banner for the school of that Convention that comes nearest to the Front Line Standard. Get busy and get it. The Banner will be awarded at the Convention in Greensboro, which meets Tuesday morning July 14-16.

Two young men and one young lady took the Teacher Training examination at Elon College last week. Others of the class will take the examination later.

In the death of Mr. N. B. Broughton, North Carolina lost a great Sunday school worker whose willingness and power was for all denominations.

A cradle roll superintendent who has interested the families of the babies in a special missionary object, gives a birthday party every year for the babies and their parents. Each is asked to contribute as many coins, copper, silver, or gold as they are years old. Of all their social gatherings none is better attended than this. The parents are led to take an interest in the world-wide cause of missions in a more practical way than they might otherwise.—*Elizabeth Williams Sudlow, Rock Island, Illinois.*

The following has been adopted as the Front Line Standard and we trust schools sending reports to the various Conventions will keep this in mind:

1. School open all the year.
2. Bible used in class session in all grades above the primary.
3. An active Cradle Roll..
4. A working Home Department.
5. Teacher's and officer's meeting at least once a month.
6. A Teacher Training Class, meeting weekly.
7. One or more organized Bible Classes.
8. Conversions and accessions during the year.
9. A statistical report and offering made annually to the Convention.
10. Mission study and offering to Home and Foreign Missions.
11. School represented at the Sunday School Convention or some School of Methods during the year.

Blanks on which individual schools will make reports to the S. S. and C. E. Conventions will have the above list of questions. Each school will be credited with the number of Front Line Points it has. Look over the list and see what credit your school will get. Perhaps you can bring yours up a little before your Convention meets.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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PLEASANT HALF HOURS WITH THE WILLING WORKERS

Willing Workers is the designation applied to the children from six to twelve in their relation to missions. Aside from the Cradle Roll, this is our youngest group. To it first the mission cause makes its appeal in organized form. The nature and success of that appeal shall determine very largely the success of our Junior, Young People's, and Adult societies, for as the sapling is bent so is the tree inclined, or, to borrow Solomon's phrase, "Train up a child in the way he should go, and when he is old he will not depart from it."

I doubt if we fully appreciate the strategic value to us and our cause of the impression we make on our beginners in organized missionary effort. The Psalmist declared that "the children are a heritage of Jehovah," and surely they are our heritage too. Our success with them means success all along the line of our effort, and our failure with them makes success harder in every other department of our work. How earnest then we should be to use the winning methods in our dealing with them!

And the beauty of it is that we can have an abundance of assistance in planning for success. Our fundamental principle must be that to be readily deduced from the beautiful name we have given them, appropriate too as every worker with them will abundantly testify—Willing Workers—which means that we must at all times utilize their joyous, enthusiastic willingness to do. Here the principle so often heard in the Adult Bible Class Conventions, that it is better to get ten to work than to do the work of ten, is the only possible foundation of our successfully grappling with the situation. The leader's work is that of directing the children's abounding energy into channels of missionary interest and then of gathering a ripe fruitage of joyous success as they flock to the monthly meeting and show their appreciation of the privilege by wreathing smiles and cheery words every time they meet her in between.

Too much cannot be said of this principle—the principle of adaptation and of wise utilization of childhood's richest endowment—its joyous willingness to do what it is given opportunity to play at. I trust that no one will take exception to this phrase—to play at—because it is as natural for a child to play as it is for the sparks to fly upward, but the adult should wisely direct the play. Let us decide at once that those who work with the Willing Workers are not preachers, but shepherds of the young, and that our duty is to lead them beside the still waters and through the green pastures of missionary truth in the kindergarten days of their contact with such truth, and that the more free-hearted, joyous, spontaneous we can make our leadership of their activity, the more like the play they so revel in, the surer shall we indeed pilot them to the desired haven of abiding interest in the cause we love so well. I am not pleading for frivolity, for boisterousness, for noise, but for the spirit of play, of naturalness in our dealing with these Willing Workers. If we carry that spirit with us, we shall surely have pleasant half-hours in plenty in the coming years.

Every program then, to be successful and to whet the appetite for the next one, must be characterized by the wise utilization of the children's willingness to do pleasant things—and remember that pleasant things have the invariable characteristic of variety. Don't have every program arranged exactly like the preceding one. Don't always begin and proceed and conclude in the same way. Put some ginger, some spice, some variety, some life in the work. It is true that our programs are limited in the number of things we can do—sing, tell stories, have scripture verses, have recitations, have marches and drills, pray, and a few others, but we can give an almost infinite variety to the impression our services make on the little folks by judiciously interchanging and interweaving them. The most successful workers with children have found this out and acted upon it with rich reward for their effort.

Give the children something to do. Let no part of the program pass without their active participation in it. Even the telling of missionary stories—and what worker with children can afford to dispense with stories?—how their little ears itch when you tell them to listen to a story—even the telling of missionary stories must provide for their participation if best results are to follow. They can be asked to repeat it after it is told or to be prepared to repeat it next time or to tell it to little brother or sister or to mother or father. Give them to understand that it is *their* story and not yours, and they will remember it better than nine-tenths of the adults to whom you might tell it at a great missionary rally. So long as you give the children a vital personal interest, looking to their actually doing something, in every part of the program, you will grip them with unbreakable bonds of interest and your Sunday monthly meetings will be happy and pleasant indeed.

I doubt if our work with the children should be confined to the monthly Sunday meeting, and I am glad that many workers have learned this. I do not believe we should have stated times for other programs, but other programs there should be. We do not wish the children to get the false idea that missions is a Sunday business. They must connect them somehow with the other days of the week—for then when they become producers of wealth, they will steadily give the mission cause a first lien on their charity. There is room here for infinite variety—a most happy circumstance that—and the wise worker will take advantage of it. The great holiday occasions can be taken for missionary opportunities. What more appropriate than a missionary Thanksgiving, or a missionary Christmas tree, or a missionary egg-hunt at Easter! And what an opportunity for the skilled worker to impress indelible lessons on plastic hearts!

But we must not stop with the holiday season, because the children might conclude—and it is wonderful how quickly they conclude—that missions are best suited to holidays and Sunday. We must break right into the busy week and give them a little time, which they will make most pleasant for themselves and for us too, if we give prayerful, judicious attention to preparation for them. Games certainly they will play. Refreshments occasionally certainly we will have, and jollity in plenty. We will also ask the pastor sometimes to allow us to give a missionary evening. One time we will give a home mission evening, getting our material from some of the many delightful books bearing on the theme, such as Hadley's Down in Water Street. On another occasion we will give a Medical Missionary Evening and depend on such books as Dennis' Christian Missions and Social Progress. Again it will be a program showing what children can do in mission work, and here again a good book is ready at hand in Diffendorfer's Child Life in Mission Lands. A fourth evening and a fifth can be made pleasant by enacting the life of some renowned missionary, for which there is an abundantly rich literature. Again we can give a missionary pageant representing the religious life of the non-Christian nations. We shall not wish too much of this, but we cannot afford to neglect this rich opportunity to give prominence to the missionary zeal—the growing missionary zeal and ripening enthusiasm of the Willing Workers.

It is not the purpose of this paper to be exhaustive. No paper can exhaust a theme that is as rich and varied and abounding in energy and exuberant in life and enthusiasm and joy as childhood. All I have tried to do is to help us realize the magnificent opportunity the children offer us and to suggest the entrances to the labyrinth of methods of successfully prosecuting the work with them. Let us be grateful for the opportunity of working with the most promising section of the future church and endeavor to make every missionary occasion of contact with the Willing Workers a most happy and pleasant one.

Mrs. W. A. Harper,
Corresponding Secretary W. M. B.

REPORT OF SUPERINTENDENT OF MISSIONARY CRADLE ROLL OF THE SOUTHERN CHRISTIAN CONVENTION

We are glad to report some progress in the Missionary Cradle Roll Department of the W. H. and F. M. Society. We have Cradle Roll Superintendents in the Eastern Virginia Conference, the Virginia Valley Central Conference, the North Carolina and Virginai Conference, and some of the local churches have Superintendents of Cradle Rolls.

We now have two active Missionary Cradle Rolls, one at Elon College, N. C., with 30 members, and one at Memorial Temple, Norfolk, Va., with 20 members.

We all find a great difficulty in trying to work the Missionary Cradle Roll when they already have the Sunday school Cradle Roll.

Therefore, we recommend: That where we find the S. S. Cradle Roll and it is not expedient to try to have both, that we urge the use of the mite boxes in the S. S. Cradle Roll. Also we recommend: That each church endeavor to have a Missionary Cradle Roll, if possible, but at any rate, to use the mite boxes.

Also we recommend that the funds of the Missionary Cradle Roll Department be equally divided between the Sendai Orphanage and the Christian Orphanage, Elon College, N. C. Also we recommend that a Cradle Roll Day be observed as far as possible, in all the churches.

Mrs. L. F. Johnson, Supt. C. R. Dept.

CRADLE ROLL

Motto: "First the Blade."
Colors: Green and White.

Dear Cradle Roll Superintendents:—In my last article I promised to tell you of the way some churches are solving the question of bringing babies, or at least their mothers, to church, and will try now to do so to the best of my ability.

In some of the larger churches they have what is known as the "baby church" or "babies' room." This is a room set apart, and fitted up with toys, scrapbooks, small chairs, a crib, etc.—in fact, everything to make it comfortable and attractive to the baby.

Here, too, are volunteer nurses, different ones, taking different Sundays who have agreed to care for baby while mother rests her weary arms and body and refreshes mind and soul by hearing the sermon upstairs in the church proper.

If baby is to be fed, his food is brought along, with directions for giving it to him, warmed on the little gas stove in the corner, and —there you are.

Many mothers are gladly taking advantage of this chance to hear a sermon while knowing baby is near enough to reach in a moment if necessary, yet well cared for and perfectly safe.

But, perhaps, you say this is totally out of our reach. We are only a small church out in the country, and it is impossible for us to do these things. Then here is still another plan. Last Summer I attended a Sunday school and church where, after Sunday school, some of the Junior girls took the babies out under the trees in a fine grove just in front of the church. They picked up pine cones for the little folks; they also had some Sunday school cards and papers that had been used. These amused some of the others. For a little sleepy mite, a buggy robe was spread in a shady spot, and master baby was taking a cool nap under the trees, while his little nurses hovered near lest he should wake, and mother sat at ease in the church, with her mind perfectly easy about her two-year-old tot.

Of course, this could not be done in the Winter, but babies cannot be taken out so much in cold weather, either, but in the Summer you will find very few churches without some young girls who would "just love" to take care of babies and who will gladly do it, if given the opportunity.

Then I saw a fine plan suggested the other day. All babies have not "grandmas," and all who would love to be grandmas have not grandchildren. So a scheme was concocted whereby, once or twice a month, the older women of the church or neighborhood "grandmothered" the babies, and left the mothers free to go to church, and perhaps for a call if she chose. This was a happy service both ways, for it rested the mothers, while the grandmothers whose arms were empty, tasted again for a moment that dearest of feelings, the little head against the shoulder, the tiny arm around the neck, the loving look in baby eyes, that mean heaven on earth to a woman's heart. Perhaps if you have not enough "grandmothers" to go around, you might find some "aunties" who would gladly care for small nephews and nieces of "other people's children" if they have none of their own.

Try it, this Summer, anyway, and see how it works out, and let us know, won't you? Cordially,
Your Cradle Roll Superintendent,
MRS. F. BULLOCK.

AFTER HUERTA—WHAT?

Should the optimistic announcement prove well founded that Huerta, having taken sober second thought, has authorized the Mexican delegates to present his resignation to the International Mediation Conference at Niagara Falls, Ontario, if they deem it advisable for the welfare of Mexico, a very important stage will have been reached in the work of the conferees. In considering the question of Hureta's probable successor, it is regarded as a fair presumption that the choice for provisional president would fall not upon any of the military leaders who are now at the front of affairs, but rather upon some able and representative Mexican statesman who has not been personally identified with either side, but whose record would appeal to the confidence of the country.

Very significant was the closing passage in the eloquent and masterly address of Senhor da Gama, the Brazilian embassador, which many will interpret as pointing to the dictator; but even with the elimination of Huerta achieved, there will still remain the important problem of pacification and of the establishment of a government that shall assure recognition of the rights of the Mexican people, and the carrying out of such reforms as will secure those rights permanently. While our own government cannot undertake this work itself without intervention, it can and will give every assistance that may be rendered in an advisory capacity toward that end. Representative government in Mexico would be a new experiment, and in the very nature of things it is not to be expected to immediately follow the passing of the present crisis. Free elections, the untrammeled choice of a national assembly, land reform legislation, just tax laws—all these can only be reached after the best elements in the republic have patriotically combined for that purpose.

Meanwhile, it is quite within the probabilities that we shall be compelled to keep a considerable force, both naval and military, in service until such a time as withdrawal would be justified by improved conditions. This policy will be made clear to the mediators, coupled with the disclaimer of any desire to dictate or needlessly interfere with the duties of the Mexican people themselves. It has fallen to us to see this thing through, and it can be done, and we believe will be done, without friction. Certainly, war is not to be thought of, and now it seems more remote than ever. When order is restored and affairs are sufficiently under the control of the duly constituted authorities, then, having fulfilled our pacific and friendly mission, and having given official recognition to the new government, our battleships can weigh anchor and Mexico can once more be mistress of every foot of her own dominion. This is the hope our government cherishes, and we trust it may be fully realized in the near future. —*Christian Herald.*

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JUNE-TIDE RELIGION

May, with its varied program of chills and warmth, bright blossoms and cold rains, sunshine and threatened frost, its "promises" which the beloved Riley so " 'bominates," has gone at length, and we are "knee-deep in June." But June weather, while it brings delight to mind and body, sometimes has a tendency to take the rose back into May or April, or even March and February. As the weather grows warm one's spiritual ardor and zeal are apt to grow cold. Summer rest and Summer pleasures and Summer weather may make spiritual tasks irksome. What can we do at Summer's threshold to make sure that its end shall find us farther ahead, not set back on the spiritual road, with a happy record of faithful service for the sunny weeks passed?

Well, considering what religion really is, Summer ought to be a help to it, not a hindrance. Religion is a thing of joy; so is Summer. Religion is a thing of beauty; so is Summer. Religion is a thing of fragrance; so is Summer. Religion has genial warmth; so has Summer. Religion bears fruits and ripens harvests; so does Summer.

"O world, as God has made it, all is beauty.
And knowing this is love, and love is duty."

After all, our religion is apt to be a bit too stern. We forget the simplicity of trust, the sweetness of forgiveness, the fragrance of the divine blessing.

If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

We shall bear our trails better and do our work better, Winter and Summer alike, if we remember that "his banner over us is love." Our work consists chiefly in telling others of the joys that he has brought us. This is the testimony that will win the world and lead it to substitute Christ's ways for its own. Thus shall the coldness and harshness of sin and hate and greed disappear, and over the world shall steal the sweet warmth of human fellowship and the fragrance of a love divine.—*Christian Herald.*

ONE BOX CURES THREE

Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friend. It is worth its weight in gold." Tetterine quickly relieves skin diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists' or by mail from Shuptrine Co., Savannah, Ga. ad.

CHURCH NEWS

POPE'S

I am glad to say that we are progressing nicely at this place, good interest manifested in Sabbath school work. May 17 we observed Memorial Day. After service the children marched to the cemetery with flowers and tenderly placed them on the graves of their loved ones. This was the largest ingathering day Pope's has witnessed for years.

Good Hope

Our people are doing their best at this place. Have the finest Sabbath school on the field. Also excellent singing led by Mr. Pearce. Am proud to say will soon have church completed. We have an excellent aid society at this church.

Youngsville

We thank all those who so kindly assisted us in securing pulpit chairs, also handsome individual set at this place. Sabbath school is doing well.

Beulah

We have started Sabbath school at this place and hope to bring a good report to Convention. The work is encouraging. May the Lord bless each church abundantly.

New Hope

We have a surprise for you at this place. The good people remodeled the old church which is now entirely new. Enlarged some by adding vestibule and tower, fine large windows and metal arched ceiling, also painted inside and out. It is the finest church in the community. Memorial day 24th was largely attended. Was a great day for New Hope. We wish to praise our people for the work done at this place. Where there is unity there is strength.

H. F. WOLFE.

HAYES' CHAPEL

Last Sunday was Memorial Day at Hayes' Chapel. It was a time of much interest. Flowers were placed upon the graves of departed loved ones. A sermon was preached to the Junior Order. Sister Stephens united with the church by letter. The celebration of the Lord's Supper was pleasant, and quite a large number took part. The band at Hayes is small, but faithful.

The fourth Sunday in June Bro. J. S. Carden and I exchange pulpits, he going to Hayes' Chapel and I to Hank's Chapel.

W. G. CLEMENTS.

MT. ZION

We held our memorial services the fourth Sunday in May. The congregation was large and attentive, and the collection good. I received one young man into the church. After preaching, friends and relatives placed flowers upon the graves of loved onse. After dinner we had a second sermon and the Lord's Supper.

THOS. W. STROWD.

Chapel Hill, N. C., May 30, 1914.

WHEN THE GRIZZLY MET THE MULE

In a trip over the Sierra Nevadas a Californian took with him not only his favorite horse, but a mule named Billy, a large iron-gray mule of the pack variety. On the second day in the mountains the owner tethered Billy to a tree, allowing him twenty feet range, where there was good feed, and then took a seat on a fallen tree not far away to eat his lunch. He had finished his meal, and was half dozing when suddenly the mule reared and snorted loudly. His owner sprang to his feet and looked about.

Not ten feet off stood a huge grizzly bear, evidently with designs on the owner of the mule. That individual rushed for the nearest tree and made good time in climbing it. He was safe for the time. But how about Billy?

To his owner's surprise, Billy dropped his head after a moment and resumed feeding, as if oblivious of the grizzly's proximity. As for the bear, he stood still for several minutes, his eyes wandering from the man in the tree to Billy. The mule's composure puzzled him.

By and by the grizzly started to make a circuit of the tree to which the mule was tethered. The bear emitted a series of deep growls, then opened his great mouth and disclosed two rows of ugly teeth. Slowly the great creature advanced upon the mule. Billy still continued to graze. Nearer came the grizzly and still nearer. The mule stopped feeding. From his perch the Californian watched the scene with breathless interest.

Finally the bear stopped, rose on his hind quarters prepared to strike. At that moment the mule, at whose stupidity his owner had wondered, sprang forward, and the grizzly's paws struck empty air. Then the man in the tree saw a gray form double itself into a ball and bound forward. It was the mule's turn. Out of that ball flew two iron-shod hoofs, which shot back and forth with a thump, thump against the body of the grizzly, which was completely off its guard. He was hit all over—on his head, on his shoulder, on his side, on his back—by those pile-driving hind feet. He fell in one direction, then in another seemingly utterly incapable of getting away; and when Billy stopped kicking, life was gone from the bear's body. The mule, after resting a bit, returned quietly to his feeding.—*New York Tribune.*

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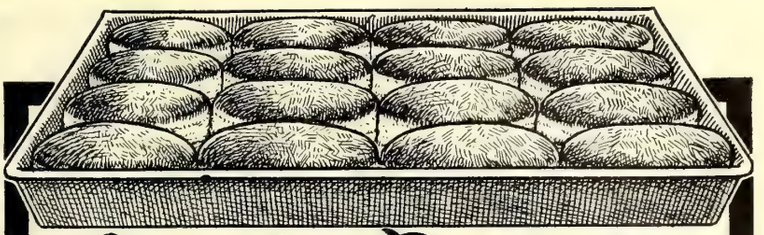

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CHILDREN'S DUES		
Joel E. Harrell, Jr.	$ .10	
Virginia P. Ayscue.	.10	
Roy and Lillian Hand	.25	.45
S. S. OFFERINGS		
Pleasant Grove, Va.	$1.00	
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Damascus (Orange)	1.40	
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Ebenezer, N. C.	1.84	
Apple's Chapel	.21	
Wake Chapel	5.00	15.45
SPECIAL		
Damascus (Orange)	$6.22	
A Friend	1.00	
W. L. Miles	.50	
Miss Ada Underwood	.50	8.22
Total for the week	$	24.21
Grand Total		$2,779.16

My Dear Children and Friends:

Our report shows up a little slim this week. I suppose all the Cousins are so busy with work or play that they just forgot to write. We get busy and time slips by and we are tardy before we know it. Uncle Jim has been so busy trying to get his large family ready for Commencement that he was about to forget the days of the week, and neglected to prepare his report for the paper.

We haven't time to write a lengthly letter this week, but must say just a word about the pleasant and profitable visit to Concord church and community on last Saturday and Sunday. It was the occasion of their annual Memorial Day. The cemetery had been cleaned beautifully and every needful preparation made. Large congregations more than filled the church. Uncle Jim preached and presented the claims of the Orphanage at the 11 o'clock service, and the good people gave cheerfully and willingly. The men subscribed wheat and the women fruit. We are to go back with our wagon about the first of September, and we will make our report then. I do not know but that we may have to go twice to haul their liberal gifts. But we will gladly do that.

The following donations should have been reported last week, but were overlooked:

The Willing Workers of Waverly Christian church, suit, shoes, and other clothing for George Haithcock, one of our larger boys that that society is clothing. We are very grateful for this help.

Mrs. Pollard's class in Berea Sunday school sends timely and useful presents to our little ones. Each member of the class sent a present and along with the presents was $1.53 in cash. We thank each one.

Suffolk, Va., May 25, 1914.

Dear Uncle Jim:—

I wonder what the children are doing these pretty warm days. My school is out now, and how I do miss it. It closed with a picnic May 12. We children certainly did enjoy ourselves playing and eating cake and cream. Wish you could have been with us to help us enjoy it. Hope you and all the children are well and enjoying life. Enclosed please find one dime. Bye bye, with much love to you and all the Cousins. Your little nephew,

Joel Edward Harrell, Jr.

Glad you had such a delightful time at your school closing. Play interspersed with cake and cream is calculated to be of interest to boys, and many who are not boys.

Henderson, N. C., May 21, 1914.

Dear Uncle Jim:—

I am busy playing in the sand. While it is dry, mama lets me play in it all the time I will; but I tell you sand doesn't draw my attention when daddy comes around with a horse, he takes me to ride on the horse and I like it just fine.

Mr. Stuard is staying with us some now, and he plays with me and takes me to the lot to see the horses and hogs. He is talking of buying him a horse and buggy, and if he does I reckon he will have a time to visit without me. Uncle Jim, we have a lot of ripe cherries now, and the birds are having a better time eating them than I am. Mama says I am too young to eat cherries.

Enclosed you will find my dime for May. Much love to you and all the Cousins. Lovingly,

Virginia Pearl Ayscue.

We are glad you are having such delightful times playing and horseback riding. Uncle Jim would like to have some of those nice ripe cherries.

Tifton, Ga., May 21, 1914.

Dear Uncle Jim:—

I do not feel very well today. I had the ear ache last night and could not sleep a part of the night, but it is easy now. Here is twenty-five cents for sister and myself. Mr. Walker Pearson gave it to us to send to you. He and Mrs. Pearson gave it to us to send to you. He and Mrs. Pearson have been such good neighbors. Last year mama was sick a lot and they were so good to us that papa and mama say they are almost like parents to them. The more we know of them the better we love them. Our school is out and I get restless sometimes. Papa says I am too little to chop cotton, and we have no good shade trees to play under and I get lonesome. I help sister or mother wash dishes and I take the stove wood in the house, and I certainly do enjoy riding the mule. Gandpa Hand and family spent last Saturday night and Sunday with us. We are always glad when they come. I will close. This pays for May and June. Your little nephew,

Roy M. Hand.

I am sorry that you have been suffering with ear ache. If you get restless and lonesome come to see us. We have plenty of children to play with you and lots of nice shade.

Tifton, Ga., May 21, 1914.

Dear Uncle Jim:—

When we wrote for April I did not know we would have money for this month's dues. Our chickens are not large enough to sell. But last Sunday at Sunday school Mr. Walker Pearson—one of papa's best friends—gave us twenty-five cents to send to the Orphanage. Brother has gone with papa to the field after a load of oats. Mama says she will help me write while they are gone. I can write, but can't spell very well.

Our school is out and I get lonesome. Blackberries are getting ripe and we like to pick them, but sometimes the briars stick my hands. Mama lets me help her about the cooking. I have made bread several times. I like to work with mama if we don't wash dishes. Uncle Roy Veazey is coming from Alabama to teach a singing school here in July. We have not seen him in three years.

Your loving little niece,

Lillian Hand.

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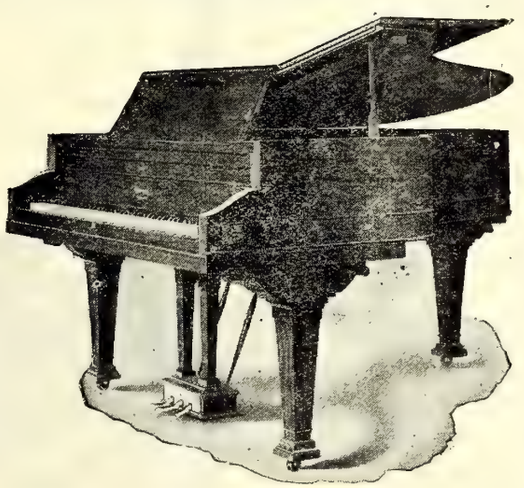

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9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

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6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
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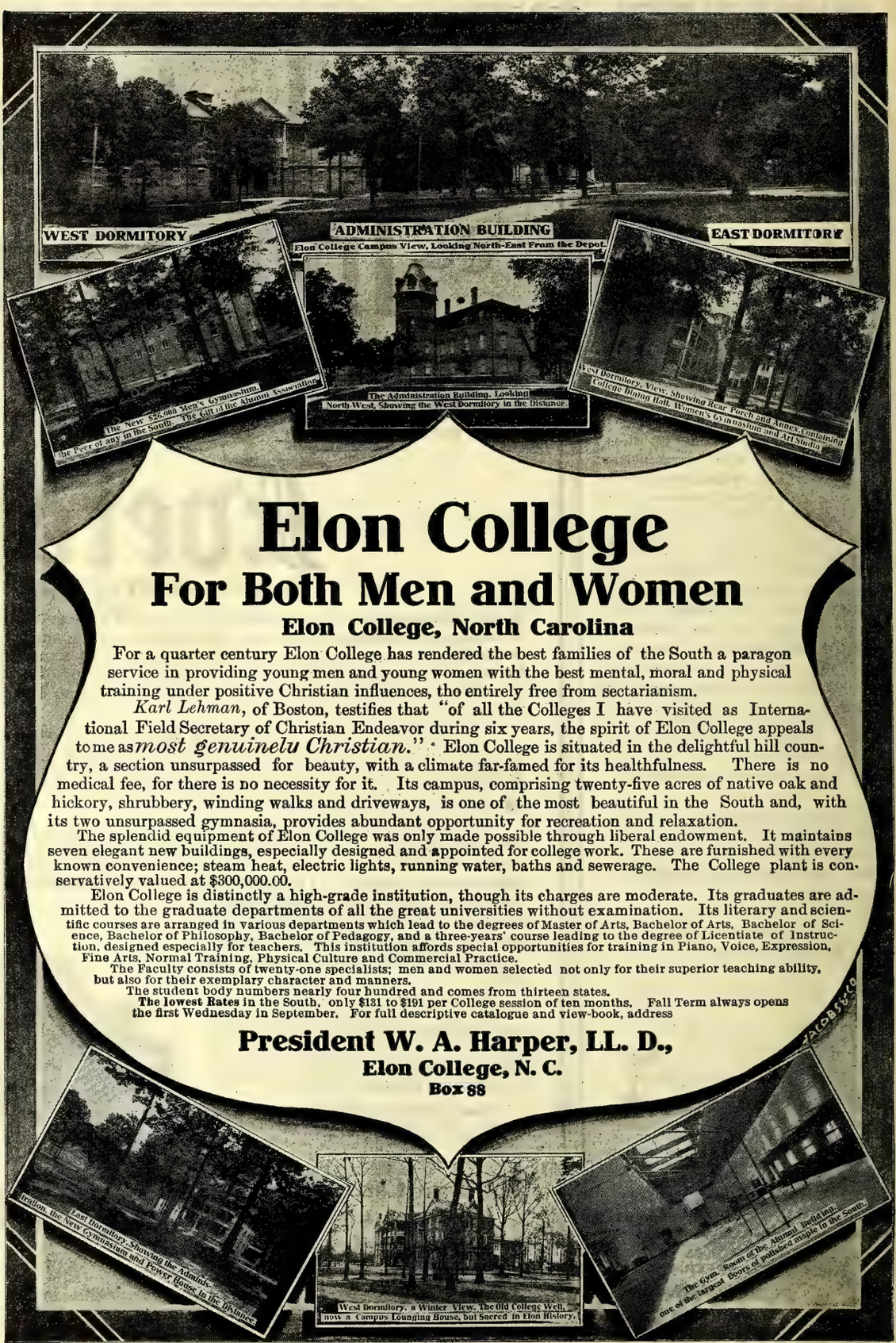
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J. O. ATKINSON, ... EDITOR

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Four Months	.50

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All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

MARRIAGES

Turner-Richards

"The Maples," the home of Mr. and Mrs. A. B. Richards, near Winchester, was the scene of an unusually pretty wedding on May 19, at 4 p. m., when their daughter, Clara Bell, became the bride of Mr. Claud V. Turner of Pierce, Florida. The ceremony was performed by the writer, who is a brother-in-law of the bride, and was witnessed by relatives of the bride and a few of her most intimate friends. The house was tastefully decorated with carnations, roses and palms.

The bride entered the parlor on the arm of her father by whom she was given in marriage. She was charmingly attired in a white moiree traveling suit and small jet hat and carried a shower bouquet of bride's roses and lilies of the valley. She was preceded by her niece, little Miss Mildred Cooper, who carried the ring in a pink rose. The wedding march from Lohengrin was rendered by Mrs. Alva R. Richards and "I Love You Truly" was sung softly, during the ceremony, by Mrs. Boyd R. Richards. The recessional by Mendelssohn was rendered as the bride and groom led the way to the library. Telegrams of congratulations were read while a buffet luncheon was served.

Mr. and Mrs. Turner motored to Martinsburg, W. Va., where they boarded a train for the West. They will spend some time traveling, visiting the Grand Canyon of Colorado, San Francisco, Los Angeles, Seattle and other points of interest. They will attend the Iowa College commencement of which the bride-groom is an alumnus. The bride was the recipient of many handsome and useful gifts.

Mr. and Mrs. Turner will make their home at Pierce, Florida, where Mr. Turner has the position of assistant manager of the Pierce Phosphate Company. Mrs. Turner, who is a graduate nurse, has been superintendent of the Gordon Keller Memorial Hospital, Tampa, Florida, for a number of months. We join with their host of friends in wishing them much happiness.

W. T. WALTERS.

Messrs. Farmer and Williamson-Misses Wolfe

A pretty double wedding was solemnized at the Christian parsonage, the writer officiating, when Miss Grace Frances Wolfe became the bride of Mr. Omer Williamson and Miss Bertie Claudine Wolfe became the bride of Mr. Lester M. Farmer, all of Cold Stream, W. Va. The brides are daughters of Mrs. Margaret Wolfe. Mr. Williamson is the son of Mr. and Mrs. Silas Williamson and Mr. Farmer is the son of Mr. and Mrs. L. J. W. Farmer.

The brides were charmingly attired in mahogany brown and heliotrope messaline with hats and gloves to match.

They will make their home at Cold Stream, where both young men are engaged in farming.

We wish them much happiness.

W. T. WALTERS.

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"It is the blessedness of our religion that the more we feel our imperfection and sinfulness, the more unworthy we feel ourselves, the more we may cling to God when we turn to Him in faith and penitence."

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No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

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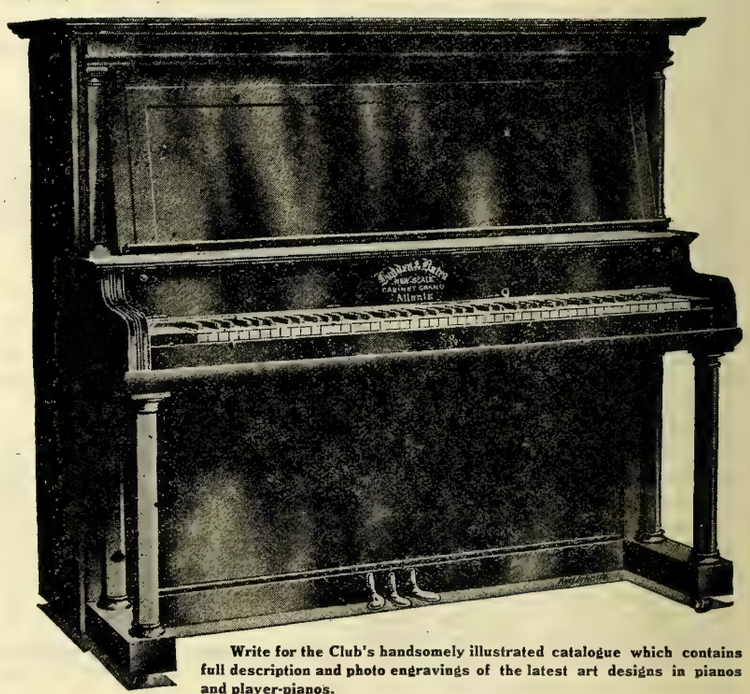

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LUDDEN & BATES CHRISTIAN SUN PIANO CLUB DEPT., **ATLANTA, GA.**

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JUN[illegible] 1914 NO. 23

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

Duke Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Catholicism in Spain

Catholics have Spain and are determined to keep it. This explains the gradual decline of this once powerful people. Protestants have to worship in obscure places, if at all, and the law of the land, until recently, forbade Protestants to have a church door on an important street. But Christian Endeavor has found its way into Spain and on a recent visit of Dr. Francis E. Clark to Barcelona, the ten local societies of that city got the mayor's permission for Dr. Clark to speak in the city Palace of Fine Arts, a building with a seating capacity of four thousand. The Catholics appealed, with threats of riot and bloodshed, to the mayor not to allow the meeting, the archbishop endeavored to forbid the meeting and the governor begged the mayor not to allow it. But the mayor was unmoved, and on the day of the meeting called out more than five hundred police to protect the worshippers. Suspicious characters were arrested at the door, forty eight pistols were taken from those who had come with evil intent, and scores were not allowed to enter the hall. After the meeting an unexploded bomb was found in the building, and while the meeting was in progress an attempt was made to burn down a Protestant church in the city. Dr. and Mrs. Clark had to be guarded while passing to and from the place of meeting by a squad of police. But despite all that the enradged and murderous Catholics could do, the papers say the meeting was a success, more than four thousand being present, many of whom had to stand throughout the exercises. It was the largest and most notable Protestant meeting ever held in Spain. The Catholics, where they have sway, are as intolerant as ever, and would, if they dared, burn Protestants at the stake, or coolly behead them as they did in ancient times. Only the sway and power of Protestantism hold them in check, and render their inherent intolerance bearable. There are some good and devout individual Catholics, but this is in spite of the Catholic creed and philosophy, not because of it. We wonder when bigoted persons in Catholic and in all persuasions will learn and seriously take to heart the words of our Saviour "Ye shall know the truth and the truth shall make you free." (John 8:32.)

Prepared.

A man has prepared his own funeral address, says the *New York Christian Advocate*, and, lest it should be delivered wrong, when he is deceased, he has spoken it into a phonograph which is to be used, instead of a minister, at his funeral. Many would prefer that the world would receive their deeds, and review them when they are gone, according to their own word and estimate, but neither the world, nor the great Judge of the earth, judge men that way. We are to be judged by deeds, not words, and the influence of those deeds upon others. "Verily he is a God that judgeth in the earth." (Psa. 58:11).

Dominion

The papers say that the Panama canal is in reality open now and that the first freight barges, carrying their heavy burdens from the Atlantic to the Pacific and the Pacific to the Atlantic, passed through the other day. In a few brief weeks steamships will be passing through the big ditch at will. Of course the celebration will come in 1915 at San Francisco, but the dream and the ambition for four hundred years have been realized. This has been rightly termed the greatest liberty man ever took with nature. One is reminded of the Psalmist's declaration: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Psa 72:8).

The Substitute

Dr. Charles W. Eliot, ex-president of Harvard University, and a man of much scholarship wants us to have another and a better religion. He thinks our Christian system and regime have broken down, and we need a radical revision in order to meet the demands of the time, and to better fit in with the new order of things. Referring to Dr. Eliot's opinion that we need a remodeling of our Christian conceptions and beliefs, the *New York Sun* says: "It would be a sad sort of beneficence to deprive us of our only reliance without providing some equivalent if not improvement. But where is a satisfactory substitute to come from? Dr. Eliot talks of revision; but who is to do the revising? Where is the saint or sage in sight to whom the world can turn for surcease from its weariness, its fears, its cravings? If he is on the earth today he certainly has not revealed himself. There are plenty of iconoclasts from Bernard Shaw to Dr. Eliot, but no Messiah. On the whole it would seem better to cling to our imperfect hopes and ideals than to sail out vagrantly into the sea of doubt." It is easy enough to find fault with existing conditions, but to improve them is the real task, and *The Sun* talks sense. The real difficulty is finding a fit and proper substitute. And this we will never do. Christ's word and teachings will abide forevere. The difficulty is not with Him, but with us; not that His scheme of things has broken down, but that we are breaking down in not carrying out His scheme and purposes and plans for us. "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.)

The More Blessed

A prospective purchaser was looking over some volumes in a Paris book-store. On the shelves were many second-hand copies, and the customer made a purchase of a rare volume and took it home with him. That night, while reading he came to two leaves stuck together. Cutting these apart he found three bank notes worth several hundred dollars, and a slip of paper reading "Whoever buys this book is welcome to the money. It is all the writer was able to make with his pen for fifty years." The purchaser of the volume had obtained the money very easily, but the man who had put it there had toiled to accumulate and to save. Whose was the greater joy, who the more blessed and benefited? Human nature and the finite mind might answer one way; but the Book of inspiration, and the divine Mind, thus teach "It is more blessed to give than to receive" (Acts 20:35).

Costly Speech

Every printed line cost somebody money, time, labor. On May 12, The Congressional Record contained 365 pages all of which was devoted to a single speech, that of Senator La Follette of Wisconsin. In truth the Senator only actually spoke what was printed on six pages, the remaining 359 pages being letters, clippings and such which were inserted "by Senatorial courtesy." The printing of this speech cost the country $12,486.62. It is exceedingly doubtful if any living mortal, even the Senator himself, read all of it once it was in print. And yet this speech is not as costly as some. A word spoken at the wrong time, an unwise speech, a silly utterance, have often cost fortunes larger than that named, and resulted in untold evil. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36).

Why Kneeling?

In one of his Biglow Papers, James Russell Lowell wrote: "Seeing a goat the other day kneeling in order to graze with less trouble, it seemed to me a type of the common notion of prayer. Most people are ready enough to go down on their knees for material blessings, but how few for those spiritual gifts which alone are an answer to our orisons, if we but knew it!" One does not pray every time one kneels. Assuming a posture of humility in order to graze with less trouble is not prayer; it is greed, or indolence, or hypocrisy. Prayer is pouring out the soul to God that one may come into closer fellowship with the Divine mind and so become more willing and anxious to do the Divine deed. It is not the object of prayer to change the divine purpose, alter the divine plan, but to change these human purposes and plans into the divine way of doing and being. The high climax and grand consummation of all prayers are found in the words of our Savior: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39).

EDITORIAL

ELON COLLEGE COMMENCEMENT

Our account of commencement last week closed with the exercises on Monday evening. Tuesday at 11:30 a. m., Rev. W. W. Staley, D. D., Suffolk, Va., delivered the annual

Literary Adlress

The speaker chose as his subject "The Conquest of Truth." It is safe to say Dr. Staley was never happier in the selection of a theme, and never more eloquent and powerful in the development and delivery of an address. He declared that truth was larger than the dictionary, vaster than the universe and equal to God. There are three sources of truth; the Universe, Mankind, and God. All the physical sciences are derived from the universe; all psychological sciences from man; and all theology from God. It is man's place and privilege to find the truth and as he finds it he becomes free. With this broad beginning Dr. Staley developed an intellectual and moral structure as compact, as organic, and as stalwart as the sturdy oak of the forest. No outline could do justice to this address and it is to be printed in full in The Sun next week. At the conclusion of the address, by courtesy and commission of Mr. and Mrs. Willis J. Lee of Nansemond Co., Va., The Sun's editor was permitted to present an oil painting of Dr. Staley to Elon College. The speech of acceptance by President Harper was timely, appreciative and appropriate. Dr. Staley also expressed, in touching terms, his gratitude for so kindly a remembrance of himself by his dear friends, Mr. and Mrs. Lee. The painting, life size, is by Miss Long of the Elon Art Department and is pronounced by competent critics a real piece of art. It hangs in the college chapel in stately frame to adorn that sacred place and inspire those who gather there from day to day of the school year.

The entertainment Tuesday evening was by members of the music department, and was of the usual high order. *The Greensboro Daily News* of June 3, said, "This evening at 8 o'clock the annual concert of the music department occurred in which the pupils of the directory of the department participated.

In piano Miss Ethel Barrett, of Dayton, O.; Miss Beatrice Mason, of Nashville; Miss Hattie Bell Smith, of the Hill, and Miss Frankie McNeil, of Nederland, Texas, excelled in the performance of their technique and the charm of their rendition. Marmaduke Woodward, of Suffolk, Va, was especially pleasing in his vocal rendition."

Graduation Day

That part of commencement toward which all look as the climax is graduation day. This year there were seventeen to receive diplomas in the graduate department, six the Masters' degree, three in the Music Department, two in the Art Department. The chapel was packed to overflowing when the exercises began at 10 o'clock a. m. Wednesday, 3rd. Three young men and three young women had been chosen to deliver orations and read essays as representatives of the class.

The representatives were Misses Ethel Crews Barrett, of Dayton, O.; Lillian Belle Johnson, of Cardenas, and Viola Rollings, of Sebrell, Va.; and Clyde Carney Johnson, of Siler City; Joseph Franklin Morgan, of Spies, and Marvin Stanford Revel, of Kenly.

C. C. Johnson's theme was "He Who Stands Alone." Miss Rollings gave an imaginative interpretation of history. Her subject was "The Chant at the Corner Stone." M. S. Revel spoke on "Self," while Miss Johnson struck a tender chord in human experience in her essay treating of "Broken Things in Life." The "Visible and the Invisible" was the theme treated by J. F. Morgan. Miss Barrett's essay treated of "The Immortality of Truth."

In the delivery of these orations Mr. Revel was awarded the Stanfard Orator's Medal, and Miss Ethel Barrett the Moffitt essay medal, these being judged the best oration and essay delivered respectively.

The orations and essays were of a high order and will be printed in The Sun, one of them appearing this week.

President Harper then conferred degrees as follows:

Bachelor of arts: Gilmer Gustave Holland, Holland, Va.; Clyde Carney Johnson, Siler City; Charles Wesley Rountree, Cypress Chapel, Va.; Doctor Travis Surratt, Denton.

Bachelor of Philosophy: Ethel Crews Barrett, Dayton, O.; Bettie Brinkley Ellis, Roanoke, Va.; Sallie Warren Foster, Burlington; Vera Cassie Gay, Smithfield, Va.; Emma Sallie Holland, Franklin, Va.; Joseph Franklin Morgan, Spies; Fred Fletcher Myrick, Bennett; John Urquhart Newman, Jr., Elon College; Nina Mae Pinnix, Kernersville; Marvin Sanford Revel, Kenly; Grace Myrtle Rollings, Sebrell, Va.; Viola Virginia Rollings, Sebrell, Va.

Bachelor of pedagogy: Lillian Belle Johnson, Cardenas.

Master of arts: A. T. Banks, Ph. B., Henderson; S. E. Denton, Ph. B., McRae, Ga.; C. J. Felton, A. B., Defiance, O.; O. W. Johnson, A. B., Magnolia; Mrs. J. K. Ruebush, Ph. B.; Dayton, Va.; A. L. Hook, A. B., Winchester, Va.

Doctor of literature: Dean A. G. Caris, Defiance college, Defiance, O.

Doctor of laws: Judge B. F. Long, North Carolina Superior Court, Statesville.

Diploma in piano: Ethel Crews Barrett, Dayton, O.; Beatrice Mason, Nashville; Hattie Belle Smith, Elon College.

Diploma in art: Lila Clare Newman, Ph. B., Elon College; Annie Laurie Wicker, Elon College.

Certificates in expression: Sallie Warren Foster, Burlington; Cornelia Rutherford, Winchester, Va.; Annie Laurie Wicker, Elon College.

Certificate in voice: Marmaduke Eppes Woodward, Suffolk, Va.

Certificate in art: Leona Hinton, Elon College.

Certificate in commercial department: Naomi Felton, Suffolk, Va.; Gordon L. Fitzpatrick, Roanoke, Va.; Fay Henley, Worthville; Herbert E. Jones, Apex; James D. Murray, Apex; Paul W. Sawyer, South Mills; Erastus T. Taylor, Wilson.

Rev. J. Pressley Barrett, D. D., of Dayton, O., presented each member of the graduating class with a Bible. This he did in a most impressive manner enjoining each member of the class to read the Book daily and abide its teachings.

The other medals presented by the College are the Long Scholarship, Wellons' General Scholarship, Morrow Thesis, the first being won this year by Miss Nina Pinnix, who was the valedictorian of the class, the second by J. H. R. Booth, and the third by Rev. J. F. Morgan. These were all presented by Rev. W. D. Harward of Newport News, Va., with fitting and timely words. Miss Sallie Foster was salutatorian,, she having made next highest grades throughout her college course.

The Alumni Address

Rev. H. E. Rountree, Pastor First Christian Church Greensboro, N. C., delivered the alumni address, Wednesday evening, taking as his theme "Our Alumni Responsibilities." The speaker contended that, as David said of Israel "He hath not dealt so with any nation," so He hath not dealt with any others as with the alumni of Elon. We have had peculiar advantages, training and culture, in this institution with its great principles and splendid ideals; now our responsibilities are on this account the greater. These later years have been those of religious liberty and untrammeled worship of God. But all is not gold that glitters, and aristocracy and pomp, and power, and creed are not qualities which God uses to make his church; but heart-life, free and untrammeled to worship God in apostolic fashion. The attitude of the entire Christian world is moving toward the position of the Christian church; and the world's great men delight today to recognize principles which have been dear to this church for more than a century. Under the broad principles we, as alumni, had our tutorship and collegiate training. As ours was the privilege so now is ours the responsibility to show the fruition of these broad conceptions to the world. "Unto whomsoever much is given of him shall much be required." Great benefits mean great responsibilities. Great gifts mean great requirements. Great principles and great favors lead us to enquire, What are we going to do about it? The speaker delivered his address in an eloquent and telling manner, injecting into it flashes of humor that were much enjoyed.

Mr. D. R. Fonville, President of the Alumni Association presided during the exercises and also during the alumni banquet which followed.

The Art Exhibit this year was the best in years and was visited by hundreds who enjoyed the splendid work done by the pupils in this department.

There were many visitors present, the occasion was delightful throughout, and the exercises were edifying, educational, inspiring.

Elon never had so successful a year in every particular and faces the future full of hope, vigor, enthusiasm, and courage. Next year should be better than this, and will be if the friends of the institution will prove as active and loyal as in the year past.

RETURNED HOME

The writer is thinking of the hundreds of college boys and girls who have been away from the parental roof these ten months. During that time, we have a notion, many fathers have wrought with patience and fortitude, and mothers have toiled and sacrificed, with deep anxiety and concern that their sons and daughters might have advantages better than they had, and so become prepared for life's duties and conflicts as they themselves could not. And now the ten months are over, and the dear ones are at home again.

Are these young men and young women grateful for what mother and father have done for them these months? That is the first, the fundamental consideration. If gratitude is lacking there is little to hope for or go upon. If gratitude is in the heart then it will find expression. This may be in several ways.

The son or daughter grateful for favors will seek to make the burdens lighter on father and mother during the Summer months. This may be done in many ways. Father needs the good cheer, mother the helping hand, as well as the loving heart, of son and

daughter who has been away at school living amid superior advantages. Save that father a few steps, the mother a few stitches, if you can. They will appreciate it. Is the home desolate, put a few flowers into it, are the chores numerous, have your share of them; are the horses to look after, the cattle to attend to, is the store in need of a clerk, the farm work urgent and pressing, if so, boys, give your father a lift. In this way you prove that you are grateful, and show that you have learned at school how to adapt yourself and be useful. If your college has not done this for you these months, it has had you and taught you to poor purpose. Does the house need cleaning, the yard need sweeping, the vegetables need picking, and is mother doing the house work or kitchen work? if so, girls, here is your opportunity to show that you have been to college, and have been taught books and religion. Your duty, and your privilege, is not to add to mother's labors, but to share and to lighten them this Summer. That is culture, that is character, that is Christianity put into practice.

The young man or the young woman who has been away to college for ten months, and is not now a help in the home rather than a burden in anyway, has not gained at school, but has lost, and is not nearer to real Christianity, but farther from it, than when he or she went away. The college spirit and the Christian spirit should be and are identical—and that is to help, to gladden, to give good cheer, and to lighten the burdens of those who love us and have done so much for us. Unless the boys and girls are brighter and better and more useful in the home now than they were ten months ago then their college training has been in vain.

NOTES AND PERSONALS

—Rev. A. W. Andes, Harrisonburg, Va., has been elected to deliver the Alumni address at Elon College next year.

—The Inter-State Y. M. C. A. of the Carolinas is to meet in annual session at Elon College in October. This is for all college Y. M. C. A.s in the two States and will attract many students from other colleges and universities to our village.

—The recent Southern Convention made no mistake in electing Bros. J D. Johnson of Graham, and J. E. Vincent of Holland, Va., as Orphanage Trustees. Both were present at the recent session and entered fully into the work.

—Mr. F. F. Myrick who was president of the local Y. M. C. A. at Elon College the past year and who graduated from the College last Wednesday has accepted the position of Assistant Secretary to the Spartanburg, S. C. Y. M. C. A., and entered upon his new duties this week.

—We learn that the position of Athletic and Social Secretary of the Y. M. C. A. at Spartanburg, S. C., has been offered Mr. C. C. Johnson, who graduated from Elon College last Wednesday. "Jack" was a popular man at Elon, a fine athlete, and an active member of the local church, filling position of head usher for the church with punctuality and efficiency.

—We regret to learn through *The Herald of Gospel Liberty*, that Rev. J. F. Burnett, D. D., Secretary of the A. C. C., Dayton, Ohio, is in a very poor state of health. He is one of our best and most useful men, full of good deeds, and influential in all that makes for righteousness. We trust that the skill of physicians and the blessings of God will bring him back to health and full strength.

—Her hosts of friends will be pleased to learn that Mrs. T. Helen Winborne, Apex, N. C. R. 2., who has been so very ill of late, is reported as improving, now being able to take some nourishment, and her physician hopes for her complete recovery in a few weeks. "Aunt Helen" is remembered by hundreds of Elon students, and others as well, who will rejoice over her improved condition and promise of returning health.

—Portsmouth News in *Virginian Pilot*, "Rev. J. W. Harrell, pastor of the Wsahington Street Christian church, Washington and County streets, has returned from Dayton, Ohio, where he went several days ago in connection with a call he received from the Christian church in that city. He will officiate tomorrow at his charge here. Mr. Harrell, while in Dayton, accepted the call to that city. He will remain here several weeks, however, before he finally severs his connection with the local Christian church.

—Elon College Y. W. C. A. has two young lady delegates at the great Southern Workers' Conference now in ten days session at Black Mountain, N. C., namely, Misses Pattie Preston and Oma Utley. These write that there are 600 young women in attendance at the Conference and that the meetings are most helpful and inspiring. Next week and for ten days the College will have six young men present at the Men's Conference at the same place as delegates from the Y. M. C. A. The College church has also voted to send its pastor to the Conference— one of the greatest and most largely attended Christian workers' conference now held in all the South.

—The *Herald of Gospel Liberty* announces that Rev. J. W. Harrell, D. D., of Portsmouth, Va., has been called to the pastorate of First Christian Church, Dayton, Ohio, and has accepted, his work to begin at Dayton September 1st. We much regret to see Bro. Harrell leaving his faithful flock and the great work he has done in Portsmouth. He is a man of unmeasured energy, and deep devotion to the work. Our best wishes will go with him to his field, also our hope that he will return to his own at no far distant date. Our Southern work needs him sorely and will part with him reluctantly.

—It was a delight to greet many of the ministerial brethren at Elon last week, Dr. J. P. Barrett, Dayton, O.; Dr. W. W. Staley, Suffolk, Va.; Dr. I. W. Johnson, Suffolk, Va.; Rev. W. L. Wells, Durham, N. C.; Rev. S. B. Klapp, Greensboro; Rev. J. W. Pinnix, Kernersville, N. C.; Rev. J. D. Wicker, Semora, N. C.; Drs. A. B. Kendall and P. H. Fleming, Burlington; Rev. J. W. Holt, Burlington; Rev. W. D. Harward, Newport News, Va.; Rev. H. E. Rountree, Greensboro; Rev. W. G. Clements, Morrisville, N. C.; Rev. T. E. White, Ramseur, N. CC., and possibly others of our busy pastors who love Elon College and come to enjoy the inspiration and good fellowship of the commencement occasion.

NEWS AND VIEWS

—China is to spend $1,500,000. on its exhibit at the Panama-Pacific Exposition—thus surpassing all other nations in the cost of its exhibit.

—Dr. Paul von Mauser, inventor of the rifle that bears his name, died of heart failure in Berlin May .9. His invention caused many hearts to fail—and to pour out their blood in warfare, righteous and unrighteous.

—Because of organized and unrelenting war against vice in Chicago two thousand undesireable persons have been forced to leave the city, and 400 resorts of crime and disgrace have been closed. One wonders what became of the two thousand.

—Some people of Hoboken, N. J., have applied to courts for an injunction against a Roman Catholic church for ringing its bell at what is claimed to be an absurdly early hour on Sunday morning, and thus disturbing people who want to sleep and need rest. The priest replied that since the bell does not ring till 6:30 it is no nuisance as people ought to be up by that time to enjoy the fresh air.

1000 NEW SUN SUBSCRIBERS BY APRIL 1

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. A. W. Andes	4
Rev. J. O. Atkinson	14
Rev. B. F. Black	3
Rev. H. H. Butler	12
Rev. R. F. Brown	3
Rev. A. T. Banks	5
Rev. E. M. Carter	2
Rev. L. I. Cox	31
Rev. W. G. Clements	5
Rev. R. P. Crumpler	1
Rev. J. S. Carden	13
Rev. W. H. Denison	4
Rev. J. D. Dollar	13
Rev. B. J. Earp	21
Rev. H. W. Elder	6
Rev. Geo. D. Eastes	40
Friends	69
Rev. Jas. L. Foster	27
Rev. Stanley C. Harrell	12
Rev. J. W. Harrell	3
Rev. W. D. Harward	4
Rev. W. N. Hayes	1
Rev. J. W. Holt	10
Rev. L. F. Johnson	9
Rev. I. W. Johnson	16
Rev. J. Lee Johnson	66
Rev. P. T. Klapp	11
Rev. S. B. Klapp	13
Rev. J. V. Knight	5
Rev. G. O. Lankford	2
Rev. W. S. Long	5
Rev. A. N. McAbee	1
Rev. J. F. Morgan	13
Rev. N. G. Newman	1
Rev. C. E. Newman	8
Rev. J. U. Newman	4
Rev. J. W. Patton	7
Rev. C. C. Peel	15
Rev. R. H. Peel	4
Rev. J. M. Roberts	1
Rev. H. E. Rountree	12
Rev. C. H. Rowland	6
Rev. Herbert Scholz	1
Rev. H. S. Smith	1
Rev. W. W. Staley	14
Rev. T. W. Strowd	2
Rev. G. R. Underwood	5
Rev. W. L. Wells	11
Rev. T. E. White	2
Rev. J. D. Wicker	2
Rev. W. C. Wicker	22
Rev. R. L. Williamson	1
Rev. H. F. Wolf	1
Total	579

A LIFE WORK AND ITS PREPARATION

Baccalaureate Sermon, Elon College, Sunday, May 31

By REV. F. T. TAGG, D. D.
Editor *Methodist Protestant*, Baltimore, Md.

Text: And Moses was learned in all the wisdom of the Egyptians and was mighty in words, and in deeds. Acts 7:22.

WE are indebted to the inspired but persecuted Stephen, of the early Christian Church, for the information here given of the great leader of the children of Israel. The interesting history of his eventful life, the unparalleled wisdom of his administration, the unique character of his literary remains, the ever widening influence of his life-work upon the civilization and progress of the world, confirm the high estimate given us here in this discourse of the inspired disciple. The details of his life history need no mention here. But there are some salient and distinguishing features to be considered that will enable us to illustrate and appreciate the lessons of the hour. His greatness may easily be measured by the quality and permanence of his work. The results of a man's life are a clear indicator of his character and personal force, He possessed the essential qualities of leadership. Trained in an Egyptian court he attained a mental equipment that made him the peer of any of his contemporaries. He was learned in all the wisdom of the Egyptians who at that time were the most advanced people on earth. They cultivated mathematics, architecture, medicine, law, philosophy, state craft and the art of war, and historians tell us they made much progress.

But though reared in the luxuries of a court, and in a religion of patheism, he seems never to have forgotten the religion of the Hebrews, nor his knowledge of the true God, and when the time came to decide he did not hesitate. He chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season.

It is a magnificent illustration of courage, fidelity, and manliness to yield up princely luxuries to duty and right, and only a princely nature will do it.

The court training was incalculably important, but it was not sufficient to qualify him for his work. The indignant resentment he exhibited at the needless abuse of one of his countreymen may have been an early intimation of his life-work, but it was also an evidence that he had not yet acquired that self-control which must in the end be the dominant element of leadership. He preserved his faith in God, and was doubtless scandalized and disgusted with the idolatry that surrounded him, but it was not apparently upon religious grounds that he at first stood forth in behalf of his people. He smote the Egyptian because he thought his brethren would understand that God by his hand would deliver them; but they understood not. The Hebrews were not yet ready for their emancipation, but neither was Moses yet ready for his work. His motive was patriotism—a very exalted motive—but not the highest. Very significantly does Stephen say: "It came into his heart, to visit his brethren." God had not yet sent him. He did not yet comprehend the full import of the divine purpose for which he was preparing. He wanted to be a political emancipator. God was preparing him for a religious reformer. He was not yet ready for his work. He had passed through the educational period. Now there was a school of trial, obscurity, and discipline, a striking illustration of the truth that a man does not always enter at once upon the work that is at last to be the grand and distinguishing labor of life.

His first school was the court of Egypt, where he became learned in all the wisdom of the Egyptians, their history, and traditions, their civil and religious institutions. As Saul was brought up in the pharisaism he was afterward to expose and demolish, as William the Silent was trained in the closet of Charles V, and at the court of Philip II, to become the liberator of the united provinces, so Moses was brought up in the very midst of those evils against which his whole system was a protest, and out of which he led his kinsmen into truth and liberty. Then came the mountain and desert training. This did not only serve to develop hardihood and physical courage. It became a period of meditation and communion, of self subjugation and discipline. The solitudes and silences of his mountain home were of no less value than his schooling in the court. He combined discipline with acquisition. He added moral power to mental vigor, and wedded peerless meekness to decision and indomitable courage.

Preparation for a great life work may require more time than its accomplishment. Angelo may throw upon the canvas a marvelous creation in two or three months, but behind it is a lifetime of training and discipline. The great Bunker Hill oration was delivered in two hours, but Daniel Webster is himself authority that back of it was twenty five years of schooling and training and experience. Moses was eighty years in preparing for his life work, which he accomplished in forty.

That which is the result of such lengthened preparation is abiding. Moses' work has been increasingly felt during three milleniums and is actually more potent now than ever before. We stand amazed before the tremendous results. On its civil side it was the formation of a mighty nation out of a horde of slaves. On its political side it was the enactment of a code of laws which is now the admiration of every jurist, and which has come to some of its most glorious fruitage in the organization of our own republic. On its literary side it was the production of a book in which the grandest subjects that can occupy the human mind are treated in a style of simple sublimity, and the history of the beginnings is written with a sympathetic vividness that seems to transfer us into the midst of the scenes it describes. On its religious side it was the inauguration of a system of worship which conserved the truth with regard to the unity and sovereignty, the spirituality, and holiness of God. The system contained within itself, in symbol, all those spiritual realities which are now set forth in the character and gospel of Jesus Christ. The theocrasy of the Jews had its birth there. The seeds that subsequently flowered out in Magna Charta and the Declaration of Independence were planted there. Here is the fountain head of history, the organization of the church, the morning star of liberty, and civilization. Infidels may carp and sneer at the "Mistakes of Moses," but his great life work was neither a mistake nor a failure. It is incorporated in the best civilization of the ages and next to Jesus Christ, stands foremost in the march of progress.

In the orderings of Providence it is intended that every man shall find a peculiar and distinctive life work. He is endowed with aptitudes and predilections, with faculties and adaptations, and when he attains to the greatest of all knowledge, a knowledge of himself, he will find his place in the ranks of life. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. Emerson says, "He is like a ship in a river, he runs against obstructions on every side but one, on that side all obstruction is taken away and he sweeps on serenly over a deep channel into an infinite Sea."

Life must have a definite direction, it cannot reach an ideal, it cannot accomplish anything above the vulgar and the common-place without a controlling motive. It will be like a letter dropped into a box without an address. It is equipped with all that is necessary to carry it forward—vitality, energy—the power to be or to do, but it lacks the one element of direction. Too often alas! it goes to the dead letter office of disappointment, crushed hopes and final disaster. Life is meaningless without a goal. It is sailing without a chart or compass. True there are thousands who drift along, and many are more or less comfortable, but is man, with all his endowments and possibilities, to be only driftwood?

What a man does, that he has himself entered into, and cannot be taken from him. To his taste, and adaptation, all things are open that he needs. To what enters into his appointed life-works he has the right of eminent domain. Every where he may take what belongs to him nor can all the force of men hinder him from taking so much. Nor can he take more though every door were open to him. Nor can he do what he has not the preparation for doing. Preliminary to all great and permanent achievments there must be an adequate training, not only in the courts of learning, but in the mountains of difficulty where caution tempers impetuosity, where antagonism develops courage and capability, and where inadequate resources stimulate the inventor of successful agencies.

In the silence and solitude of that inner life which must always be isolated except as God is admitted into it there is the first and greatest conquest to be made; the conquest of himself. "He that hath no rule over his own spirit is like a city that is broken down and without walls." An Alexander may conquer the world, and yet be so much a slave to passion as to murder his best friend. The Spirit of Solomon's maxim has entered into the ethical philosophy of all nations. In one of the odes of Horace this thought is finely expressed;

> "By virtue's precepts to control
> The furious passions of the soul,
> Is ever wider realms to reign
> Unenvied monarch, than if Spain

You could to distant Silya join
An both the Carthages were thine."

Beyond this self conquest, courage cannot extend. This is complete sovereignty. A man reaches that commanding and glorious exaltation when all his passions and impulses become the willing servants of his judgment and conscience. But such a miracle can come only from personal contact with God. Somewhere the burning bush must be found, and the voice of God must be heard. This divine conquest in which all the achievements of real manhood centre will hear the voice of God, saying, "Certainly I will be with thee." He has caught the divine fire. He is panoplied in the divine armor. He is filled with the divine spirit, and with the great apostle he can say, "It is no more I that do it but Christ that dwelleth in me." No man ever reaches the climax of greatness, until he becomes acquainted with himself, talks and counsels with—respects—thinks for—acts for—goes to school to—sacrifices for—masters—crowns himself. No man has ever made the world better by learning his last lesson in any other school. Such a man will be mighty in words and in work. What he says may make a Felix tremble on his throne, or sound the knell of doom into the very ears of a sensual and dissipated King. He becomes a prophet to his contemporaries, and speaks as one having authority. Personality is the soul of utterance. Speech only gives expression to personality. Character is the latent heat of words. The man behind them gives them their momentum and projectile force. Our inner life molds our language and is molded by it in turn. What, then, is our inner life? In the exigencies of life; in the unexpected and sometimes embarrassing crises of life, we cannot pause to think and to weigh words. If then this disciplined and chastened character, experiences the divine afflatus that gives him in that same hour the words he ought to utter, he becomes irresistable in logic and power. There is then for us no resource but to make ourselves whole, to see to it that our lives shall be so marked that what we say and do shall be dominated by, and shall express, the sum of what we are. We can only realize the power of words, when used by one who can make them do his bidding. You can go to our forts and see cannon balls piled up in pyramids, but they are harmless. It is when the powder is put behind them and are touched off by the spark of fire that they speed, but they speak in thunderbolts. Words in the dictionary are gathered into columns, and piled up in tiers, but they are harmless. It is when they have behind them the power of a living personality, and are touched by the vitalizing spark of genius, that they leap into life, and become endowed with resistless energy. Let them be used by the mighty enginery of thought that is found in the brain of a Paul, a Milton, a Webster or a Gladstone, and they become dynamics, to demolish error, establish national causes, and give immortal life to great humanitarian movements.

O to be a man, seeking to be true, true to the truth, true to righteousness, true to a quickened conscience true to God. No shams to modify the full orbed character, no conceit to blur the dignity of the soul, no fickleness to modulate the music of his life. To be shorn of all the world that death will take away, and stand as Moses stood in the solitude of the mountain with his life-work well nigh completed, and with nothing but his own unparalleled personality to project him into all the future. O! my friends, if we are ever to be called by the Master to witness transfigurations, or to ascend in chariots of triumphs, we must have personalities like Moses and Elijah and Paul, and Luther, and Savonarola. We must live in a way to send our voices before us into the unrevealed future. If we would be prophets to our day and generation, our words must enter into the organization of society. The moral forces of the community, and the administration of government, and man's personality must give force and character to his utterances. Carlyle said, "A word spoken in season, at the right moment is the mother of ages."

A man's biography is the true criticism by which the force of his words must be measured. As that becomes impressive, as its activity and utility emphasize and illuminate the utterance, it enters into the construction of society and the progress of life. When we come to know what a man lived for, what he had to be, and what he had to spend, we find that the magic rule that made him what he was. No life can be a failure when it enables us to recognize the message which God meant in its mission endowment and activity.

No inactive life can be either good or useful. Activity is an infallible sign of vigor and health. Beulah land is a land of misery except for those whose used up faculties demand rest. It is the "Old man's land" and is altogether unsuited to those who are in possession of health, energy, and laudable desire to be useful. Activity must be properly directed. It requires activity and effort to pull down a house, as well as to build it. St. Paul was as energetic in persecuting the church, as he afterward became in building it up. The homely maximum, "Be sure you are right and then go ahead," has a vast amount of rational philosophy in it. No life work can be great until its motive and purpose are deserving and meritorious. We must not ask how to become rich or gain notoriety. These misers and tyrants may acquire, and these other misers and tyrants may take away. You may become rulers, (but there are a million chances against you), but there are no impassable barriers to the qualities of character that fit a man for usefulness and eminence. Crowns may be placed on the wrong head. The bias of the multitude, the unrestrained impulses of the maddening crowd, the rashness and indiscriminating enthusiasm of the majority may put the sceptre in the wrong hand, but future generations will always put it where it belongs. The martyrs of one age become the heroes of the next.

Paradoxical as it may appear, the first step toward a truly noble life is humility, the recognition of our limitations and fallibility. Arrogance and assumption, conceit and vanity are the infirmaties of small and immature men. Moses at forty was ready to accept leadership in the emancipation of Israel. At eighty, when he had learned humility in the school of experience, he was prepared to furnish all sorts of excuses to escape the responsibility. When Paul was a sinner he thought himself blameless. When he passed through the hard experience that made him the greatest of the apostles, he called himself the chief of sinners. Exaltation through humility was one of the greatest lessons that Jesus ever taught. He humbled himself, and his followers were told that whosoever would be great must minister, and whosoever would be the chiefest of all must be the servant of all. This is the irrevocable law "He that humbleth himself shall be exalted."

The next step is obedience. Not specially to arbitrary rules but to the inflexible laws which govern every progressive step of life. This is the secret of Christ's Kingship. "He became obedient, wherefore God hath hightly exalted him, and this the secret of all command obedience to the laws upon which growth and power are founded. To be a scholar one must do far more than obey the rules of the School. He must obey the laws of mentality and Scholarship, and these are all rooted in himself. The condition or law of a peaceful lfie is submission to the laws of meekness. Blessed are the meek for they shall inherit the earth. Only as he is obedient will he triumph for by this can he take his own out of the multiplicity that sweeps and circles around him. "We need only obey. There is a guidance for each of us, and by lowly listening we shall hear the right word." It will direct us to a reality, a fit place, congenial duties. Place yourself in the middle of a stream of wisdom and power, which animates all whom it floats, and you will he happily impelled to truth and right, to usefulness and success in the ranks of life. One has wisely said, "By contenting ourselves with obedience we become divine." As we veer from this we lose not only the opportunity but the ability to work there must be a firm and inflexible decision. out the problems of our life work. Finally No irresolution that halts between two opinions. No infirmaty of purpose that may yiled at last to unexpected opposition; no timidity that shrinks from suffering or sacrifice. If the alternative of a luxurious court with its sinful pleasures, or enduring affliction with the people of God, is presented there must be no hesitation or uncertainty in the decision. We cannot stop to consider what is safe, or what is profitable, or what is popular. It may be very agreeable to vanity and prone to be a flattered prince of a royal court, but it is divine to become an inspired leader to break human chains and lead his fellow men to some Canaan of knowledge, rectitude of happiness. Difficulties however great, opposition however pronounced, only serve to fire the arm, and quicken the faculties of the hero whose decision of character and invincible energies are unalterably fixed upon the accomplishment of his life work.

A Milton may be blind, but that cannot deter him from soaring into the high and lofty place where Paradise lost is found. An imprisoned tinker gives us Pilgrim's Progress, and a martyred Paul gives the Gospel of Salvation to a Gentile world.

A vascillating man, no matter what his abilities is invariably pushed aside. It is he who resolves to succeed and with every fresh rebuff begins resolutely again, that reaches the goal. It may drive him to the mountains, but there he will meet with God and come down with shining face, and new vigor for the fray. One of the most magnificent biographical sketches in the Bible is this, "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began he did it with all his heart and God prospered him."

Here is the secret of a true and successful life work. Do what is good and right and truth with an unflinching purpose, and if you modestly shrink from it because it seems too great for your powers, you will hear the voice of God saying, "Certainly I will be with thee." And when the infinite arm of God sustains the finite arm of man, nothing is impossible.

If we will only abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Daniel Webster.*

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES

Elon is dead, dead, now that the merry laughter and joyous enthusiasm of the students have ceased. It looks like a pity for the College year to close. The stately buildings and the beautiful campus and the earnest, scholarly professor all exist simply for the students. When they are here, there is no happier spot on earth; and when they are gone, we are lonesome.

The Commencement just closed was marked by the excellency of every program. Not a single person appearing on the rostrum made an error in presesnting his part. This is unusual, but the same type of thoroughness characterized the entire year.

As is Commencement, so is the next year, is a well established College adage. If that is so, the 25th session which begins next September is to be a record breaker. Already applications are coming in and a larger per cent. than usual of old students plan to return. There will be disappointments it is true. The three months of the vacation will bring many changes, but we confidently expect a full opening in September. Our friends can make it a reality rather than an expectation.

Two young ladies of the student body are this week at Black Mountain attending the Y. W. C. A. Christian Workers' Conference. Next week there will be a similar Conference for young men. Eight Elon students will attend and also Dr. J. O. Atkinson, the College pastor, who goes by request of the Church, who have thus further shown their esteem and appreciation by providing his expenses—a worthy act to a worthy man.

There is great satisfaction here that Prof. P. G. Gunter, College Station, Texas, and Prof. A. T. West, Waverly Va., are to be in the Faculty next year. Those who know the superior work of Miss Mildred Atkinson in Latin and History will be glad that she comes into the Faculty to assist in these branches and to teach Domestic Science. Mr. R. K. Hancock becomes an additional instructor in Mathematics. Prof. Gunter will work in the History and Social Science department. Prof. West will be College Bursar and assistant in English. Miss Mildred Atkinson will take a summer course in one of the great domestic science summer schools to the north of us.

Dr. Lawrence is professor of English in the summer term of the Appalachain Training School, Boone, N. C. That institution is to be congratulated.

Dr. Amick is to spend the summer in professional study at the University of Virginia, doing special work in Physics. Dr. Amick goes to the chair of Pure and Applied Mathematics next session and will undertake to build up a strong laboratory in Physics. Dr. Wicker becomes professor of Philosophy and education on his own motion, and in these departments will be found doing his usual thorough work.

There is genuine regret here that Prof. R. A. Campbell, Miss Ethel Clements, and Prof. E. L. Daughtry retired from the Faculty with the conclusion of the session just ended. Dr. Atkinson ceases to be a professor, but remains as College pastor all his time. These four teachers have rendered unstinted service of a high order to Elon and her gratitude is due them permanently.

Mr. J. R. Elliott has purchased the old Moring home from Mr. J. D. Oldham. Mr. Elliott gets possession in August.

Mrs. L. J. Atkinson has begun housekeeping in her new home above the bank and is delighting a dozen hungry boarders with good things to eat.

Mrs. C. H. Herndon and little Carl, of Henderson, N. C., are visiting at Dr. W. T. Herndon's.

Most of the Commencement friends have returned to their homes. We were delighted to have every one of them and shall be glad to see them again.

Rev. A. W. Andes was elected to deliver the Alumni Oration in 1915, with Rev. W. T. Walters as alternate.

The Board of Trustees recommended to a later session in the spring of 1915 the election of the following additional trustees: Dr. C. H. Rowland, Franklin, Va.; Dr. I. W. Johnson, Suffolk, Va.; Dr. W. H. Boone, Durham, N. C.; Rev. W. T. Walters, Winchester, Va.; Geo. F. Whitley, Esq., Smithfield, Va.; and D. R. Fonville, Esq., Burlington, N. C. It will be noticed that these are all from the Alumni—an appreciation of the noble effort they are putting forth to raise money with which to pay for the building named in their honor. They will make useful members on the Board.

A most generous and thoughtful act was the giving of Dr. Staley's life size portrait to the College by Deacon and Mrs. Willis J. Lee—two of Elon's staunchest, noblest friends. Dr. Atkinson presented it in a magnificent address. We all regret that Brother Lee and his good wife were not present to enjoy the occasion. Brother Lee's health is steadily improving, for which all his host of friends will be grateful.

The President's Office is busy with the campaign for new students. If the friends assist, and they will, we shall make the 25th year the best yet by far in Elon history and progress.

"X."

IMMORTALITY OF TRUTH

(The following paper won the Moffitt essay medal at Elon College June 3, 1914, a medal given annually by the Moffitt family in memory of the late lamented E. A. Moffitt to the young lady member of the graduating class reading the best essay on graduating day. The paper is by Miss Ethel Crews Barrett, Dayton, O.)

Far in the distance there dawns upon me a vision. As Tennyson says "A land where all things always seemed the same; where nothing mars; where that which taints and disfigures is banished and only life, light and beauty reign—a scene of resplendent beauty." Before me appears one vast panorama of the great artists' works—the very soul of the masters, Reubens, Raphael, Michael Angelo. Another glance reveals a host of picked voices that are singnig the songs that never die. Among them are Franzabt, Mozart, Wagner and Beethoven. These were accompanied by an orchestral band of thousands of instruments—a harmony that man can scarcely conceive. The waves of music float and beat upon the farthest shores of eternity until my spirit beats upon its mortal bars, longing to be released from this sordid life.

Farther on my life detects a home of beauty where love and peace find their dwelling place.

Surely there must be some significance to these scenes:—a vision to disclose the immortality of all the truth of time, its painting, its art, its music and song.

Since the beginning of time, man through a fond desire, a longing after immortality has striven to put in some form his ideals—the one idea to preserve them being before him. So it is with the nations; their ideals still live with us through their literature, painting, sculpture and music. It is through these outward expressions that we see the very soul of the nations. Philosophically speaking, it is the personality of a people. It is this quality of truth's immortality that I wish to show.

It is said that truth, like the sun, submits to being obscured; but like the sun, only for a while. So it is with the national truths or ideas. At close range they may seem vague and indefinite; but as we from a more distant viewpoint, look back, we see them in all their completeness. No great thing is created suddenly anymore than a bunch of grapes or a fig. Let it first blossom, then bear fruit, then ripen. Just as the oak is the truth of the acorn, so is the nation of ripe culture and refinement the truth dimly prefigured by the primeval savages. At the most truth is not to be defined in its largest sense. A small Swiss standing on top of the German pass and of whom someone asked the question "where is Kanderstag?" replied, "I don't know, but there's the road." Just so each of us must find truth for himself, if he find it at all.

Every step in the experience flashes a great light on what great bodies of men have done, and the ideal of the individuals of a nation form the key to that era. The national ideal of the Greeks is truth expressed through artistic beauty. This beauty is expressed for us through their literature; in poems, drama, and philosophy; a very complete form. Again we have it in their architecture—the purest sensuous beauty, the perfect medium never overstepping the limit of charming propriety and grace. Then once more we have it in sculpture—"the tongue of the balance of expression"; those forms in every action at every age of life, ranging through all the scales of condition, from good to best; and never transgressing the ideal serenity, but in convulsive exertion, the leige of order and law. Hence, of the genius of one remarkable people we have a four-fold representation—the various expression of one moral thing—and yet to the senses what more unlike than an ode to Pindar, a marble Centaur, the peristyle of the Parthenon and the last actions of Phocion? Yet these varied external expressions of their ideal of beauty proceed from one national mind. Every one has observed a particular picture or copy of verse: if it does not awaken the same train of images, it will yet superinduce the same sentiment as some wild mountain walk, although the resemblance is in no wise obvious to the senses, but is occult and out of reach of the understanding. Nature is one endless combination and repetition of a very few laws. She hums the old well known air through innumerable variations.

In Greek sculpture we have the Gothic cathedral which is a blossoming in stone, subdued by the insatiable demand of harmony in man.

The Grecian ideal is that of the perfection of the senses; of the spiritual nature unfolded in strict unity with the body. In everything they saw the beautiful. The sun and moon, water and fire met the heart of the Greek just as it touches the soul of the modern world today.

'Tis through various ways that the personality of the Greek nation has come down to us today—they lovers of the beautiful would say with Keats:

"A thing of beauty is a joy forever.
Its lovliness increases; it will never pass into nothingness."

The student inquiring into the misty past

interprets each age by his own. To the sacred history of the world he finds the Hellenic nation expressing its personality. It is by them that our hope in the eternal life has its foundation.

It was through them that we learn of the greatest truth that the world has ever found—that Christ came to earth and died that we might inherit eternal life. This has made its way down through hundreds of years, reaching multitudes of souls innumerable; while at the very same time books of a day have come and have been lost in oblivion. What greater test is there that the truth of the Hebrew people is eternal and immortal? All men face this truth at one time or another. In such a moment of hesitation, there is a voice which speaks down the centuries, the voice of one greater than Marcus Aurelius, greater than philosophers, poets or priest; whose utterance is so clear and straight-forward that it brings courage to doubting souls and shows the way for timid hearts. That voice says, "Know the truth and the truth shall set you free."

We have seen truth expressed in both beauty and religion. There still remains for us to consider the truth of the ideals of the old Romans. Human nature expressed itself in their code of laws as characteristically as in sculpture, songs and railroads and an abstract of the laws of nations would be a transcript of the common conscience. The ideal of Rome is a life of pure reason in which the law of passion and sensibility is crowded out as essentially lawless and irrational. It is to these people that we owe our whole system of laws—a people of cool reason, rationalistic in nature rather than the life of sensibility, despised as shadowy and unreal.

It was among the larger Roman world, that Stoicism was to come to its real influence upon mankind. The Romans seemed to themselves to have realized the stoic dream of a universal empire of humanity, and in the natural law they found a theoretical basis for their national jurisprudence.

We have seen truth expressed by each nation only in part—ideals of truth, goodness, and beauty. Let us separate any one of these three ideals from the others and all alike are in that measure impaired. We can see that even the great devotion to the true through the beautiful is not the highest or most complete devotion of human life; our devotion to the true as well as the beautiful, must, if we are to be perfect, be part of our supreme devotion to the good.

To our modern world belongs the inheritance of the three great ideals—thus making our national ideals nearly complete. It is in the solitary places of the human heart; in the deep quiet valleys and on the high mountain tops of our moral being is to be found the ideal truths of the great and noble of all the ages of man's long history, nay the universal truths, the meeting place of man and God.

"Two things are graciously insisted on by the apostle in Hebrews 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord.' Peace toward men and holiness toward God; there is no other sort of heaven."

You never heard Paul talking about what a hard time he had in his Master's service. He was constrained by love to Christ and by the love of Christ to him. He counted it a joy to labor, and even to suffer, for his blessed Master.—*D. L. Moody.*

CHRISTIAN CHURCH

Seaside Chautauqua and School of Methods

Virginia Beach, July 20-26

Opens Monday Evening and Closes Sunday Evening

THE ORGANIZED ADULT BIBLE CLASS MOVEMENT

There will be a rally of the Adult Organized Bible Classes on Thursday of Chautauqua week. It will be a great gathering of Bible class members and workers. We want just as many members of such Bible classes from every section as possible and make it a rally worth while.

The speaker of the occasion will be Dr. W. C. Wicker of Elon College, who is the Secretary of Sunday schools of the Christian Church. He will have a message on The Organized Adult Bible Class.

Mr. J. J. Pitt, Superintendent of the Memorial Christian Temple school is Secretary of the Organized Adult Bible Class work of the Eastern Virginia Christian Conference and he has planned a rally of all the Bible Classes of that conference.

The Western North Carolina Sunday school Convention has changed the date of its regular meeting so as not to conflict with the School of Methods and will urge all their workers to attend.

Those who attend the rally on that Thursday will also have the privilege of hearing that well known temperance orator, Rev. George R. Stuart of Tennessee on the temperance issue. The temperance issue is now prominent before the nation for constitutional prohibition, and Virginia will vote on State-wide September 22. The Adult Organized Bible Classes will have a strong part in "A saloonless Nation by 1920."

Do not fail to send representatives of your class if your distance is too far to attend *en-masse.*

SEASIDE CHAUTAUQUA OF CHRISTIAN CHURCH, JULY 20-26.

From the very beginning we have recognized that there would be a most delightful opportunity for rest and fellowship and recreation at Virginia Beach during our School of Methods there. It was planned with that in view and we are expeeting to enjoy to the full extent the forming of new acquaintances of our people from the various states. Lately it has occurred that there will be a most excellent opportunity for meetings and conferences of

COMMISSIONS AND COMMITTEES

of our work to come together. For example the American Christian Convention has a number of important Commissions to report at its next session in October. This will be an opportunity for a goodly number of each Commission to counsel on their particular work even though the entire number cannot be present.

Again, the Southern Christian Convention has recently held its session and new Committees have been appointed and as yet have had no meetings. This will be just the opportunity to call a meeting of your committee. Then again, many of the conferences will meet soon after the Chautauqua and here will be a chance to meet and formulate your reports for conference. You may have been on a *Standing* committee all the year and now you may become a *sitting* committee at the Beach and with the Atlantic breezes fanning your brow may work out some plans under the inspiration of the School of Methods that will be of value to your conference.

We suggest to the chairmen of Commissions and Committees that this will be a splendid opportunity for your work.

These warm days make us think of the fine bathing at Virginia Beach, and the large auditorium with its doors lifted all around and the delightful sea breezes passing through make us more and more realize how pleasant our stay will be on the ocean side July 20-26.

500 PASTORS

are asked kindly but urgently to make full announcement of the Seaside Chautauqua to their congregations on the first Sunday after reading this notice and urge them to attend. It will be worth their while. Kindly bear in mind that this School of Methods is for our workers in Illinois and Alabama as well as in Virginia and has all been planned with that end in view. We want our workers in New York to know our workers in North Carolina.

600 SUNDAY SCHOOL SUPERINTENDENTS

are asked to announce the School of Methods at their schools. Since the establishment of Summer schools in this country many churches and departments are selecting one of their number and paying part or all of his expenses to some school of special work and have him bring back the cream of things to his own church and put in practice the things of value. That is what is expected for our schools that are too far from the Virginia Beach to send large delegations.

200 CHRISTIAN ENDEAVOR PRESIDENTS and 200 MISSIONARY SOCIETY PRESIDENTS are requested to do the same.

THE CHAUTAUQUA MUSIC

will be one of the inspiring features of our School of Methods. Rev. I. W. Johnson, D. D., Suffolk, Va., has been chosen as Musical Director for the chautauqua. Dr. Johnson is well known in all our Christian gatherings in the Southland as a splendid leader of Christian song. The Committee is happy to have him accept this important feature of the program.

He is a strong leader of congregational and chorus work. He will be assisted with much special music of high order including solos, duets, quartets, and special numbers throughout the week. Dr. Johnson is already planning his work and all who know him are assured that it will be of high order.

We earnestly request the reader of these items each week to make special note of them and from time to time give items to local papers concerning the Chautauqua in sections where we have churches. Some of our good friends who can come may not be informed about this School of Methods and we ask you to do this now while it is fresh in your mind. May we ask this favor of you to help the cause that will mean so much to our people.

ple. W. H. DENISON, President.

After all, the kind of world one carries about within one's self is the important thing, and the world outside takes all its grace, color and value from that.—*Lowell.*

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR JUNE 14.

The Friend of Sinners. Luke 18:9-14; 19:1-10

Golden Text I come not to call the righteous, but sinners. Mark 2:17.

Time and Place

Dr. M. B. Riddle, a professor in the Western Theological Seminary, thinks that the parable of the Pharisee and Publican, was spoken near the close of March, A. D. 30, somewhere in Perea, and the visit mentioned in the lesson occurred only a few days before the entry to Jerusalem. The place was Jericho, an ancient and famous city, seven miles north of the Dead Sea. But the time, place, and minor incidents do not concern us like

The Teaching Points

Which center about the conversation rather than the place—which grew out of the lives of those who spoke rather than the circumstances of the speaking. I thank the Lord that I am not as my neighbor, would be the literal translation of what the Pharisee said: "I need Thee every hour," is the meaning of what the Publican said, and this is what the most of us need to say and sing. At our best we are unworthy of God's goodness and mercy.

The Friend of Sinners

What a blessed privilege it is that the worst of persons can have friends, and how inhuman it seems that the best of persons have enemies. After a man has committed crime against heaven and earth, and broken the whole catalogue of commandments, he still has a friend in Jesus Christ. Unlimited love it is that reaches out after a man and draws him from the gates of hell to the portals of heaven. Jesus is listening for the cry of you and me, "God be merciful to me a sinner." He will not turn a deaf ear, but will bless us if our cry be true and sincere.

The Man Up the Tree

Zacchaeus wanted to see Jesus and saw Him. The man who really seeks Christ can find Him. He may have to climb the tree of sacrifice, or difficulty, but if he is willing to do the climbing, Jesus will see him and abide at his house, provided he comes down. Jesus is saying to you and to me, "Make haste and come down from sin and let me abide with you." Come down from the mount of sin and selfishness and abide with Him whose life was given for the sin of the world. Will you heed the call, "Make haste."

Lesson Summary

The following from the *S. S. Times*, is timely:

Our instincts are sometimes more accurate than our reasoning. We scarce know why, but we never fail to mistrust and dislike the person who rates himself above another, even though there be no doubt that his general conduct is on a higher plane.

The real reason is this: there are few sins greater than contempt of a fellow human-being. No matter how decent and pure the rest of my conduct may be, that one thing spoils it. The Pharisee's conduct was, in many respects, better than the publican's; but he had one sin that befouled his soul worse than all the sins of the publican. His sin was contempt of a fellow-being, and no man can have that and come squarely into the presence of God. "Forgive us our debts as we forgive our debtors," is the prayer, and it is also the law, for no prayer can lift a soul with such a burden on it as that which contempt imposes.

Zacchæus is the type of person who can be won to open righteousness by the kindly offices of friendship. Without one word of condemnation Jesus wins Zacchæus out of sin into true salvation. And this great result was attained by Jesus through the cultivation of what appeared to be nothing more than curiosity about himself. His disposition to follow up even so slight an opportunity shows us a model Christian seeking for them that are lost.

CHRISTIAN ENDEAVOR TOPIC, JUNE 4.

How Employers and Employees Should Work Together. Col. 3:22, 25; 4:1.

The Idea in the Meeting

A little backward look into the industrial life is what is needed. Bring this and its changes and make a comparison with the present time. Greed, gain, and gall are the paramount ideas for discussion. Show how men once were on a par with those in their employment and how the introduction of machinery and the various conveniences have isolated the employer from the employee and what the results of such have been.

To Think About

There is a continual warfare going on between capital and labor, and is certainly growing worse. Why? Because the relation between the employers and employees is growing wider. The office force and stockholders many times are in session planning how to get more work for less money, and at the same time the workmen of the company are in session discussing a plan how to get more money and do *less* work. Here is a conflict which should not be. Both factions *should* be in the same meeting planning mutually for the betterment of both parties. This would be Christ-like and helpful to all concerned. The industrial world is badly and sadly in need of the Christian spirit.

Honor and Honesty

Honor creates honesty. The owner of a business who finds time to go through his plant and give a pleasant smile or a happy "good morning" to his employees pays them on honor, and they will in turn give him honest work. We many times live aloof from those who have our interests in hand, and the result is that their interest, many times, is aloof from that which we pay them to do. Personality is the one great telling force, and when this is absent, dire results must be the outcome.

Religion in Business

Too many of us separate our religion from our business. Many of us never speak to those whom we have employed about the higher and holier life. Many men can be won to Christ by a word while we daily toil with them that cannot be won otherwise. The world would be better and happier if we would occasionally introduce the subject of religion to those in our employment. Religion should not be confined to Sunday, and the place of its discussion only in the house of worship. We like that religion that a man wears upon his shirt sleeve and rubs against his fellowman.

S S NOTES AND NEWS C E

The State Christian Endeavor Society met in Greensboro, N. C., June 6 and 7.

The editor of this department is always ready and willing to give assistance when convenient, and we trust those in need of our services will use us.

We cannot go into the details of the S. S. lesson in the space allotted to us, but hope, by a brief comment, to bring some vital lesson from the theme.

Miss Blanche Teague, Department Superintendent of the Elementary work in the Western N. C. Conference, visited Graham and Providence churches recently in interest of the work. She reports some definite results.

Our hope, aim, and prayer is that we may make this department helpful. Do you have a suggestion to make in regard to the work? We are always glad to have advice from our friends.

NOTICE

At the last annual meeting of the Educational Committee of the Eastern N. C. Christian Conference it was decided in the future to hold two sessions annually, one just prior to the annual conference and the other in the summer at the time of the S. S. Convention. The first mid-year meeting will take place at Sanford, N. C., in the home of Bro. J. D. Gunter on the evening of July 20th, 1914, at 8 o'clock.

All persons having business with this Committee please notify me at once.

C. E. Newman, Chm.,
Raleigh, N. C.

MISSION TREASURER'S STATEMENT.

For May, 1914, as per Standing Rule of the Mission Board.

Receipts

For Home Missions	$ 275.02
For Foreign Missions	2,106.13
For All Other Purposes	1,445.37
	3,826.62
Cash Balance May 1, 1914	484.23
	$4,310.75

Disbursements

To Home Missions	$ 283.55
To Foreign Missions	1,672.54
To Specials	1,963.45
	3,919.54
Cash Balance May 30, 1914	391.21
	$4,310.75

Liabilities

Bills Payable	$6,000.00
Due Accounts	3,737.13
	9,737.13
Less Cash Balance	391.21
	$9,345.92

J. G. Bishop, Mission Treasurer.

"Unbelief is like a man with his back turned toward the sunshine, walking in a shadow that he himself makes, while faith, reversing the order, faces the sun and then lives in the light of hopefulness with the shadows all behind it."

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
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A REPORT OF MR. RUGH'S LECTURE

Greensboro, N. C., April 28th, 1914.

It was my privilege last night to attend a banquet at the Y. M. C. A. and hear Mr. Arthur Rugh, of China, speak relative to Missions in the Orient. Mr. Rugh is not a Chinaman. He is an American who has been in the Y. M. C. A. work in China for several years. He ranks with Jno. R. Mott as a missionary leader. The luncheon was given to the ministers and laymen of this city for the purpose of hearing Mr. Rugh's burning message from the Chinese republic. His theme was "The Religious Outlook of China," treated from the point of view of the present crisis of the republic and its relation to other countries, and the favorable and unfavorable conditions to missionary enterprise. He said in part:

The world is undergoing a great upheaval commercially, politically, and spiritually, very much like that of the latter half of the fifteenth century when Rome lost her rule and Protestantism was a reality, and China is the center of this great upheaval. The only difference between the present upheaval and that of the fifteenth century is that it is so much bigger, nine to one.

Two years ago China decided that a republican form of government was the thing, and so without war or strife quietly turned the entire empire over to such a government and to-day her government is upon the same principles as that of the United States. This does not mean that the government is in the same condition that ours is, and that the president of that Republic is free from every vestige of autocracy, but it means that she has set her face to that task and nothing can deter her. It means that the apparent autocratic actions of the president are only autocratic on the surface; democracy underlies every motive and he does and will come out right. This condition has brought about a great upheaval in China and the next twenty-five years will bring about greater upheavals which will mean more than we can think to that people, and not only to them but to all the nations of the world and especially those contingent to her territory. In this situation China holds the key to entire Asia, and as she goes so will Asia go.

China is converting itself to a republic and has set her face toward Christianity. She has not become Christian by any means, but she has set her face in that direction. She might have set it toward Confucianism or Mohammedanism as well. She may do it yet, but whatever she does and whichever way she goes, the rest of Asia will do and go the same way. This offers the one opportunity of all the ages to Christian nations to help her and turn not China alone but the whole eastern world toward Christ.

Well what is the future?

The future depends upon how the opportunity is seized and mastered now. There are some things favorable and some things unfavorable. We will take the unfavorable one first. The following things are against us in taking China for Christ:

First, Graft. Some folks in this country know what graft is. "It is the officials taking money." But China is the great grafting country of the nations. We know comparatively little about it here.

The Chinese will pay his debts and he will do anything to get it done. On a certain feast day of each year, set apart for the purpose, all men must pay their debts. They that have money pay, and they that have no money and can take it from some source, pay, and the poor coolies who have none and can't get any, pay with their daughters to slavery, and if there are those who can't with anything, they commit suicide. (Mr. Rugh here injected the wit, that that is the reason he left the country). There is no end to officials stealing from funds to meet their needs and carry out their wishes, pensioning themselves for life etc., If one starts out to get a dollar changed he has no idea just what he will get for it. He may get nine dimes and one penny or he may get eight dimes and three pennies. It all depends upon how much the official needs that day. So the monetary system is in bad order and is against Christianity. It must be overcome before righteousness can be established.

Then the federal government is against us, and the invasions of other nations. Japan fights for Manchuria and England says I must take Thibet, so one nation after another is snapping at her or at one another and making it almost impossible for them to see the Christianity of the thing. We go over and fight her and take possession of a part of her territory, and then say, "Now come along, we are brothers, let us love forever." You can imagine how they feel toward such a policy and hoot at the idea of a Christianity that means brotherly love. This is against us and must be overcome.

The ages are against us. Every force of China drives every one to sin with nothing in existence to hold him back. We can hardly appreciate what that means. Here in this country we have ages of Christianity behind us to hold us in check, we have a lineage of praying mothers and godly fathers to hold us back. We have everything here to keep us from sin; but in China it is different. Mothers there tell their boys if they become Christians they will commit suicide, others are disinherited, others killed. How can a young man break away from all that he loves and all that is dear to him, and all his support to accept a religion he knows little about? How can the young woman face slavery and dying conditions and give up home, and all she ever knew and absolutely cut off from all she ever was acquainted with to accept a religion she knows nothing about? Here, when we are away from home, we have our mothers to pray for us and Christian training and influence bearing upon us all the time, but in China all of a young man's associates are doing wickedly, he has never been taught to do better, and why shouldn't he sin? Why should he cut loose from them and become a Christian lunatic? Every force in China drives them to sin with nothing to hold them back. This is against us and must be overcome before Christianity can be established.

Then again the segregation of classes are against us. Officials and men of higher ranks will not sit with coolies. They are never at chapel together. This is against us and must be overcome.

(To be continued.)

ANNUAL REPORT TO BOARD OF TRUSTEES

BY THE PRESIDENT OF ELON COLLGE

I. Introductory Words

Again we are permitted to report, under the blessing of God and by the assistance and cooperation of the brethren, a very satisfactory year. The College has grown to such proportions that the strain of its administration is a serious one. The provision at last session of the deans of Men and Women, taking over the discipline of the men and women respectively, has enabled the president to have time to think occasionally, for which privilege he is grateful. The Board was very fortunate in the persons selected for these important posts and they have discharged their duties with fidelity and consecration. The same should be said of Dr. Newman's work as Dean of the College.

II. Outstanding Events of the Year

There are certain outstandlng evidences of the year's success which should be specifically mentioned:

1. The largest enrollment in any one year —386 in all departments. The Faculty's changed ruling on graduate students, requiring actual residence from now on, will likely result in a decline in total enrollment for next year, but not in actual resident ones here. If we can have the assistance of the friends for the next years as we have had in the past, we shall hold our own in the regular enrolment and hope to increase it.
2. Harmony in the faculty.
3. Loyalty and good deportment among the students.
4. Good health among both faculty and students. There has not been a single death in eight years—a most remarkable record.
5. Noteworthy improvements in the College plant—including the erection of the Ladies' Hall for cooperative boarding facilities, the installation of the 50,000 gallon steel water tank on its 70 foot steel tower, improvements of delightful character as well as for efficiency at the Power House, and attempts at campus beautification, with many minor items.
6. The creation of the new special department of Domestic Science and its equipment in the Alumni Building.
7. The growth of the laboratory equipment both for chemical and biological work.
8. The arrangement of a special course of study leading to the A. B. degree and open only to ministerial students, combining the special training they need with the time-honored elements of the classical curriculum.
9. The rallying of the Alumni and the Old Guard to the College in the effort to raise $26,000 with which to pay for the Alumni Building—the dawning of a new day of prophetic greatness for the College.
10. The recognition of the College diploma by the state of Virginia, accepting it as basis for the certification of teachers in that commonwealth—a cause for congratulation among Elon's many friends in that State and which should bring us our former prestige among our most progressive people.
11. The winning of the N. C. State Collegiate Basket-Ball Championship—no mean distinction for the first year of our gymnasium.

12. The winning by one of our freshmen of the N. C. Inter-Collegiate Peace Contest Medal, entitling him to represent this State in the contest for the Southern States held May 13 at Nashville, Tenn.—a distinction that humiliates us and yet inspires.

3. Gifts as follows: of a life size portrait of Dr. W. W. Staley, the gift of Deacon and Mrs. Willis J. Lee; of books for the library secured through Dr. Newman's solicitation; of books from Dr. D. H. Albright's library, not yet delivered to us; of sixty silver maple trees for the campus from the senior class; of $285.35 from the estate of Deacon Joseph A. Foster, Semora, N. C.; of $300 from the A. C. C. Educational Board; of $1,500 from the Elon College Fund of the S. C. C.; of $3,000 from the Francis Asbury Palmer Board. The bequest of Brother Foster is in the treasurer's hands and subject to your order. The other moneys were designated for current expenses by the donors and have been used for that purpose. The bequest of the late Dr. J. J. Summerbell to the amount of $1,500 is not yet available. It has already been alienated to the endowment fund by your action of last session.

14. The generous provision for the College of our S. C. C., which voted voluntarily $250 annually more for the Elon College Fund and provided an Elon College Day in the churches, at which the claims of the College shall be presented and a free-will offering taken to provide a department of theology in the coming years. The membership of the Convention seemed proud of their College.

15. The election of a College pastor for all his time by the local church with the cooperation of the student body—a most happy circumstance, destined to mean much for the future internal development of the College, conditioned of course on getting the right man—which we have fortunately done.

16. The continuance of the beautiful Elon spirit, whose chief ingredient is concern for the spiritual life, which was appreciably helped by the series of meetings conducted by Dr. J. W. Harrell and by the discriminating work of the College Pastor, Dr. J. O. Atkinson, and of which a distinguished Christian worker, Mr. Marshall A. Hudson, Founder of the Baraca Movement, after a visit here, had this to say: "In no college have I been more kindly received than by your students. I found in Elon what I have never found quite so prominently before, a spiritual attitude and desire to learn of spiritual things. There was manifested a desire for a deeper spiritual life and I want to thank them for their attention to my words. I congratulate you upon the splendid spiritual atmosphere that Elon College possesses"—for which we give thanks and take courage.

III. The Faculty.

The faculty have done their work with cheerfulness and fidelity. They are all good disciplinarians and require faithful application on the part of their students. Their fellowship has been stimulating and beautiful. The heads of the departments in the College proper have taken advantage of the fifteen hour rule to do professional wrok of a high order in their various specialties, and the lectures they each delivered before the student body were worthy of the high reputation they severally enjoy for masterly scholarship and tactful adaptation to the student's needs.

We regret to lose from the teaching force by their voluntary resignation, Dr. J. O. Atkinson of the Social Science Chair, Prof. R. A. Campbell of the Latin Department and College Bursar, Miss Ethel Clements of the Expression Department, and Mr. R. N. Miller, Director of the men's gymnasium. They have been faithful, earnest, consecrated, and our benedictions go with them in their larger labors. It is your duty to selcet their successors and also to reelect, if you desire it, the other members of the faculty, all of whom are applicants for reelection on such terms as you may deem wise and equitable. I wish there were some way to increase their salaries.

IV. Financial Summary for Year:

A. Receipts

Boarding Department	$15,628.30
Instruction	11,240.04
Special Fund	7,140.50
Power House	658.40
Books, Sheet Music, Art Material	2,206.83
Fees	5,158.00
Current Sources	4,632.75
Improvement	52.00
Laboratory	162.17
Publicity	1.00
Alumni Fund	308.00
From Treasurer	16,547.53
Grand Total	$63,735.52

B. Disbursements

Boarding Department	$14,310.39
Instruction	11.559.42
Special Fund	5,843.25
Power House	4,733.46
Books, Sheet Music, Art Material	1,880.26
Current	5,548.78
Improvement	13,370.72
Library	294.00
Laboratory	290.14
Publicity	4,732.67
Grand Total	$62,563.09
Net balence on hand in treasury to credit of all funds	$1,172.43

W. A. Harper.

PRINCIPLES OF WORK WITH BOYS

R. A. Waite, New York State Secy. of Religious Work with Boys

"A boys' spiritual life grows steady by jerks." It is true of his spiritual life as of his physical life, and you know it is true of that if you but stop to think. Today he is so high in knee trousers, tomorrow you 'just can't keep clothes on him.' When he is away up physically is when he is away down spiritually, and mentally, it is all his heart can do to supply the blood to support his physical body, and brain and mind have to wait until the urgent demand of the growing body have been complied with. 50 per cent of the boys who leave school drop out at this time, and I am sure an equal amount from the Sunday schools. **Just bear in mind** that the boy's spiritual growth is in directly inverse proportion to his physical growth.

In the 'teen age, the period of which I am speaking, he is questioning everything. Perhaps you think he has always been a walking question mark, but it is a different questioning he is doing now; he is not asking for information, he is doubting everything and deciding for himself. He puts a question mark before even the most sacred things of life. Teachers of boys must be prepared to meet this condition; they must know something of both sides of the questions of higher criticism, new theology, evolution, etc. Boys will question, and you cannot shut them off, or answer them by being horrified. A boy in a class said one day, in a purely argumentative tone, "Well, as a Fairy tale, Genesis takes the cake." The horrified teacher cried out, "That's awful; never let me hear you say such a thing again; don't even think of such a thing." But 'that's awful,' don't answer the boy, and neither does it keep him from thinking such a thing. Be prepared to give a 'reason for the faith that is in you' if it is in you. If it isn't, don't try to teach boys.

A boy's religious life is connected with his daily activities; everything he does is done with his religion, he does not divorce it; it is vital to his every day life. Maybe you think he has not got much, but that is because you don't understand. Through the week, his religion is more necessary to him than it is on Sundays, and if you don't give him an opportunity for using it, you are only fitting him for a larger place in the world of evil. The boy's spiritual life is absolutely unselfish; we embarrass the boy who expresses his loyalty to Christ by his actions when we point it out, and we likewise retard others who would follow him, lest they, too, be 'made a show of.'

The boy is crossing the threshold of puberty, he has entered adolescence, his body is demanding the right to reproduce, his whole being is crying out "Give, give, *give,*" and yet we say to him "Take, take, *take.*" We ought to show him how to answer the demand for self sacrifice, to offer himself for the welfare of others. We ought to show him how, and give him every chance to, express his loyalty to Christ. The greatest part in the spiritual development of the boy is to open the door for him that he may have a chance to do, unselfishly, some service for Jesus Christ.

(Reported by Mrs. B.)

Never, never wait for post-mortem praise. Speak the kind words which love prompts, and remember that words of loving-kindness are the best possible tonic which can be given even to the happiest of mortals.—*Kate Tannata Woods.*

Love is the fusing element of all life; the tremulous, softly defined horizon line that once separates and unites the spheres, terminating our human vision; the trysting place where earth and heaven meet.—*Lucy Larcom.*

DIVINE FORGIVENESS

(A sermon outlined by the late lamented J. J. Summerbell, D. D.)

Matt. 18:27. "And the lord of the servant, being moved with compassion, released him, and forgave him the debt."

The Evil of debts.

They reduce the debtor to slavery, if he is honest.

The parable represents this bond-servant as owing ten thousand talents.

The Attic silver talent was worth 240 pounds, 15 shillings, silver.

The least credible value of a silver talent was $1,170.

Probably the Savior alludes to the golden talent here.

But even the silver talent would make this bond-servant nearly $12,000,000 in debt.

Hopelessly involved.

He is called to account by his lord.

At once makes wonderful promises.

"Lord have patience with me, and I will pay thee all."

So sinners when called to account.

The abject fear and worship of the bond-servant moves his lord with compassion.

At this point human theology interjects a real payment of the debt.

Free Baptist Faith.

"He died for us, suffering in our stead, to make known the righteousness of God, that he might be just in justifying sinners, who believe in his Son. . . . The atonement of sin was necessary. . . . Had God pardoned sins of man without satisfaction for the violation of his law, it would follow that transgression might go on with impunity; government would be abrogated. (Pp. 24 and 25.)

M. E. Discipline.

"The offering of X, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the world, both original and actual; and there is none other satisfaction for sin save that alone." (P. 24.)

This says that Jeseus' death "is that perfect satisfaction for all sin."

Westminister Confession.

"The Lord Jesus, by his perfect obedience and sacrifice of himself . . . hath fully satisfied the justice of his Father and purchased not only reconciliation, but an inheritance in the kingdom of heaven for all those whom the Father hath given unto him." (Page 64.)

Prayer-Book.

"The offering of X, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the world, both original and actual; and there is none other satisfaction for sin but that alone." (Art. 31, P. 534.)

According to these statements the penalty of sin is PAID by X.

The debt is paid to God.

The Lord released man, but punished his Son.

A difficulty here is that the penalty which man was to pay was that of *eternal* death.

But the Son did not die the eternal death. He only died the physical death.

The righteous even, though they believe in X and their sins are "atoned for", must die the physical death.

Another difficulty is that there is no forgiveness, if the debt of X is perfect satisfaction for all the sins of the world, both original and actual.

If the loan is "satisfied," if the debt is paid, there is nothing of forgiveness.

The Lord exacts, according to that, the last farthing.

The Bible doctrine is that "The Lord, being moved with compassion, released him, and forgave him the debt."

The debt was never paid.

The debt was too great to pay, for the bond-servant. The debt of sin is too great for any person to pay.

Even an innocent person.

To exact the penalty from an innocent person would only make God a participant in the guilt.

Ill. The ancient magistrate, whose son violated a law whose penalty was the deprivation of sight. The magistrate, in sentencing his son, caused one eye of the son to be put out, and one of his own, to satisfy the law.

But the law was not satisfied.

The son was not deprived of sight.

The father was not deprived of sight.

To lose one eye is not half as bad as to lose two eyes.

This figure has been used to illustrate the atonement.

That man could not pay the penalty of the violated law, which was infinite.

Hence God himself undertook to pay the penalty, and did it in the second person of the Trinity, which was just as much God as the first person.

To make the parallel exact the divine nature should die.

For it is the divine nature that is said to be infinite.

The human nature is only finite, and if man, humanity, cannot pay the penalty, no more can the humanity, so called, on the cross.

For the infinite nature to die would be for God to die.

There is no view of the subject that is reasonable except the sweet one of divine forgiveness. "And forgave him the debt."

Sends his Son to participate with us in sorrow and temptation and even death, that fellowship may be established through X's touch to our humanity.

Our attention is attracted.

Our sins appear. Our hearts are touched. We repent, and that repentance links us to God, to God's compassion.

And we are forgiven.

The duty of forgiveness by us.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons result and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

Shivar Mineral water acts on the stomach and kidneys. It corrects the digestion and drives out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a thousand, on the average, report no benefit:

Shivar Spring,
Box 9, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

JOHNSON'S CHILL AND FEVER TONIC

Is the one only dependable remedy for "chills" in all forms mild or severe. It cures to stay cured, price 25c and 50c.

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Let us do your Plumbing for you. We guarantee our work. We will charge nothing to make an estimate for you.

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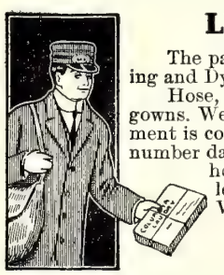

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THE SUNDAY SCHOOL TEACHERS AND OFFICERS JOURNAL

Is published quarterly, in the interest of Christian Church Sunday Schools. It contains news and helps for all departments and officers, study and teaching methods for the teachers. A school's best investment is the placing of the Journal in the hands of every officer and teacher. Order with your regular Sunday-school supplies. Price: Single subscription, 40c per year, 12c per quarter; three or more to one address, 30c each per year, 8c each per quarter.

The Christian Publishing Association

Fifth and Ludlow Streets, DAYTON, OHIO

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought Forward ..		$2,779.16
CHILDREN'S DUES		
William Staley Cheatham	$ .10	
Thomas Harvey Cheatham	.10	
Annie Lee Felton ..	.10	
John Newman Denton	.10	
S. E. Denton, Jr...	.10	
Thelma B. Rawls..	.10	
Madeline Atkins ..	.10	
Eunice Guill	.10	
Mary Guill	.20	
Edgar Guill	.20	
Irene Guill	.20	
Virginia Guill	.20	
John Murray Alphine	.10	
Norman Louis Brinkley	.20	
Lillian Horne	.10	
Dorthy William ...	.10	
Mary Lee Williams	.10	2.30
SUNDAY SCHOOL OFFERINGS		
Elon College	3.76	
1st Church S. S. Greensboro	2.75	
Waverly, Va.—4 months	20.00	
Shallow Well, N. C.	4.02	
Union Memorial, Pa	1.45	
Oak Level, N. C...	1.44	
Palm Street Bible Class	2.43	35.85
SPECIAL		
Mrs. Hattie Murray	3.00	
Mrs. Bettie Cates..	5.00	
Ladies' Aid, Pleasant Grove	5.00	
Mrs. J. D. Johnson.	1.00	14.00
Total Receipts for the week	$	51.15
Grand Total		$2,830.31

My Dear Children and Friends:—

We are delighted again with a large number of interesting letters from the Cousins, which I am sure every one will read with joy.

Many visited the Orphanage during the Elon Commencement, and each expressed himself as highly pleased with the institution, and the work we are endeavoring to carry on here. The Board of Trustees held their annual meeting Tuesday, June 2nd. We were pleased to have them as our dayguests that day. Our space is crowded this week, and for that reason will wait until next week to tell of the plans and undertakings of the Board. The following letter addressed to your Superintendent from the Chairman of the Board will be of interest to every friend of the Orphanage, and for that reason I am taking the liberty to publish it. The letter reads as follows:

Graham, N. C., June 5, 1914.
Rev. J. O. Cox,
Elon College, N. C.
Dear Brother Cox:—

I don't believe in waiting until people are dead to place flowers on their graves, but if we have flowers let us present them while they are alive. In this connection I want to say that I was very much pleased with my visit to the Orphanage and was particularly pleased with the good appearance both in the building and on the outside.

Everything looked so clean and nice and had a welcome home-like appearance. I was greatly gratified at the behaviour of the children and the splendid discipline under which you have them.

I fell in love with all the Trustees and think they are all good men and I feel that if we all work together, as we will, that the work will succeed. If I can be of service to you at any time in any way command me, as I am always glad to lend a helping hand to advance the cause of the orphan child. With best wishes to you and praying God's richest blessing upon your work, I beg to remain,

Yours very truly,
CHAS. D. JOHNSON.

The Superintendent greatly appreciates the spirit of the above letter, and passes it on that others may enjoy it with us. I feel that we have a rich field for the Orphanage work of our church if we will just go up and possess it. Let us all work and pray to the end that the Lord's work may be done in the Lord's way and that His name may be glorified in it all.

Roxboro, N. C., June 4, 1914.
Dear Uncle Jim:—

Ever since my little sister, Florence Harvey died on Sunday, May 25th, 1913, I have been praying God please to give me another little sister, sweet and nice like the other one. On Sunday, the 24th of May, 1914, God answered our prayer.

Here is my dime for May—grandma gave it to me. Love to all.

WILLIAM STALEY CHEATHAM.

Uncle Jim and all the cousins rejoice with you over the gift of a new brother. And we are glad to have him join the Band.

Roxboro, N. C., June 4, 1914.
Dear Uncle Jim:—

Here comes the answer to brother's prayer, but instead of being another little sister, I am a little brother—I arrived at 3:05 A. M. Sunday, May 24th, and weighed 7¾ lbs. I came in time for Sunday school, but did not go, weather so hot, but it is not too hot to write and send my dime for the Orphanage.

Grandma Staley says I came on a good day, and she hopes I will remember the Sabbath when I grow older. I can't read, but I received a telegram from Miss Florence Harvey, and a letter from my little Cousin, Florence Patricia Holden, hope I can answer some day. Much love to you and all the cousins.

Your little nephew,
THOMAS HARVEY CHEATHAM...

We are glad that William Staley prayed, and the Lord has heard and answered his prayer and given him a brother and the corner a new Cousin. Welcome to you!

Magnolia, Va., May 29, 1914.
Dear Uncle Jim:—

Here I come with my dime for May. My school has closed now and I am having a fine time feeding chickens and helping my sister milk the cows. It is awful hot and dusty here now. We are needing rain very badly.

With love to all I am your niece
ANNIE LEE FELTON,

I am sure you are having a delightful time with your chickens. Come up and help us tend to our chickens.

McRae, Ga., May 25, 1914.
Dear Uncle Jim:—

School is over and the Commencement is on, Newman has part to-morrow night. S. E. looks forward to Mothers' Day when his work is to be displayed. Whatever is said about going impresses Joseph Rabb, he says "I am going too."

Very warm and dry with us. We hope the Orphanage garden is not suffering as ours. We send our dimes with love.

JOHN NEWMAN DENTON,
S. E. DENTON, JR.,
JOSEPH RABB DENTON.

We are glad to receive letters from you telling us about your good commencement and the part each of you have. We are going to have a commencement at the Orphanage another year. We want all of the cousins to visit us then.

Suffolk, Va., June 1, 1914.
Dear Uncle Jim:—

I am a little girl 10 years old. I have been going to Box Elder High School. The school is out now and I am spending some time with Aunt Ava Rodgers and am having a good old time. I come out every summer to stay with her some and like it very much. Grandma Rawles stays with Aunt Ava and I do love her dearly, she is 67 years old. She and I went into the garden this morning and gathered some of the prettiest roses; O they were beautiful. Wish I could have sent you some for a boquet for your dining room

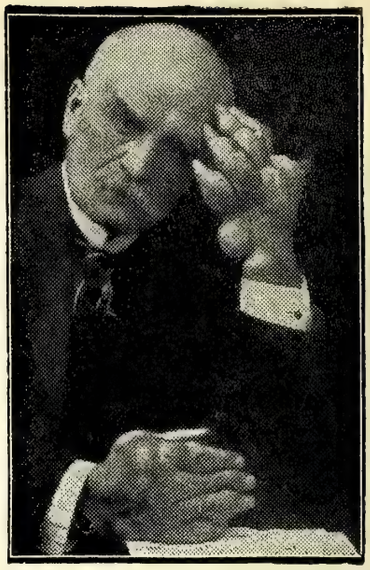

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table for I think you would have liked them too. Enclosed you will find a dime which Aunt Ava gave me to send to the Orphanage. With much love for you and the cousins I am

Your little niece,
THELMA B. RAWLES.

We are glad to have you write and tell us about your delightful vacation and the good time you are having at Aunt Ava's. I know it is a good place.

Isle of Wight C. H.,
May 24, 1914.

Dear Uncle Jim:—

I am real late this time; but hadn't I better be late than never? We are having some dry weather now. I now have 99 biddies. I wonder how many the Orphanage has? Uncle Jim, I enjoyed the card you sent me very much. Enclosed find 10 cents, my dues for May.

Your little girl,
MADELINE ATKINS.

Yes, it is much better to be late than never, but neither one is as good as being on time. But I suppose you have been kept busy looking after your biddies. I do not know exactly how many the Orphanage has. Nearly 160 have been hatched out, but we have had several deaths.

Witt, Va., June 2, 1914.

Dear Uncle Jim:—

Here we are again after being absent last month. But I hope you will excuse us as we are not good at writing anyway, but try to do our best. Not but two of us are old enough to go to school and we have been but one term. We were promoted to the third and fourth grades.

We have a fine Sunday school with an enrollment of two hundred. Do you not think that is fine for a country school? Enclosed you will find our dues for May and June.

Your little nieces and nephews,
EUNICE, MARY, EDGAR, IRENE
and VIRGINIA GUILL.

Thank you dear friends, we are glad to hear from you and receive your liberal help. A whole dollar in one letter makes Uncle Jim smile.

Sunbury, N. C., June 1, 1914.

Dear Uncle Jim:—

I have been absent for some weeks, but haven't forgotten dear little orphans at Elon. Enclosed find my dime for them, am hoping to get more soon. I am visiting my parent's brothers and sisters in Portsmouth at this time, but am expecting to get back to my grandma's near Sunbury soon; she is writing for me this time as I asked her to do. I am enjoying my vacation playing base ball in Portsmouth. Hope you and all the children are well. I would love so much to see all the children. With love and best wishes and prayers for all, I close my short letter.

JOHN MURRAY ALPHIN.

Thank you, John, we are so glad to hear from you again, and to learn that you are spending a pleasant vacation; we appreciate your love and good wishes, but above all your prayers in our behalf.

Franklin, Va., May 30, 1914.

Dear Uncle Jim:—

I am rather late this month so I am sending twenty cents, my dues for May and June. It has been quite warm of late and I have been having some trouble trying to get some little teeth through so I know you will excuse me for being a little late. I do not expect I shall go back to Maryland except on a visit, as mama and papa both like Virginia better. So if nothing happens you will keep on hearing from the little Maryland boy, for I am sure I shall love the Corner and the Cousins more and more as I grow older and know more about it. I am ten months old now and have been to church twice and did real nicely, so will go again I hope. Uncle Elmer will be home next week and we will all be glad to see him again. My little sister is giving me my money this time; she made it helping grandpa. Much love to you and all the Cousins.

NORMAN LOUIS DAUGHTRY.

Thank you, Norman, we are so glad to hear that you are to remain with us permanently, and I am sure you will love the work more as you grow older.

Burlington, N. C., June 1, 1914.

Dear Uncle Jim:—

Here it is the first of June, so I come with my dues. School is out now and we are spending our vacation. I came back from Spencer Saturday, and came through Elon but did not have time to stop; I would like to have seen you all. We haven't had any rain in a long time. I hope we will soon have some rain, our garden is so dry the things are withering. But God will send rain by and by we feel sure. I hope your garden is growing nicely. We would like to have you and your family and the Orphans come to our church on Children's Day, which will be the 3rd Sunday in June. I guess I will have to close.

Yours sincerely,
LILLIAN HORNE.

We thank you for the kind invitation to your Children's Day exercise, I know we would enjoy it.

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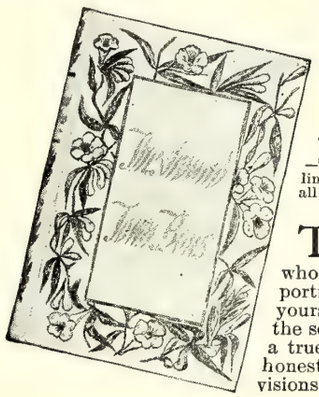

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Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19	Ar.	10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

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No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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The Christian Publishing Association,
NETUM RATHBUN, Agent, DAYTON, OHIO

The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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Six Months	.75
Four Months	.50

IN ADVANCE.

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All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Utley

Simeon Gaylor Utley, son of William and Candis Utley of Wake Co., N. C. departed this life May 13th, 1914 at his home, Raleigh, N. C. Age 69 years. He was a soldier in the war between the states, and from early life a member of Hayes' Christian church. He was twice married. First to Miss Catherine Carroll, who died seven years ago. There are four living children, Mrs. Rosa Huddleston, Miss Etta Jordan, Mrs. Mattie Carroll and Mr. Everett Utley. The second wife who was Miss Elizabeth Brown survives him. The remains accompanied by the family and friends, were taken to Garner the afternoon of May 14th where the funeral was conducted, followed by the interment in Hayes' Chapel cemetery.

C. E. NEWMAN.

June 3, 1914.

Rivers

On the morning of May 28, 1914, the death angel came to the home of Mr. and Mrs. M. R. Rivers, of Graham, N. C., and took therefrom their infant son, their first born and only child. The little one tarried not long on earth but his stay was long enough to weave cords of love that time cannot break. The parents though deeply grieved look up to God through blinding tears and say, all is well. The Lord bless and comfort them. The funeral services were conducted from the home and the interment was in Lynwood cemetery.

P. H. FLEMING.

Thelma Jenevieve Jenkins

After a brief illness of four days, little Thelma Jenevieve Jenkins, 507 S. Eugene St., Greensboro, N. C., died. She was at Winston Salem visiting relatives and friends with her parents. On Saturday she was seized with an acute attack of appendicitis and died Tuesday evening.

She was five years old the eighth of last November and the only child of our brother and sister N. E. Jenkins. She was a member of our Sunday school and had been nearly all of her brief life. She was regular and punctual and a pet for all, frequently visiting the pastor's study expecting a word from him which she always got.

Like a rose plucked in the early morning to lend its service of beauty and fragrance to the home and life therein, Thelma has been plucked from the garden of God in the early morning of life's day to render a service of beauty and loveliness in Heaven. May Heaven's comfort fill the hearts and lives of the bereaved ones.

H. E. ROUNTREE, Pastor.

Yow

Raleigh C. Yow, a respected citizen of Greensboro and a devout Christian died Thursday morning at St. Leo's Hospital. He was the victim of a boiler exploision in the basement of his residence on Schenck street, where he conducted a laundry, destroying most of his home and burying him and a negress, Susan Watkins, beneath the wreckage and scalding both almost beyond recognition.

Brother Yow was forty four years old and had lived in Greensboro eleven years. He was a native of Randolph County and has many relatives living there. He was married twice. His first wife died October 10, 1902. His second was Miss Lou Cassie Williams. The deceased is survived by the widow and eight children, the oldest being eighteen years of age. He is also survived by one brother, Jno. Henry Yow, of Greensboro, and three sisters: Mrs. T. W. Lawrence, of Seagrove, Mrs. S. L. Craven, and Mrs. Tom Graham, of Candor, North Carolina.

Brother Yow was a consistent member of the First Christian Church of Greensboro and a man of strong character. In early life he became a Christian and a member of New Center Christian church in Randolph county. Three years ago he transferred his membership to this place where he has been a faithful, punctual and earnest worshipper. His death is untimely, but not unprepared for. The prayers of all Christian people who knew him are in behalf of the stricken family.

H. E. ROUNTREE, Pastor.

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MARRIAGES

Lynn-Forrest

At my residence, 128 N. Dawson St., Raleigh, N. C., on May 21st, 1914, I united in marriage Mr. Kentucky Lynn and Miss Mattie Forrest. The groom is a prosperous farmer and a member of Six Forks Christian church. He is to be congratulated on winning such an excellent lady for his bride. May health and prosperity attend them through life.

June 2, 1914.

C. E. NEWMAN.

KEEP ON

If the day looks kinder gloomy,
An' your chances kinder slim,
If the situation's puzzlin'
An' the prospect's awful grim,
An' perplexities keep pressin'
'Til all hope is nearly gone,
Just bristle up and grit your teeth,
An' keep on keepin' on.
Fumin' never wins a fight,
An' frettin' never pays;
There ain't no good of broodin' in
These pessimistic ways—
Smile just kinder cheerfully
When hope is nearly gone,
And bristle up and grit your teeth,
An' keep on keepin' on.
There ain't no use in growlin'
An' grumblin' all the time
When music's ringin' everywhere
An' everything's a rhyme—
Just keep on smilin' cheerfully
If hope is nearly gone,
An' bristle up and grit your teeth,
An' keep on keepin' on.

—*James Whitcomb Riley.*

Of *real* forgiveness; the whole thing forgiven.

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He not only is ready to forgive sin, but he sends his Son to bring us to repentance, that he may extend forgiveness.

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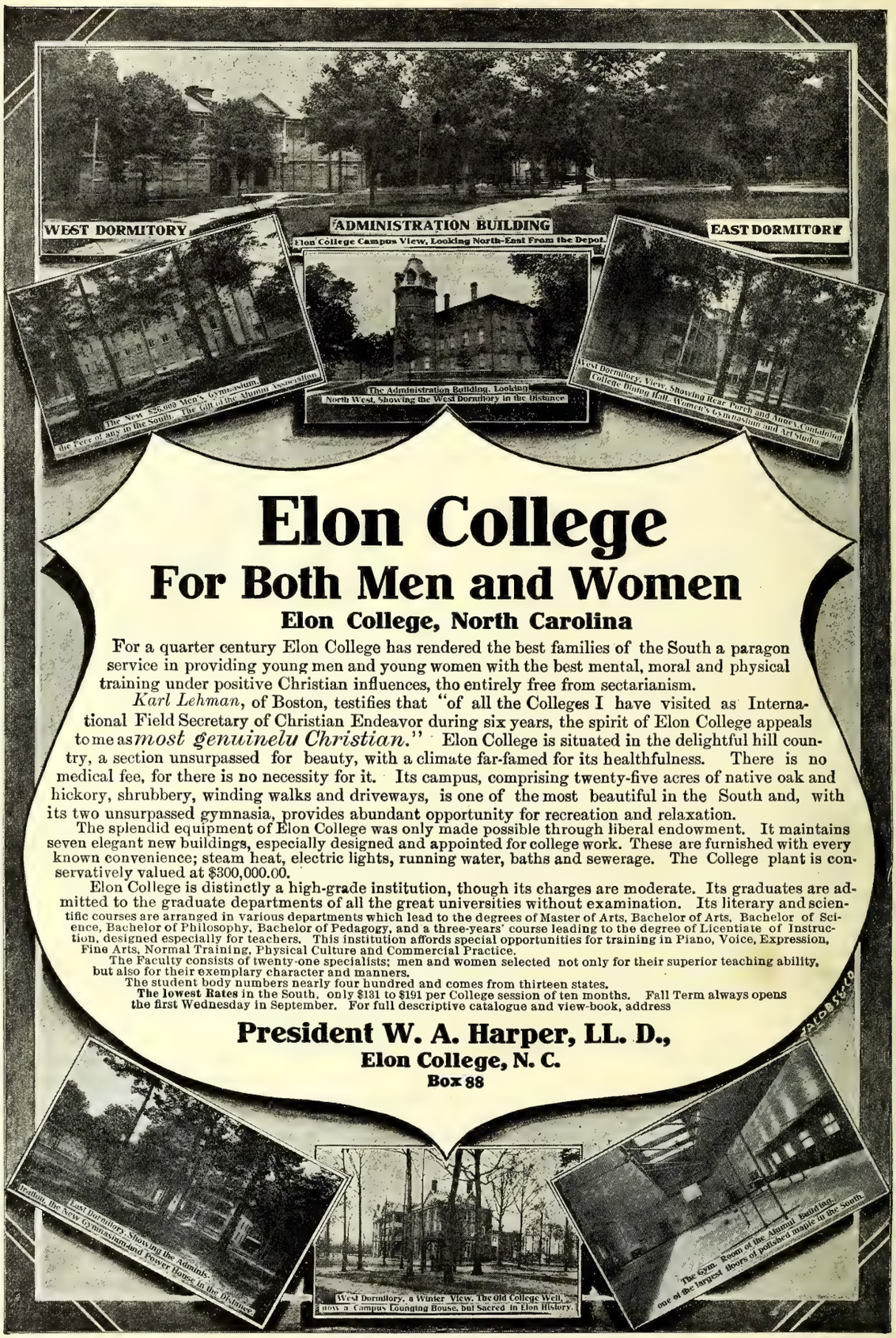
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Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
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The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory, View Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio
Beautiful, the New Gymnasium and Power House in the Distance
East Dormitory, Showing the Administration Building
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
The Gym. Room of the Alumni Building, one of the largest floors of polished maple in the South.

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JUNE 17, 1914 NO. 24

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THE CONQUEST OF TRUTH

Annual Literary Address at Elon College, June 2, 1914

By Rev. W. W. Staley, D. D., Suffolk, Va.

TRUTH is the exact correspondence of subjective and objective relations." Shakespeare says: "Love is all truth." Truth equals troth or faith. It is about as axiomatic as that, "Things which are equal to same are equal to one another." All attempts at definition show that it is too big and too plain for definition. We all know what it means; but no mind can grasp its full meaning. It is like a definition of God. The best is the simple sentence—"God is love." God is really individual; yet we know what we mean by this great word. If you require a definition of truth, I will stop to tell you plainly that I cannot define a word that is larger than the Dictionary, vaster than the universe, equal to God: for Jesus says: "I am the truth," and He was "God manifest in the flesh."

We know more than we can express in words. God could not express Himself fully in words; but Jesus was the "express image of His person." God *expressed Himself* by *giving Himself*. You will understand, therefore, that if I know what truth was I could not express it in terms of grammar or logic. I am simply expressing in part, simply suggesting a line of thought for students who are anxious to learn. We dip into truth like bathers in the surf of an ocean that stretches far beyond us, but which comes to us from far away and breaks in refreshing wavelets over us. I, therefore, invite your attention to some thoughts on the Sources, the Discovery, and the Conquest of Truth.

The Sources of Truth

The Universe.—No man knows the limits of the material universe. The microscope and the telescope open vast fields and reveal wonders, but no man has seen the end. The universe is a great library from which all the physical sciences are derived. Newton's law of Gravitation was completed in 1685—only 229 years ago—yet this law is as universal as love, and it is independent of the *quantity* or *quality* of matter. It acts upon all matter as God's love toward all men. "Love never faileth." "Gravitation never faileth." Newton saw planets, suns, and stars in the falling apple.

All weights and standards of weights are determined by this law. We weigh our sugar by the same law that God weighs the stars.

In 1743 Benjamin Franklin discovered by a kite that "lightening is the discharge of electricity." That was only 171 years ago. Yet that truth was locked up in the vaults of the universe 5747 years before the door was unlocked by the kite as a key; yet some people think it a waste of time for boys to fly kites. Think of the results in the world of electricity since Franklin's day. Truth is one eternal whole. Touch one part and you touch all. The smallest live wire puts you in touch with the dynamo. When you touch gravitation you touch the *Universe.* When you touch electricity the universe touches you. The universe furnishes chemical truth for students in a thousand colleges and for all the governments of the world. Geology learns all her lessons from the *earth,* and astronomy roams among the *stars. .Kepler's* three laws of planetary *motion* perfected 1609—306 years ago opened new fields in astronomy. Every store with its scales, every home with its almanac, every city with its telegraph and phone, and every ship and factory with its steam power, derives its working agencies from the universe.

Mankind.—"The greatest study of mankind is man." If Mexicans knew themselves they would be free. Man is larger than the universe, for he was made in the image of the Creator. Man not only reads the earth, the seas, the planets, and the stars, but he finds great truths imbedded in himself. Even one man furnishes a field too large for one man to comprehend. Anatomy, physiology, psychology furnishes vast sciences derived from man; but beyond the unit are tribes, nations, races. No one race furnishes all that may be known of man. Man is larger than any race or nation. Races are related like branches of science; and each race makes its own contribution to mankind. Authropology, Ethuology, Sociology are derived from mankind. Whether you admit *five* races or *three* races the school is too large for one generation or one century. Ages will not only surrender remains of past civilization, but new contents of living tribes and races in time to come. Psychology is no dobut as important as chemistry and astronomy, and graduation in the school of mankind enables man to know something of himself. Child-study reveals wonders to modern investigators and psychology is just beginning to unfold its possibilities.

Jesus Christ.—Education includes more than physical and metaphysical knowledge. The spiritual world is as much a source of truth as the universe and man. Jesus said: "I am the truth," and His teachings prove His claim. The learned man must know some truth from all sources of truth; and "in Jesus Christ are hid all the treasures of wisdom and knowledge." This is verified in part by the fact that Christian civilization has found more truth than non-Christian men. Matter and mind are great, but spirit is greater. The Jews became great by the *written word;* but Christians have become great by the living word. The faults of ancient and Jewish religions were exposed by contact with Jesus Christ. He showed that outer life was a sham without the inner life and motives. Jesus Christ was the source of new truth that matter and man did not contain. He opened the door to all worlds where truth waits for those who seek for her as hid treasures. "Wisdom is the principal thing. In her left hand is length of days, and in her right hand riches and honor."

The Discovery of Truth

By faith-ventures.—Dreamers lead the way in the discovery of truth. Columbus was a dreamer; but he was, also, a worker. His belief in his dreams was irrespressible. It was his faith-venture that discovered a hemisphere and peopled a new world. The ventures of faith are as heroic as the victors in war. Standard oil has put millions in faith-ventures, and the United States Steel Corporation has done the same. They confine their ventures to the earth in search of oil and ore; but they have discovered resources and new modes of treatment and distribution that amaze the world. Lumbermen have discovered the value of trees and put millions in labor and plants before the market was touched. This year's billion bushel wheat crop was seeded by faith-ventures of tillers of the soil. Democracy ventures all by faith in the people, and discovers resources for government unknown to the ancient world.

By patient investigation.—The chemist has been a long and patient investigator; but his rewards have been great. His researches in agriculture, medicine, and the arts, would make an Alexandrian library. Millions of dollars have been extracted from the little cotton seed. The value may be estimated at $200,000,000 for the crop of raw seed; and the treatment may add half as much more, making the seed worth one-third as much as the cotton itself. This is only one item in a long list of values discovered by patient investigation. No one man, no one school, and no one age, can complete this work of discovery. It is an endless task, an endless revelation, and an endless return to the patient toilers who bury themselves in their work.

The automobile grows from a theory into a world-wide utility. Picture-making has grown under patient investigation into a world-wonder; and moving pictures have come as a great school for amusement, demonstration, and instruction. Hundreds of millions of dollars are invested in the business, and in Chicago 750,000 attend daily. Many evils have come with *moving pictures;* but time and enlightened sentiment will remove the evil and preserve the good. The patient investigation that produced them will improve them.

Patient investigation has given us an antitoxine that has banished typhoid fever from the army of the United States, and checked the ravages of diphtheria among the children.

By combined-expenditures.—Columbus could not carry out his plans over the sea without

Continued on page 10

EDITORIAL

CLOSER TO GOD

(Editorial Correspondence)

Blue Ridge, N. C.,
Sunday, June 14, 1914.

Dear Christian Sun Readers:

It is neither sacrilegious nor irrevereent to begin this letter under that headline. One is closer to God up here. We have climbed hill on hill, and peak on peak till we are nearly three thousand feet higher than those on the plains. These high hills have been rolled up one on the other for some good purpose, and it must be to enable men to ascend to higher things than those in which they grovel day by day. At any rate that is the use to which wise hearts and hands have devoted these particular hills from which I write.

My part in these proceedings came about in this way. The good church of which I am the all too unworthy pastor discovered that I needed some rest and inspiration, and that it needed better preaching than it was getting. So, a week ago, being in conference assembled, this record was made, "Moved and carried that our pastor go to the Southern Student Conference in session at Blue Ridge, N. C., June 12 to 22, and that the expenses of his trip be paid from our treasury." A pastor who would not take a hint like that, and fly away for comfort, for inspiration and for knowledge, ought not to be allowed to teach or practice or preach any where, much less about a college.

Well, the beloved in the Lord wrought, and voted, better than they thought, or at least better than I thought. For by that act they sent me closer to God than I had been before. It is even so. Think of it: Here is a magnificent summering place, a great hotel, a splendid property, costing a hundred and thirty-five thousand dollars, glorious mountains, gorgeous streams, perpetual breezes, great halls sounding with holy music, the sweet fellowship of from 300 to 500 men and women, all, all, set apart to the service of God and devoted to His will and His way. Christian men from practically every college in the South, from among the student body mostly, some like myself from the college pulpit, or now and then one from the Faculty, are here. For what purpose? To get closer to God, that is it, and to learn more of His will, and to seek to walk more in His way.

Some people have an idea that college boys all use bad language, are boisterous, smoke cigarettes, and are haughty, selfish and are puffed up. I haven't seen boy or man smoke cigar, pipe or cigarette since I have been here; I haven't seen the first uncouth or uncomely act; I haven't heard the first oath or by-word. And there are here more than three hundred of as lively, healthy, jolly, happy fellows as one is likely ever to see any where. They are the very picture of health, sanity, sobriety and happiness—they are the best the colleges have to offer, for only Christian men from the Christian Associations in the colleges are supposed to be sent here.

When I registered and asked for my key the clerk told me the door was unlocked. I guess they have thrown all the keys away, if they ever had any. This is the first great hotel I have stayed in for any length of time without seeing a key or hearing a lock turn. Christianity renders many things useless that we often deem necessary.

I heard that great statesman, great student, great thinker, and cultured and refined Christian teacher, John R. Mott, speak on three different occasions today. It is worth a trip of a thousand miles to hear him once. Of all the Christian philosophers and practical platform speakers on vital Christianity I have ever ever heard, John R. Mott is the most effectual, the most pointed, and therefore the most powerful. He must be yet a comparatively young man, and he is certainly well preserved; but he seems to be thoroughly conversant with the best Christian literature, knows men first hand as few philosophers ever come to know them, and has travelled the world over many times, speaking in all nations and climes beneath the sun, on his favorite theme of Christian living and vital, practical Christianity. His address at the 11:30 a. m. service today was on Christ as a Reality in a Man's Life. He literally flung open the avenues of the minds of his hearers to the presence, power and personality of the Savior; and if Christ was not a real Person to every one present, then no learning, logic or language could make Him so. Christ looms large and vivid on the horizon of this man's thought and vision, and his masterly language and penetrating thought portray Him in a way and manner to make Him stand out graciously and vividly for all who will hear and heed. "Men, if Christ is a vague, dreamy, misty, hazy, unreality to you, it is because you have not studied Christ, obeyed Christ, surrendered your hearts and your wills to Christ." With such words the speaker carried his great audience to the foot of the Cross and let us there behold the Man of Gallilee who has done so much and is doing so much to lift the burdens of men, and bring all of us into a larger zone of usefulness, power and influence.

It is worth coming up to this mountain Conference many times over again to hear John R. Mott. No wonder President Wilson asked Mr. Mott to become this Government's representative at the court of the Republic of China, for no man amongst us knows China and the Chinese mind better; and no wonder Mr. Mott as promptly refused to become our worthy President's ambassador to this great people, because he is our ambassador of Christ to the people of all the nations of the world.

There have been other teachers and preachers and speakers today, but Mr. Mott will do.

This Blue Ridge Association is interesting. It was opened in 1912. Mr. Rockefeller gave $50,000 to its building fund. It is held in trust by a corporation for the Y. M. C. A's. and Y. W. C. A.'s of the South. There is an auditorium, a dining hall, and several other out buildings, but the glory and the charm of the place is Robert E. Lee Hall. This building represents the best in Southern colonial architecture. Its spacious lobby, great verandas, and infinite dormitories make it an imposing and an elaborate structure. The grounds comprise nearly a thousand acres and are in the very heart of the Blue Ridge mountains. The water is cold, clear, limpid, the mountain breezes are wholesome, cool, life-giving, and one amid such surroundings often finds oneself thanking God for His big and beautiful world, marked every where by the hand of His wisdom and His infinite greatness, goodness and love. Come up to Blue Ridge, beloved, and unbosom your heart to God. He will speak in a new language to you and you will praise Him with all your heart. More anon.

J. O. A.

GRACEFUL AND GRACIOUS OLD AGE

A venerable, and observant, commencement speaker at one of our colleges the other day declared that the very best and happiest time of life was the period between seventy and eighty years of age. "There are so many pleasant things to look back upon, and so many sweet and sacred things to contemplate." Said Angier, the French dramatist, just before death came, "What a fine thing old age is! One is surrounded with care, attention and respect. What a pity it lasts so short a time!"

And what a contribution to life, love and happiness these dear ones make in their mature years. They enlist sympathy, interest, care, unselfishness on the part of the young, and these virtues are needful in the hearts of the young.

Ours is a wide-spread and a greatly diversified country and climate. While we of the South were smelting in heat and drought on June 5, Lakeview, Oregon, reported the ground covered with three inches of snow.

Col. Roosevelt obtained and sent the American Museum of Natural History about twenty-five hundred specimens of big game, mamals and birds on his recent trip to South America. He also claims to have discovered a new river. The Colonel is certainly a man of action, and brings things to pass in one way or another.

"He is kind and courteous without effort and naturally," wrote one recently in commendation of a certain employee. A long time age the pagan Epictetus wrote, "As the sun does not wait for prayers and incarnations that he may rise, but shines at once, and is greeted by all, so neither wait thou for applause and shouts and eulogies that thou mayest do well, but be a spontaneous benefactor, and thou shalt be beloved like the sun."

The wireless telephone is next in order. Two French naval officers are the inventors. A conversation was carried on recently in Paris with persons over 150 miles distant, the speech was distinct, the voice clear, and there was no wire—just through the air. Earth and air and sea tell of the wonders and mysteries of our Creator. And it doth not yet appear either what we shall see, or what we shall be in the decades to come.

Bro. Johnson of *Charity and Children* thinks that the lale lamented Col. Ashley Horne could have put his money to a better use than that of investing in the monument to women on capital square Raleigh. We doubt it. The monument is certainly a work of art, the face of the woman in bronze being one of the strongest and most motherly we have ever seen in statue, and never a dime invested in such portrayal of heroism and self-sacrifice is wasted, or spent to poor purpose.

The Senate has passed the annual Naval Appropriation bill carrying $141,000,000 providing for the construction of two battleships, and the building of a third dreadnought from the sale of two smaller battleships. That is a pile of money for a Christian nation to spend in one year for fighting monsters, and the day will come when such conduct will be looked upon as sheer folly, not to say madness. We have not yet learned the lesson of peace, and we are paying a dear price for our backwardness in that wholesome knowledge.

We do not believe there is a better place in this good State than Elon College for Christian Sun readers to educate their sons, daughters and wards in, and for others to advise thir friends to come to. Then charges are certainly moderate and reasonable, the equipment measures with the best, the faculty is made up of Christian scholars and thinkers and the spirit of the institution is wholesome and up-

lifting in every way. Take our word for it, Elon College is measuring up, making good, and fulfilling its great mission in the world.

Our Baptist brethren, through their Southern Convention at Nashville recently, propose the name "Berean" and "Fidelis" instead of Baraca and Philathea, for their organized Bible classes, claiming that Mr. Marshall Hudson, though a Baptist, does not seem to be affiliating with the denomination as he should, having copyrighted and patented the names "Baraca" and "Philathea," and having stablished a house in Syracuse, N. Y., a private concern, from which supplies are to be had. Dr. Spillman and Dr. Moore in the Biblical Recorder of last week seem to have taken a fall out of Bro. Hudson and his movement. At any rate the organized Bible class is a great movement and means much.

It is dangerous for any disputant to say off hand what is, and what is not, in the Bible. That wonderful Book covers a wide range, and no finite mind can carry in its grasp all its teachings at once. Here is how a knowing husband got into trouble, and it may serve as a warning to others who think they know all that the Book teaches. We clip from *The New York Christian Advocate:* "The Bible has been made to serve many purposes, some of which are surprising. The latest novelty in this line to be reported is the case of a suffragette in Pennsylvania, who declared that good men in the early days always washed the dishes a thing which could be proved by the Bible.' Her husband responded that if this could be done he would wash the dishes of his family for the next two years, whereupon his wife quoted the following passage: "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." The astonished husband asked to see the passage, and when it was shown to him he gazed at the words for a minute or two, and then said: "I will do the dishes."

NOTES AND PERSONALS

—Rev. W. T. Walters has received seventeen members into the Winchester church this year.

—President W. A. Harper attended a Sunday school convention at Wentworth church, McCullers, N. C., last Sunday and delivered an address there.

—What is being done to secure a Secretary for Missions for the Southern Christian Convention? We need the man, and devoutly hope the committee will be divinely guided in its selection.

—Rev. W. C. Wicker, D. D., goes next week as a delegate to the International Sunday School Association which convenes in Chicago. Dr. Wicker is a member of the International Lesson Committee.

—Rev. C. H. Rowland, D. D., Franklin, Va., has been elected a member of the Board of Trustees of Christian Biblical Institute, Defiance, Ohio. Dr. Rowland was also among those recently elected to membership on the Board of Trustees of Elon College.

—Dr. Herndon's physical condition is such that his physicians have urged absolute rest, and as a consequence he offers for sale his horse and buggies. Inquiries should be directed to Doctor W. T. Herndon, Elon College, N. C.

—Bro. Victor Lightbourne is now an ordained minister, his conference, the Delmarvia, having requested his ordination at Waverly, Va., June 8. Bro. Lightbourne has well proven his gifts as a licentiate, and is already a power for good and righteousness in the pulpit.

—Rev. W. C. Wicker, D. D. Pastor, and Rev. H. Shelton Smith, Assistant, have been in a revival at Palm St. church the past ten days. There were about 30 conversions and the church was much revived and built up spiritually.

—Rev. Horace Mann has changed his post office and place of business from Rifle, Colorado to Olney, Ill., having accepted pastoral work at latter place. Bro. Mann has served as a member of the Colorado Legislature for some years, but "drops out of the political club" to "sign up" with another, a bigger and better club—hoping to make "home runs" now and then at Olney, Ill.

—The faculty and students of Jireh College, Wyoming, Rev. D. B. Atkinson, Pres., sent us a very attractive invitation and program to their commencement exercises June 7-10, 1914. This sentiment from Almeron greets us on first page. "The best and noblest lives are those which are set toward high ideals. And the highest and noblest ideal that any man can have is Jesus of Nazareth."

—Bro. C. H. Stephenson, Raleigh, N. C., President Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference writes a timely and very interesting article to all members of said Convention in this issue. If all will read that article there will be a large attendance, for it tells the facts, appeals and inspires. It is a model; and many will read it to their pleasure, edification and great profit.

—Dr. Barrett, who has been visiting in and about Norfolk recently, had this in last weeks' *Herald:* "The growth of the Christian Church in an around Norfolk has been phenomenal in recent years. It is only a short while ago that the Berkley church was the only church the Christians had in these cities by the sea. Now there are seven. The Temple was the second, and came into existence about the year 1890. Then came Lambert's Point and Portsmouth, and then Rosemont and South Norfolk, and the Third church, and there is yet room for several more in this populous center. If we had the men and the money other churches might be established hereabouts. In a general way all of these churches seem to be doing well."

—Rev. A. W. Andes is not only using the pulpit, but his pen as well to teach and help those to whom he is called to minister. His field will feel the force of this, and will yield rich fruits therefrom, in the months and years to come. He is the author of several pamphlets which he had written first for The Sun and after publications. His recent tract on *Christian Giving* is certainly worth study and sober consideration. Dr. Barrett says of Bro. Andes, in *The Herald of Gospel Liberty,* He "is one of the clearest thinkers among the young men in the minsitry of the Christian Church." A word worthily and well spoken as we have indicated in The Sun heretofore. We wish more of our young men would do as Bro. Andes is doin, viz., write more, for it will tell certainly in their future ministry.

—The editor was permitted to speak before the Providence Memorial Association and congregation at New Providence, Graham, N. C., Sunday, June 7. Rev. J. F. Morgan is pastor and had charge of the morning services. An immense congregation was present, the singing was inspiring, flowers were abundant and fellowship was sacred and sweet. Mr. McBride Holt of Graham is Secretary of the Memorial Association which has for its object the upkeep of the large cemetery hard-by the church. This is a spot dear to many hearts, and many interests center there. The Providence burial ground dates back many decades and the dust of many noble and saintly lives rest there. There is hope for any people as long as they honor rightly their sainted dead. The Providence Memorial Association is doing a most commendable work. It was a privilege to meet and mingle with its members.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION, EASTERN NORTH CAROLINA CONFERENCE

If you are interested in this Convention read every word of this, but if it's a case of indifference don't-care-ism, or stay-away-ism better read twice and add a little prayer, thought, and meditation, then, ask God to direct you.

This Convention meets Tuesday and Wednesday, July 21st and 22nd, with the Christian Church, at Sanford, N. C. Our time of meeting was established several years ago, and has proven to be the very best time we can find. Some of us have been talking, planning and thinking of the convention, ever since we adjourned at Pope's Chapel, July 23, 1913. We are sorry this convention and the Chautauqua at Virginia Beach should conflict, and we have discussed with several of our active workers, other than the Executive Board of the Convention the advisability of changing our date; all except one or two favored holding convention at time appointed, majority rules, time is fixed. Do your duty.

We trust above explanation will convince everyone that we are not knocking the Chautauqua, only wish we could attend same the whole week, but if we go, *it must be via Sanford.* Can't you attend both, if not, then go where your *duty* lies, and where you can *do* the most good. Convention meets Tuesday morning and closes Wednesday evening and it is our purpose not to have a dull moment during this time. We want every Sunday school and Christian Endeavor society in the Conference to be represented by a delegation that is worth while. We want every Sunday school superintendent to be there. We want every pastor to be there. We want every one who attends to take a part. We want the chairmen of all standing committees appointed at last session "to get busy," and not wait until the convention meets to write up their reports. We want "new ideas," more inspiration and enthusiasm. We want *you to talk this Convention until it convenes."* We want your prayers, your presence, your -o-operation. Now if we can get all these few wants we are assured of the very biggest and best convention known to the Eastern N. C. Christian Conference. Why not? Let's arrange to be there let's plan to be there, *lets be there* "everyone of us."—Selah. If you want information of any kind regarding this convention, don't hesitate, but write the President at once. If its *an excuse* you have to offer, "first talk with God about it," then *write,* if you can't be there. Otherwise we shall count on you and expect you. More later.

C. H. Stephenson, Pres. Convention.
Raleigh, N. C.

—The Louisiana Legislature has, after a heated and rather bitter fight, defeated a bill to allow horse racing, and gambling on the same, in that State. Louisiana has improved in public morals considerably. Only a few years ago the State had a legalized lottrey, used only for gambling. The world goes forward in the matter of morals

—"I notice that he is courteous and kind and polite to everyone apparently without effort." That was what a stranger wrote of a certain railway ticket agent—and it is a compliment to be envied. To be kind without effort is an achievement worth striving after.

THE LURE OF THE LUST OF LUCRE

A SERMON BY REV. A. B. KENDALL, D. D., Burlington, N. C.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is a root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
—I Timothy 6:9, 10.

WHAT is wealth? The answer to this depends upon the view-point. To the miser, wealth is the summum bonum of life. To the beggar it spells luxury, to the weary toiler, ease, to the ambitious, power. And truly it is the latter. It is said of J. Pierpont Morgan, that in the height of his power, "He could cross ovtr to Europe and buy up the courts of that country in the inttrest of his money making schemes, and so complete was his control of the banks in this country, that did he wish to squeeze any concern out of business he would pass along the word and the managers of that concern would be practically unable to obtain credit at any bank in the United States.

We boast of living in a republic, but we have many kings. Rockefeller with his billions, the Astors, the Vanderbilts and many millionaires and multi-millionaires have a power that many a monarch of the old world might envy.

And reading and hearing of these vast fortunes amassed in an incredibly brief period of time has turned the brain of our people so that in spite of the oft-repeated warning of God's Word, the lure of the lust of lucre has made us money-mad; and by every means in our power we have been coining our blood and brawn and brains into dollars. What is the attractive bait which wins with so many parents when they are deciding as to what college their sons shall enter?

Is it not the golden lure of the assurance that that particular college can turn their son into the most efficient money-making machine in the shortest period of time? I believe that this is the great consideration in the minds of a great majority of parents. The same thing is to be seen in the choice of a profession, a life work. The deciding feature of the choice is not, "In what profession can I best serve my fellow-man and my God, but in what line may I get the quickest returns in cold, hard cash?"

We have been dazzled by the glitter and gleam of the yellow gold and thought that it could buy all our heart's desire. We have loved the clink of the coin. We have revelled in the onomatopoeic sound of the word "riches" and we have trilled its "r" and rolled it under our tongues. It has been said, "Give a child the alphabet and you will have given him every book in every library of the world." There is a truth in this. So men have thought, give us money and we can obtain everything that our hearts desire; it is the alphabet of success in life, luxury, happiness and fame; with it we may spell white-winged yachts flying on the summer seas, automobiles, brownstone fronts, treasures of art, gold and silver plate, servants to wait upon us and fan us, position in the affairs of state, position in society, cringing bows, fawning smiles, ease, rest, happiness, and the imagination painted picture has led thousands to disregard the plain teaching of a God who knows. Money is power, but power is a tremendously dangerous thing. Power has its law which must be most scrupulously obeyed, or there is ruin. Steam in the boiler of the locomotive is a power for blessing, if rightly controlled but uncontrolled it means wreckage and death. Water controlled may turn the wheels of a thousand factories, bringing untold blessings; but let it become master and it will tear those great factories beam from beam and toss those fine pieces of machinery to the junk heap. Dynamite is power, but it is dangerous. What makes money power the more dangerous is the fact that it appears so harmless and a thing to be so much desired. Jesus pinned the warning tag on riches for all time when he spoke of the deadly "deceitfulness of riches." It deceives:—

1. By making men believe that the highest success in this life is obtainable only by the aid of riches. When, as a matter of fact, riches are a hindrance to the highest success in this life. Lord Bacon, that foremost modern worldly philosopher, who Alexander Pope characterized as the "Wisest, brightest, meanest of mankind," speaking to this very thought says, "Certainly great riches have sold more men than they have bought out." The Hebrew word for riches is "burden." Who are the really successful men in the world today? Are they the sons of the Vanderbilts, the Astors, the Rockefellers? No, they are the men who have fought up through adverse and difficult circumstances into places of influence and power. The descendants of these millionaires and multi-millionaires as a rule spend their time playing polo or golf following the races and sports and are doing little or nothing that bears the slightest resemblance to a successful life. Give the average boy $100,000 to start life with and what will he do? Curl up in some cosy corner and go to sleep. He will never start. He has been deprived of the stimulus for earnest effort. Riches clip the wings of noble aspiration and then pile their added burden on the back of the luckless possessor.

You may file this away with your "tired and proven" life experiments, that riches are a hindrance to true success in life.

Leslie M. Shaw, who had made his own way in life, when his boys became of college age, said to them: "I have plenty of means. I could pay all your expenses through college and not miss it. It would give me great pleasure to do so, but I do not wish to deprive you of the great blessing of working your way through, for I know you will get a strengthening and broadening and a development of character that you cannot get in any other way." And so his boys worked their way through college. He did not propose to let riches hamper them in the achievement of true success. Mr. Moody in one of his big evangelistic meetings one night read a request for the prayers of the Christians assembled, for a young man who had fallen heir to $500,000, a ripple of laughter swept over the audience, but Mr. Moody instantly reproved the audience by saying: "Do not laugh, if there is any young man who needs the prayers of God's people it is a young man who has fallen heir to this amount of money."

Mr. H. Clay Trumbull says, that: "Perhaps there is no fairer measure of the relative preeminence of men among men than the fact of their securing a mention in a standard cyclopedia or biographical dictionary." And according to this measure, what are the facts in the case?

For example, there is the revised edition of Lippincott's Dictionary of Biography and Mythology, edited by Dr. Joseph Thomas. It contains forty thousand names, more or less. These names are of men and women distinguished in every sphere of life: rulers, statesmen, heroes, travellers, financiers, manufacturers, merchants, inventors, reformers, writers, preachers, orators, artists, actors, philanthropists, scientists, scholars; even monstrosities, and criminals, and all others who for any cause are deemed worthy of exceptional note in the world's story. From Midas and Croesus down to Rothschilds and Astors, the men of wealth who are there named because of their wealth are a pitiably small array; and the space which is devoted to them, even when they have a place there, bears no comparison with the space devoted to authors, or preachers, or discoverers, or philanthropists, or to helpers of their fellows in any other way.

All the stories combined of all the men who were eminent merely for their wealth, in that entire thesaurus of biography, occupy no such space as that which is given to one man like Martin Luther, or William Shakespeare, or Immanuel Kant, or Benjamin Franklin, or Abraham Lincoln, or many another who started in poverty and made his way up in the world without the aid of riches. The Rothschilds and the Astors together, in all their generations, are there only given as many lines as Mrs. Harriet Beecher Stowe. Cornelius Vanderbilt had less space than David Livingstone, the Missionary, or than even Paganini the fiddler. William K. Vanderbilt is not even mentioned. A. T. Stewart's space does not equal that of Lemuel Haynes, the colored preacher; and it barely comes up to that of Daniel Lambert, the fat giant.

Even where the wealth was employed in well-doing, the prominence of the money-giver seems to justify no such extended mention as that which is accorded to thinkers and scientists and reformers. Thus Stephen Girard and George Peabody and Moses Montefiore, put together do not have the space which is occupied by John Wesley, or Nathaniel Hawthorne, or Michael Faraday.

The money value is, in fact, always the lowest measure of permanent renown. All the history of the race, and all the philosophy of life and of living, go to show that wealth neither purchases permanent fame, nor is ordinarily a means of its securing."

In view of these facts how many there are, who grind and slave and scrimp and deny themselves and close the doors of opportunity to do good to their fellow man, thus damming the channel of their generosity, and oftentimes damning their souls, that they may obtain the wherewithal to handicap their children for time and eternity.

2. It deceives by making men believe that riches brings happiness, whereas they are two distinctly different things and have absolutely nothing to do with each other. Happiness never depends upon things. It is the outgrowth of the inner conditions of life.

John W. Mackay says: "I am surprised that

anyone should think for a moment that happiness depends upon wealth. I was very happy during my early struggles with poverty. I enjoyed the toil, privation and hardship I endured to win wealth. When a laborer in a New York shipyard, when swinging a pick and shovel as a miner I was as happy as I can ever be."

George M. Pullman, in response to the question as to whether wealth brings happiness, replied: "For my part I can only say that I am not one iota happier now than I was in the days when I had not a dollar that I could call my own, save that for which I worked from sunny morn to dewy eve. Now that my circumstances have improved, I can wear only one suit of clothes at a time, and that suit is no better than the one I wore then. I ate three square meals daily at that time, and cannot eat any more now. Then I had no responsibility and cares. I only had to be at my post and do my duty, and when my hours of work were over my mind and body were free as those of a bird. I could go to sleep as soon as my had touchd the pillow and sleep soundly until morning. Now that I have the weight of vast interests and business cares resting upon me, both in and out of working hours, I do not sleep so well as then. All things considered, I believe I was quite as happy, if not happier when I was poor. Therefore with all the great advantages and privileges which wealth confers, I do not believe that it brings happiness."

Statements of similar character might be obtained from many if not all of our rich men. Slomon, one of the wealthiest men of his day, sought happiness in riches, but after sting all that money could purchase he wrote a message for succeeding generations in these words: "Vanity of vanities, all is vanity."

There is a story about the original Astor to the effect that he was walking down Broadway one day and hard two men talking behind him.

"What would you take" said one, "to manage old Astor's business?"

"I wouldn't do it for less than ten thousand a year," was the reply.

"Well," rejoined the first speaker, "old Astor does it for nothing—just his board and clothes."

Whereupon it is said that Astor made use of the sentiment, "What's the use."

Real, genuine, unadulterated happiness comes from the accomplishment of some difficult task that is worth while, from what we are. From internals instead of externals. You can set it down as axiomatic, you can never, never satisfy a being of infinite possibilities with finite things.

3. Riches deceive by leading us to believe that they would be an aid to spirituality.

Theoretically we may admit that this is not true but practically we say, "Ah, if I had wealth I could live a better life and I am going to see that my children have a better chance than I had."

While we are talking thus, God is crying out to us in tones of warning "snares," "temptations," "hurtful lusts," and showing us the terrible picture of dead souls floating on the awful sea of perdition drowned in the golden river and its tributaries.

If there is one danger to the spiritual nature of man against which the New Testament warns more than against any other, I believe it is riches.

There is naught but warnings and "woe" to the rich.

Three times Jesus draws us wonderful pictures of three different types of rich men. There is the rich young ruler refined, cultured, living for the best that riches could procure and yet these very things shutting out the only thing which could give satisfaction. In striking contrast to him is the "rich fool" who is the type of the selfish, greedy, grasping rich. Then Dives the man who used his wealth to feed his lower nature and was callous, careless, indifferent to the sorrowing, suffering, needy ones about his door. The lessons from the lives of these are too patent to call for any explanation. Suffice it to say that money is still producing these three types of men in abundance. A study of the peoples of almost any community would reveal these three different types: The man whose usefulness is being stulified by the excessive refinement of riches; the man who is closing his doors of opportunity for service by grasping greed; and the man who has grown hard, callous, indifferent to the needs of others. Which way is it getting you my brother?

Riches so often rob us of things of infinitely more value. What a lesson from Midas with his touch of gold. I imagine after that power of transmuting whatever he touched into gold had been conferred upon Midas he thought himself the most fortunate man on earth, and I can see him walking up the path to the palace and he stoops and picks up pebbles from the path and smiles as they turn into gold in his greedy grasp. He sees a beautiful rose and plucks it to inhale its fragrance but it turns to gold in his grasp. His little daughter whom he loves comes on flying feet to meet him and he stoops and gathers her in his arms to kiss those warm, ruby lips, but to his horror he sees her change to the hard, yellow metal. He rushes into the palace, his beautiful wife seeing the pallor on his face, hastens to him and throws her arms about him to comfort him and is changed to a golden statue. He sits down to eat, but his food turns to gold. This is but the true picture of many a life. The touch of gold has been given but in the giving and in the getting, the love of wife has been lost, the affection of the children has been forfeited, gold is eaten; they dream gold; their world is a golden world, cold, chill, lifeless, hard.

And still men are drawn as by the song of the siren; lured by its spell they play on the edge of the maelstrom until it seizes them and sucks them in.

By-and-by dizzled, dazzled by the fierce whirl they forget high aims, holy ambitions, and are content to spend their God-given powers like children building cob-houses, piling dollar upon dollar.

Over the grave of many a man might be written the epitaph carved on the tomb of on such: "Born a man, died a grocer." The tendency of riches is to atrophy every faculty, except the faculty of acquisition.

In view of what Jesus taught and his word everywhere teaches, no man ought to make wealth a life pursuit. If wealth comes it should be received with fear and trembling; as a great trust.

Tolstoi draws a picture that every man should read. He tells of a man who had been offered all the land that his eyes could rest upon from sun to sun, the only condition being that he must be back at the starting point ere the last ray of the setting sun disappears. So he starts and runs and runs his eye taking in the fields as he speeds over them. Finally he notices that the sun is nearing the zenith, but there is an attractive looking meadow just ahead and then a beautiful woodland just beyond and so he hurries on until he sees that the sun has started on its westward journey and he hastens to return. But rain has fallen and the streams that he waded in the morning he has to swim in the afternoon. He is wearied and he cannot make as good speed as in the morning time, but he hastens on. At last, in the far distance, he sees the goal. Friends are standing there and they are calling and urging, "Hasten, hasten." The sun is almost out of sight but he must not lose when he has so nearly won. So calling forth his last ounce of strength he makes a desparate spurt and just as the last ray of light flickered out he threw his arms about the goal-post and cried out: "Mine, mine, all mine" and fell dead. What did it all amount to?

Death is the great test as to what is of value and what is not. Where will your thoughts be when you lie down to die? Will they be looking forward to the land that is fairer than day, or backward to the broad acres you are to leave forever? Will they be fixed upon the goldtn streets of God or upon the the railroad stock you may possess? Will you be rejoicing over the "Riches in glory by Christ Jesus," or gloating over the earthly wealth you have stored in stocks and bonds in some bank. Oh, in that solemn hour it will not be your ledger that will be of value but your heart. Not what you have but what you are.

Why not seek for the riches that never perish, the "riches of His grace;" "the riches of His goodness;" "the riches in glory;" "the riches of His Word;" "the riches of full assurance"? No man can ever die poor who has these in his possession.

SELF

(The following address won the Stanford Orator's Medal for the best oration by any member of the graduating class of Elon College, at the commencement Wednesday, June 3, 1914. The orator was Mr. Marvin Stanford Revell, Kenley, N. C. The medal is given annually by Col. and Mrs. S. L. Adams, South Boston, Va.)

Today the world stands on a higher plane of civilization than ever before. The individual man has never had a higher value in the world than today. He has climbed many of the steps, from ledge to ledge, which six thousand years ago separated him from the heights from which he fell. He has discovered many laws of nature. He has descended into the bowels of the earth and found the hidden treasures there. He has ascended into the heavens and solved many of the mysteries of the universe. He has grown; he has mounted upward, but had man's capacity for development and service been properly used, he would today stand on heights which he cannot in his present position attain nor reach with his highest imagination.

The trouble has been been that man has failed to discover the source from which his power comes, the means by which he is to serve the world. He has not taken that inward look and heard that voice from within which is calling for a chance to mount upward. Man is inclined to look into the distance and there expect to find some external force which he can take unto himself and use and bring about wonders. He is inclined to pursue a phantom, as it were. He fails to discover that great undercurrent of life, Self, and to realize that here within him, this very self of his, lie his hidden powers. Too many of us fail to see who we are, what we are, and what we are here for. I wish that we might get a view of Self in reality, and understand the use we are expected to make of it. I hope that we may clear away the froth and the foam and look deep down into that inner part of ourselves and get a glimpse of that divine spark which reflects the rays of the great I Am.

Continued to page seven

FROM OUR CORRESPONDENTS

TWO DELIGHTFUL DAYS

It was my pleasure to spend two very delightful days last week—Saturday and Sunday—among the friends and brethren in Durham, Raleigh and McCullers—days of varied and happy and joyous experiences—days not soon to be forgot.

The first stop came in Durham. There I saw Sunday School Superintendent D. L. Boone, Pastor W. L. Wells, and Brother J. M. Saunders all smiling and all happy in their work. They are much concerned about moving their church to a more suitable section of the city, but will not do so till they are sure they are right. Brother Wells is doing a good work and is justly popular with his people.

I called upon my good friend Mr. Geo. W. Walters, a noted Sunday school worker, a devoted layman of the Presbyterian Church, a distinguished philanthropist. His benefactions to Durham and to the numerous colleges and seminaries of his church would fill a long space. He is a rich man whose wealth has been a blessing to him and to the world. He has repeatedly shown his interest in our Elon and had her latest catalogue on his desk as I was ushered into his private office. We chatted for ten minutes of the things for which Elon stands and he rejoiced my heart with a donation of $500 to be applied to the recently constructed Ladies' Hall. This announcement will gladden many, not only because of its generosity, but also because of the source of the gift, and many a loyal heart among our friends will take new courage for larger sacrifice because of this gracious recognition of Elon's deserts from this great and good man. If all rich men knew how to use and then would use their wealth as Brother Watts does his we would all join in praying the Lord to multiply their kind rapidly on the face of the earth, but alas! too many of them turn their faces sorrowfully from the world's needs and opportunities for service like the rich young ler **of next Sunday's lesson.** I would very much like to hear Bro. Watts teach next Sunday's lesson—and he is a Sunday school teacher that teaches with rare power—for I know ever after that passage would have a new meaning for me.

While in Durham also I chanced to see my friend of the halcyon days of yore—W. H. Young, familiarly known as Bill. Mr. Young is as was his wont in College days lined up on the side of righteousness and good government. Since leaving the college at the conclusion of his Junior year because of obligations incurred in getting along that far toward his degree, Mr. Young has been a business man in Durham. He has during those years gathered around him a host of friends who have admired the integrity and honesty of his Christian profession. These friends have literally forced him, always a modest, retiring man, to enter the race as their candidate for Clerk of the Superior Court of Durham County, and they feel sure he will win. Mr. Young, tho a Baptist, was a man of such sterling worth that he was made superintendent of the College Sunday school while here. He is now teacher of a large Baraca class in the First Baptist Church of Durham and wields a powerful influence for right in his city. He says he is delighted with the vigorous vitality of his Alma Mater and that six young Youngs are rapidly growing toward the day when they shall take their father's place as students in the sacred halls of the old College.

In Raliegh, Trustee John A. Mills cheered our heart with his cherry smile. He poured forth compliments for the College so lavishly that my heart yearned for a stenographer or a dictograph or some such creature. Brother Mills has served as Trustee for eighteen years and has just entered upon his fourth consecutive term of six years. He is a valuable counsellor and his optimistic spirit and outlook are a benediction and a joy.

Brother C. H. Stephenson shook my hand with a grip that spoke for itself. He is the wide-awake superintendent of the Raleigh Sunday school, the man who refused flattering directorships on big banks in his native city and accepted the trusteeship of the Southern Christian Publishing Company at Elon College. Such a spirit needs no comment—it speaks for itself.

Rev. C. E. Newman, of the famous class of 1899 (anybody is famous who belonged to that illustrious dozen, every egg of them being fresh and promising), the class by the way to which the writer and his better three-fourths belong, well the Rev. C. E. is on to the job as pastor there, and he is wonderfully seconded by his capable wife. Five children bless their hearth-stone and gladden their faithful hearts. Brother Newman is evidently doing a great work in our capital city.

Brother J. T. Holt presented me with a remittance on Special Fund. Brother Poole and Brother A. A. Rowland and my young friend Hermas Stephenson made my heart glad with encouraging words, as did many others of the good folks there, among whom should be mentioned high up the editors of the News and Observer and Raleigh Times whose compliments for the College suffused our countenance with maidenly smiles—who could believe it?—and stoutened our heart for real work. When the newspaper men speak well of your institution, you may be assured it is on the road to greatness.

The pleasant experiences of the day, to which should be added a good dinner at the hand of my good friend Brother Geo. McCullers, and a pleasant chat with Rev. B. J. Earp enabled me to sit patiently on a train for four hours, waiting to have the track cleared of a freight wreck. We should have arrived at Brother Geo. McCullers' home at 6 o'clock, but it was eleven at night when we seated ourselves at his hospitable board and received that inward satisfaction which only the hungry man can know.

Sunday was spnt at Wentworth Church. Major Leo M. Hart, of Raleigh, a noted Presbyterian teacher and church worker, was there too and he was scheduled to teach the Sunday school lesson to the vast congregation. Under the circumstances he could only expound, but what an expositor he proved to be! Then Dr. J. U. Newman, the dean of our Faculty, preached **a magnetic sermon** on the Prevailing Church. It gripped his audience like a vise and charmed as well as inspired. Dr. Newman said the church might have her periods of depression, her drak ages, but she must ultimately prevail, and shall do so when she become thoroughly missionary. The methods by which its triumph shall eventually come will be through prevailing prayer, devout Bible study, and sweet fellowship with Christ.

It was a good day. Brother Geo. McCullers had trained a choir and the music was thrilling, one anthem being especially appealing. It would be impossible to mention all the friends greeted at Wentworth. There was Bro. J. Milton Banks, and Bro. John Sorrel and Bro. Henry Overby, and the three Brothers Stephenson, and Brother Jesse Franks, who by the way has at last heeded the Master's call and is to be a minister and a good one too, and Brother John Matthews, and Brother John Murray, but what's the use to go further?—they were all there and they made the heart glad with encouragement and genuine sympathy.

One thing only was other than of the joyful type—the sickness of my young friend Gordon Long, son of Brother Joseph Long, Lillington, N. C., who had just been operated on at the Rex Hospital. He was resting well when I saw him and many prayers will bear him up in his affliction. And one familiar face was lacking at Wentworth—that of Aunt Helen Winborne, who has been very ill, but is now recovering rapidly. That freight wreck deprived me of the anticipated pleasure of a personal call on one who is Elon's friend in deed and in truth. W. A. HARPER.

ELON COLLEGE NOTES

Misses Oma Utley and Pattie Preston have returned from Blue Ridge and report a most delightful session of the young women college students there. For the next ten days the college men of the South will be there. Elon is to be represented by eight young men and the College pastor, Dr. Atkinson.

It has been learned with peculiar satisfaction that Rev. W. D. Harward, Newport News, Va., was honored by Defiance College with the D. D. degree last week. Brother Harward is a graduate of Elon College and of the University of North Carolina and will wear his blushing honors worthily. Alma Mater ex ends sincerest congratulations to Dr. Harward.

Dr. W. C. Wicker goes to the International Sunday School Association in Chicago next week. Dr. Wicker has just been added to the Lesson Committee of the International Association, the first mmber of our church to be so honored, and he goes as the representative of the A. C. C. Sunday School Board, of which he is chairman. He made a great speech at Bonlee last week and was pressed to become president of the private school recently promulgated there, his salary to be larger than Elon is paying him. His refusal to accept is another evidence of that loyalty and devotion so characteristic of every member of the Faculty.

Dr. W. P. Lawrence is enjoying his work as English teacher in the Appalachain Training School at Boone, N. C. Several other former students are in the Faculty there.

Mr. M. S. Revel, Kenly, N. C., has been awarded a law scholarship in Washington and Lee University. Mr. Revel graduated June 3rd with Ph. B. degree. The George Peabody College for Teachers, Nashville, Tenn., has offered another of Elon's graduates a fellowship for next year, but we are not permitted to make announcement of acceptance yet.

The College friends of the early nineties will not be surprised that Mr. W. H. Young, Durham, N. C., is engaged in a heated campain for the enthronement of good government in Durham County. He is a candidate for the clerkship of the superior court, with the best people for him and with growing chances of assured victory.

Mr. E. G. Wilson, Inter-State Y. M. C. A. Secretary for the Carolinas, has paid Elon a fine compliment. We are permitted to quote from a private note from Mr. F. F. Myrick to President Harper, "Last Tuesday I had the pleasure of being with Mr. E. G. Wilson, the Inter-State Secretary of the two Carolinas. I just happened to run up with him here (Charleston, S. C.) at the Y. M. C. A. In the afternoon he and I went to the Isle of Palms,

and on that trip he told me it was his business to visit all College Associations in the Carolinas and that among these Associations and in the student bodies at large he said he had observed a good Christian spirit, but that there is something about *Elon* that makes her *excel* all the rest. . . . It certainly made me feel glad." So does it of us all.

The reports have been delayed in reaching students and parents because some of the departmental teachers inadvertently failed to get their grades on the reports before leaving for their vacation or to leave them in the Secretary's hands.

Dr. and Mrs. Amick and Miss Mildred Atkinson will start for their professional study at the University of Virginia on next Tuesday.

Prof. and Mrs. A. G. Randolph, Chapel Hill, N. C. ,are the guests of Dr. and Mrs. E. E. Randolph at their home here. Dr. Randolph is preparing an Elon Exhibit for the Seaside Chautauqua at Virginia Beach July 20-29. It will be done well.

Dr. Newman and President Harper were at Wentworth Church, Wake County, Sunday. Dr. Newman filled his regular appointment at 11:00 o'clock. President Harper spoke on The Trained Teacher in the afternoon. They report good prospects for Elon in that loyal section.

There is wide rejoicing here that continued good rpeorts reach us of Aunt Helen Winborn's condition. Aunt Helen has been quite ill, but is now forging rapidly to complete recovery, whereat her many anxious friends will genuinely rejoice.

Mr. George W. Watts, Durham, N. C., a distinguished layman of the Presbyterian church, has shown his deep appreciation of Elon's work and worth by a donation of $500. Mr. Watts is a sincere Christian man and his large wealth has been a benediction through him to this day and generation.

Mr. C. B. Riddle occupied the College pulpit Sunday in the absence of the regular pastor. He delighted his congregation with his discourse. His forthcoming volume, College Men Without Money, bids fair to have a large sale and will deserve it.

Despite the drouth and depressing crop conditions, the College is receiving most encouraging reports from the field. Applications are constantly rejoicing the office force and names of prospective students arrive every mail. The College is grateful and is following up every prospect in most systematic manner, and best results are anticipated. Any word spoken will be appreciated and will not be without its good results.

"X."

SELF

Continued from page five

In this we shall discover the real ego and the real self. That is not you I see but the dust, the material of which the house is made in which you live, that living soul which lives forever, and which no natural eye can see, is you. That which I see is only the agent through which you are to express that self which dwells within. Hillis says, "Man is as great a mystery as God, except smaller." We are fragments of the Great Divine. We are minute particles of the great Divinity, and we are purely divine.

Since the beginning of time, man's effort has been to give adequate expression wherein the intellect would not be clouded, where the emotions would not be deadened, and where the will would not be degraded. And to do this man must develop Self. God is the same, and the same spark of divinity which was first in man is still there, but it has been dwarfed, it has been wrapped in the ruins of Eden's shattered temple. It is still smouldering under the ashes of a half burned out intellectual, emotional, and volitional power. So to attain to the heights which are possible for man to reach, he must rise up, shake off these ashes and old ruins and let Self be developed to the fullest extent and give unrestrained expression to Self in service to others. For this is the plan of Him who guided the creation and breathed the breath that made man a living soul.

First, development; second, expression. Then let us consider development. First, what is the process of this development? There are two stages of this: first, the discovery of Self; second, the development of Self through the expression of Self.

Along with Self each man has been given a peculiar characteristic, which is the chief outlet to his life through which he is to flow out into the world.

Now the opening up of this one great channel and discovery of Self is the first stage of development; this is the stage in which most of us are now. Some men have lived out their lives of many years and at life's close Self to them was an undiscovered continent. They may have entered some of the bays, touched along some of the capes and promontories; but they have never dredged the channel, entered the harbor, builded their docks and wharves, explored the interior of Self and prepared to give in exchange to the world her goods.

Self-expression makes a strong character and becomes a giant force that moves the world on to a beautiful destiny. A young man went forth gathering unto himself knowledge. He mastered the sciences; he mounted high on the wings of theology; he digged deep among the ruins of ancient cities and learned the facts of antiquity. After all his great accumulation, he drew back into his shell, lived in seclusion with his store of knowledge allowing none to draw therefrom. He lived out his life. He gathered unto himself, but at his death he was no bigger than at his birth. The world, as it does for any human being, stopped a moment to take a look at his silent remains, but not a tear was shed. He failed to *express himself* and gradually weakened away and dried up. Another young man went forth into the world to live his life. He mastered the medical sciences; he learned some theology; he gathered some historical facts; he learned the political lore. Then he gave of all his knowledge, medical, historical, theological, and political to bring about sanitary laws to preserve the health of his people. He expressed himself and when he died, he was a great man. The world with uncovered head and tear-dimmed eyes wept over his remains. He had succeeded. He broke the alabaster box and annointed the world with the precious ointment. Success means Self-discovery, Self-development, and Self-expression in service to others. God has given to every man certain needs, and it is his first duty to supply these needs. Now do **not understand me to say** that it is man's chief duty to reach out into the world and draw unto himself that which he needs. This is what I mean to say: it is man's duty to use what he has, to get what he needs, use his talents to supply his wants; let Self find outward expression that these needed things may bring about inward development. Man needs Self-expression, is what I mean to say. These selves of ours are like connected electric batteries; when we look up and get in touch with the great Dynamo, the current flows in and is transmitted back and forth till the world feels the invigorating shock. No one lives to himself. Each, in getting what he needs, supplies the needs of others. The farmer in supplying his need of clothing furnishes the manufacturers and mill laborers with bread, meat and vegetables. The miner for his food and clothing, supplies the manufacturer and farmer with tools and machinery. So all are correlated, each in using what he has to get what he needs, and each has succeeded in proportion as he has thus used his powers.

You may travel back through the ages and summon forth all the great characters of history and ask the secret of their success and they will all answer with one accord: "I found myself, I was true to that inward spark of divinty and gave expression to it; I used what I had to get what I needed."

Columbus needed employment. He expressed himself, used what he had and gave to the race a New World where people come from the four corners of the earth and receive employment. Luther needed religious freedom. He expressed himself, used what he had, and gave to all mankind the same priceless boon. The law applies to all. Everyone who would succeed must realize that wrapped in this dust there lives a divine Self. He must discover that Self, must develop that self, and must express that self in service to others.

Thus we might sum it all up in these words of Socrates: "Know thyself," and these of Shakespear: "This above all, to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

The Church's biggest thing of the year—the Chautauqua and School of Methods—July 20-26—Virginia Beach.

THE RICH AND POOR

The poor live out their days waiting for their wants, and the rich pass out dissatisfied. The man without money longs to have some, and the man with money thinks how best to use it. Both are in quest of a state of happiness, but fail to find it. We live in the morrow and miss the blessings of today, and hope for a happiness when we have it. We live too much in the *then* and not enough in the *now*. The flowers use today's showers, for tomorrow's rain may not come, and if it does come, mother earth can use what the flowers do not need. Enjoy today's blessings. Take and live and be able to give. C. B. Riddle.

CHAUTAUQUA EXHIBIT

The Chautauqua places before us as a denomination one of the best opportunities we have ever had to demonstrate our worth and attainments. To this end, the Chautauqua Exhibit Committee earnestly requests all colleges and mission points to respond with as many photographs and other exhibits as possible. Notice will appear later concerning the shipment of these.

B. L. Nichols, *Chairman.*

Norfolk, Va.

Pastors, Superintendents, Christian Endeaverors, Laymen—all should attend the Chautauqua and School of Methods at Virginia Beach, July 20-26, 1914.

—President Harrison, of the Southern Railway speaks thus of the present outlook for cotton, "The government cotton report issued on June 1 indicates a substantially better condition in the states traversed by Southern Railway lines than on the corresponding date last year. This bears out information received from our agents. Some uneasiness has been caused by reports of drought in the cotten states east of the Mississippi River, but, generally speaking weather conditions along our lines have been most favorable for giving the the crop a good start.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR JUNE 21

The Great Refusal. Mark 10:17-31

Golden Text.—Ye cannot serve God and Mammon. —Luke 16:13.

Riches and Reason

Those who criticize riches most are those who use the least reason in doing so. This lesson is not to condemn riches; it is to set forth the use of wealth and its relation to things higher and holier. The same grace saves the rich and poor, but rich and poor alike must meet the same requirements. Poverty does not admit us to the Kingdom, neither does riches debar us from that happy home. The right heart within propelling a right life without is the key that unlocks heaven's door.

The Deficiency

The young man in the lesson had kept the Commandments and observed the law, but like many another person, he had failed in one thing. He was deficient in one line and that debarred him. Here lies a trouble with many of us. We go to church, pay the pastor, visit the sick, feed the poor and administer to the necessity of the saints, but a *deficiency* is still in our lives many times. A man may have all the greatness of a Christian life, and all the elements of character that constitute such a life, but may have sin in his heart. But will the one sin keep him out of the Kingdom? Read the lesson and draw your own conclusion.

The Camel and the Needle

In verse 25 we have the words: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kindom of God." Like many another passage in the Scriptures, this has been misinterpreted. The oriental people many times used exaggerated speech (as many of us do today), and the expression used by the Master was only a common expression—a figure of speech. Some writers say the expression has reference to the entrance into the city—a narrow passage where the load from the camel's back had to be removed before he could enter.

Our Refusal

Whatever we may learn from this lesson, let us keep in mind one thing: that all of us refuse from the hand of God the very things which are most important to us. Riches of life, happiness of heart, and joy of soul, are all our every day. Do we accept these blessings always? No! we refuse them, and go through life on crutches, seeing clouds when sunshine may be ours and without cost. God is unlimited, but many of us act as if He had only a small store of blessings and we desired to be neighborly and let the other fellow have the supply.

Dr. S. D. Gordon comments thus on the lesson: "It was not a specially uncommon refusal, though; rather commonplace. What ambition is it you're holding on to? What plan? You trust Christ as your Savior; yes, you ask him to bless your plans and give you wisdom with your money, but you wouldn't trust him out of your sight with either. Yet if you don't trust in all, let all clean go out of your grasp, you don't trust all.

"But we'll never get things straight till we get Jesus placed,—Jesus the only begotten God, the Man who died for us, your Friend, your *Master;* with that last word underscored with "Lord" and "Autocrat," and absolute "Dictator"; and with an inner heart of tender *love* in both underscored and underscoring words.

CHRISTIAN ENDEAVOR TOPIC, JUNE 21

Chief Seats, and How to Reach Them.—Luke 4:7-11 (A Promotion Meeting)

Bible Refrences.—Prov. 17:19; Matt. 23:12; Gen. 18:27; Mark 1:7; Rom. 12:3; John 13:5; Ps. 138:6.

Suggestions to the Leader

It would be interesting and helpful to have given at this meeting short sketches of different prominent characters in church history, telling how they came to reach the chief seats in church work.

Opportunities for Promotion

are waiting for all. It is not necessary for anyone to be on the bottom round of the ladder log at the time. There is a common end of proficiency which may be obtained by all if one common end is striven for—making the best of each day of life.

In Industrial Life

those who are always watching, jealously, the other fellow and waiting for promotion and honor to come their way will never receive it. But those who go regularily and manfully about their work, with their eyes on their tasks and not on the manager and their associates will not only obtain promotion but also great pleasure from their work.

In Social Life

there are people whose greatest desire is to the leader in social circles. The only way to secure this is to be a careful obedient follower. Let the leadership come to you, not you go to it. No person can be a social leader who is dishonest, uncourteous, or ungentlemanly. Respecting elders will obtain a promotion much more quickly than trying to push them out. Let the host call you to the head of the table, rather than push and then be bidden to the foot. A friendly attitude towards every one must prevail.

In Church Work

we very often hear old people say "If he can't be bell-cow he won't go at all." So many times have we seen people of whom we were tempted to make the severe remark. We know persons who will sneer at a plan unless they originated it. Such persons as that will never hold a high place in church work or any other place. If you will live a life and work to promote the cause of the church, then, the church will promote you. The person who holds high offices in the church is much sought for in the business world. Faithful work in a little country church will gradually lead up to greater and broader work, and make for the person a memory that will not perish with the flowers that are placed on the mound at death. This faithful and well-applied work not only brings promotion to the higher offices of church, but when the work of the last promotion has been completed then the Master will give the great promotion to the home of real peace and joy.

S S NOTES AND NEWS C E

The Valley of Va. S. S. Convention is now a matter of history. We trust it was a great session and that effectual work will be the results of the deliberations.

Mr. George T. Mitchell, of Wilmington, N. C., was elected president of the State Christian Endeavor Convention which met in Greensboro last week. He succeeds Dr. McClure.

We understand that Rev. A. B. Kendal, Burlington, N. C., had Teacher Training graduating exercises in his church last Sunday evening. Diplomas were granted to thirteen.

The Sunday school teacher that puts off the preparation of his lesson till Sunday morning will never be the teacher of which he is capable, and the student who does likewise will never enjoy the fullness of the lesson.

The Chautauqua and School of Methods at Virginia Beach this summer ought to mean untold good for the S. S. and C. E. work throughout the entire Church—and it will. This is a fine chance to give your worthy superintendent a vacation by paying a part of all his expenses. The trip will do him good, be a benefit to your school, or Society, and will mean the introduction of new ideas and methods into your work.

NOTICE!

The N. C. and Va. Sunday school and Christian Endeavor Convention meets with the First Christian church, Greensboro, July 16-15, two days only with six sessions. This is to notify every Sunday school to be there. Make a date with us now. Greensboro is going to entertain you and wishes you to plan to stay the second night as that session is to be very important—Plan to do this.

WHY USE OUR OWN LITERATURE?

Because in matter and style it is equal to the best and as cheap as any other.

Because it is adapted to our wants and cannot be substituted by any other.

Because it is reliable in point of facts, doctrine and morals.

Because it is the acknowledge exponent of the Christian Church principles.

Because it is published with a view to soul saving rather than money making.

Because it is authorized by our people, is prepared by our editors, and is published by our House for the especial use and benefit of our people.

Because it repudiates all such revolutionary ideas as the following from an undenominational publication.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love.

"Be not anxious about to-morrow. Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see and could not understand if you saw them."

Yale University is constructing a foot-ball ground to cost $400,000. It is in the shape of a huge hand, has a seating capacity of 60,000, with room for increase to 100,000, and the admittance to it is to be through thirty tunnels. The matter of play has come to be one of serious consideration and of increased annual outlay of time and treasur.e

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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REPORT OF MR. RUGH'S SPEECH ON CHINA

(Concluded from last week)

Now, what are the favorable aspects?

In the first place, the characteristics of the Chinese are in favor. What is that? Simply this: Give a Chinaman a good conclusion, and he goes; an earthquake cannot stop him. Just a few instances will give you the key to the characteristic of the entire nation of people.

A year or so ago China decided that opium was poison and abolished it. And there is no dilly-dallying about its prohibition. Likewise they decided that Manchu rule was wrong and standing in the way of the progress of the nation, so they turned the entire empire over without a word. Manchu was stopped. Recently a very bright young Chinaman who has made good marks in school and is ambitious for an education, desired to attend Harvard. Endeavor was made to secure his transportation, about $400.00. The outlet did not appear, but he made the statement, "I will go to Harvard." And Mr. Rugh says, "He will go." "He will go if he has to walk across the Pacific Ocean."

Another thing in our favor is, the tide of the world is toward democracy. God is in favor of it, and His purpose is declared in the last chapter of Job 42:2, "I know that thou canst do all things, and that no purpose of thine can be restrained."

Again, the splendid resources of the country are in our favor. The coal deposits are as big as thirteen times the state of Pennsylvania and will furnish the nations with coal for centuries. Five hundred millions of tons of iron sixty five per cent pure are mined annually. This with the many other rich and abundant resources of the country with labor at five dollars a month ought to open China wide for world-wide commerce and consequently a world-wide democracy and the Christian religion. The other nations of the world have the chance to help China trough her crisis so strategic to the world by changing their policy and opening free and unrestricted commercial recourse.

Some one may inject the question, did not China last year adopt Confucianism as her religion? No. Confucianism at present is the State religion, but the president and all officials worship heaven on feast days, and others may do so. They are trying to hold things together with Confucianism till Christianity comes. China is open and waiting for us. The crisis is on, and the next ten or twelve years will be years of turmoil and upheaval. If China falls, all Asia falls. If China falls Christian, all Asia will fall Christian.

What will help?

Prayer, fundamentally, must be the great help. "Ask of me and I will give thee the heathen for thine inheritance."

The nature of the Chinese Christian will help. If we of this country would give to our churches as they give to theirs, the churches would have to have banks. When a Chinese is converted to Christianity, he pours his money into the church. Convert them and you have solved the problem. They stand solidly for what they profess and it never occurs for once to deviate from what they believe, and there are one million of them to-day standing solidly for Christianity.

Again, the tide is in our favor and will help us. Mr. Rugh believes in tides. Tides are veritable facts in the power of God. We can take China now for Christ because God is there irresistably and the greatest obstruction he sees to the Christian world being equal to the crisis is stolid indifference at home. It is our greatest foe, and yet the fact remains if we do not take China for Christ now we will pay for it later with our own blood.

As stated above, Mr. Rugh is engaged in the Y. M. C. A. work. He was here under the auspices of the Young Men's Christian Association of this city. He closed his address by giving a review of the Y. M. C. A's. work in that country and its mission there. And these are some of the things he said:

We spend $450,000 annually in China. This money comes from the churches, but our work is at the call of the churches, and so effectual has been the work of this Association there that now China is driving us to build Y. M. C. A.'s. It is the greatest need of the church there at this time for interdenominational purposes. It is the interdenominational evangelistic Christianity that appeals to business men. The church does not. For instance, churches and missions have been set up and they are filled with coolies. And that is correct. That ought to be. But people of authority and higher classes will not go to chapel or to the mission. They will not sit with coolies. It is contrary to custom. The Y. M. C. A. has been organized for the officials and these higher classes. In one Y. M. C. A. there are 2200 of these people, 800 studying the Bible in classes. They are business men and officials. They are converted in Y. M. C. A's by the hundreds, there they learn what Christianity means and then become willing to go and sit with the coolies. Mr. Mott tells us of an instance which came into his experience while he was at Pekin. The ruler sent for him. He went. The ruler asked him what he was doing. He replied by giving the number of services he was holding, and where and how many were attending. He was asked, what he was telling the people. He replied that he was telling them that they needed Christ, and that the Christian religion was the only thing that would make them morally and spiritually better. "Oh, that's the Y. M. C. A. work is it?" "It is." . . . He was asked if he planned to stay longer. He replied that he was to sail soon. He was asked to cable America and postpone his going and visit every province in the whole empire and tell them all the same thing. Mott had held a series of services with five thousand attending every day. Within three months two hundred and seventy-four had been converted and united with the church and three hundred joined Bible classes in the Y. M. C. A.

Now, in most of the places China is not asking us to come and build and support Y. M. C. A's., but they are asking us to send them a man to show them how, demonstrate the work and they will do the rest. And "the rest" is a great deal. A young American by the name of Barnett was sent to Hong Chau to conduct a Y. M. C. A. In that Y. M. C. A. in one week there were nine hundred conversions and several hundred in Bible classes. This would have never happened if Barnett had not gone there. This same thing takes place when we send men to demonstrate practical Christianity, and all we need to do is send the man and results follow.

The appeal to us is, come into our inheritance. "I will give thee the heathen for thine inheritance." A Christian China is our inheritance. Now is the time to take it. Will we? There is an inheritance at home. Do here what we are doing in China and we will have unbounded results in the salvation of men. Win souls is Christ's battle cry.

H. E. ROUNTREE.

FOLLOWING "DAD"

The superintendent of a large Sunday school in an Eastern city discovered that quite a bright boy of about seventeen years had dropped out of the school and had not been in attendance for several Sundays. The superintendent made a note of the fact with the intention of calling on the boy, but the next Sunday the boy appeared in his class. At the close of the school the superintendent went up to him, took him by the hand, and said:

"Well Charles, I am glad to see you back in the class. Some one told me that you were coming **any more.**"

"I said I wasn't, but dad joined the men's class a couple of Sundays ago and says he is coming right along, so I am sort of following dad by coming back myself. I've come back to stay—at least as long as dad stays."

Nothing would have a better influence on the boys of a community than a class composed wholly of fathers. We hear of mothers' lasses, and now and then one hears of a fathers' class, but there are not nearly enough classes, and now and then one hears of a fathers between the ages of fifteen and nineteen years, became members of the Sunday school and their father had united with a class of men. The average young fellow is apt to "follow dad" and it is up to the father to walk as he should if the boy is to follow in his footsteps.—*Adult Bible School Monthly.*

DURHAM LETTER

On the 3rd Sunday in May we began a series of revival services and continued for two weeks. Rev. Victor Lightbourne, of Dover, Delaware, evangelist, was with us and did the preaching in a strong, convincing, and effective manner. He has no stunts or fads, but relies fully upon the gospel to reach and transform the very worst of sinners. He is young and enthusiastic, and appeals especially to young men and women. He is also a professional violinist and his selections are charming. The Lord has wonderfully blessed Bro. Lightbourne as an evangelist during the short time that he has been in the work. Our people in Durham were highly pleased with his services. I can heartily recommend him to other pastors who may want assistance in their revival services.

As a result of our meeting there were about twenty-five conversions and nine additions to the church. We feel that we would have had greater results had it not been for some conflicting gatherings in the town. However, we feel that the meeting was a great blessing to our church and community, and are encouraged to press on to better, higher, and nobler things for the upbuilding of our Master's kingdom.

W. L. WELLS.

Durham, N. C.

THE CONQUEST OF TRUTH

Continued from page 1

help. The approval and help of a queen combined with his faith spread the sails toward the west. This combined effort added a hemisphere to the map and a home for millions, and billions to the wealth of the world. All *universal* enterprises have been created by combined expenditures of men and means. We speak under the seas and travel upon their bosom; we travel under mountains, rivers, and cities, and talk across the plains; but it is all done by combined capital and labor. We live in an organized universe which suggests combinations on the largest and most homonious scale. There is no star big enough to move in an orbid and shine by itself. It must remain within the dominion of gravitation and move in harmony with the whole universe, or fall to pieces in space. Government is only a reproduction of organized matter, organized mind, and organized spirit. The fern in the cool noook at the base of the mountain is under the same law as the granite cliffs that tower above its mossy home. The tiny streamlet that falls over the ledge on the side of the mountain is controlled by the same law as Niagra's flood that plunges down with awful roar in the ears of two nations and a commission dealing with destiny of millions of people. It is the combined streamlets that make Niagra Falls, and they are all parts of one great whole.

The last sentence writen by a little child may contain truth as well as Homers Illiad, the greatest Epic the world has ever read. Paradise Lost was the expression of a nations poetic feelings. It was England's expression of great truth and not the product of a single brain. Homer and Milton were both blind; but men do not see with eyes only. The telescope brings into the field of vision worlds beyond the human eye—it is a combination of visions revealing new worlds; but beyond such combined expenditures, the eyes of the mind penetrates realms of truth. "I will open my dark sayings upon the harp," and the harp is a combination of strings, and tones touching worlds that lie beyond the human sight. Music touches a heart—world where feelings, longings, and loves revel in realms of delight. Over there where thrones are encircled with angels, mothers, and babes making the future the best of all in thought, faith sees heaven itself.

The Conquest of Truth

The utilization of truth.—Coal in the mountains had no value till discovered and utilized. It was a simple resource of the world. The U. S. output in 1913 was 570,000,000 short tons worth $715,000,000. Perhaps this was more than doubled before it reached the fire, making $1,500,000. It is this utilization of truth that enters into the equation of human interests. Iron ore is not only useless in itself, but would remain so without coal. Electricity is in all matter, but coal generates it for use. The output of iron and steel was 60,000,000 tons at $15.00 equals $900,000,000. These illustrate what I mean by the utilization of truth. Diamonds are crystalized carbon, but they are small in value compared with common coal. Every spark that shines above the funnel of a ship or chimney of locomotive or factory adorns civilization with the glory of victorious men. Man no longer writes his thoughts with ink alone; but by shining steel rails over thousands of miles, by copper wires girding the globe, by acquducts pouring pure water into the homes of millions, and in parks making edens again. Human thought, sacrifice, skill, and service are written in a thousand forms in the cities and farms, good roads and schools, as plainly as in books; yet books are the permanent depositories of thought. Schools are the training grounds of youth, and libraries are the best gymnasiums ever built. Here truth is preserved. Egypt rises up and Babylon comes forth when you open books. Truth is resurrectional. "Truth crushed to earth will rise again." Greece and Rome not only speak through sophmoric orators, but through living tongues of living nations; for our English rests on stones from Greek and Roman quarries. European art comes across the ocean and ancient learning broods over modern mind till new civilizations are born. An uncounted army of ideas, vaster than Roman legions, marched on to the conquest of the world. Truth works in electric pick in mines, in engines on land and sea, in trip hammers driving piles, in spinning and weaving; and its currents print papers, grind grain and report the doings of the whole world. It prays from sinking ships for help and answers in mercy as it speeds over the angry waves to rescue the perishing. The utilization of truth is the interpretation of the laws of matter, mind, and God. All truth must be interpreted in terms of human service. Angels appeared in human form and God was manifested in the form of a man.

Propagation of Truth.—Truth is not a fossil laid up in a museum, nor crown jewels kept in a guarded place; but truth is an active agent on a mission of good. That is the function of books to carry truth to men. Books are not the caskets of dead centuries laid up in Mausoleums; but they are reservoirs of streams from the past to irregate the present and future generations. They bring up dead centuries with living nations before us. They are the Aladdin lamps of the ages. Books have put centuries into years, continents into pages, armies into pictures, and victories into sentences. All art propagates truth. All industries propagate truth. Lights, pavements, cars, pictures, fairs, papers, stores, schools, propagate truth. Coin tells of the gold mine, fire of the coal mine; students go out from colleges as missionaries of truth. It is not your right to propagate any wrong or false idea. Every scholar is a propagate of truth. The author pours out truth. The world is waiting for an army of writers who can interpret the movements of the age; not sensational reporters who see the lowest and report the worst; but those who see the highest and report the best. The press is a great interpretor and propagater. It feels the pulse of the world. It puts its ear to the ground and interprets the thought, the feeling, and the longings of mankind, and propagates what it hears. Frank Carpenter has put this generation under lasting obligation for his reports of peoples in many lands. Many great editors have graced the tripods of the great papers and added to the progress of the world. Papers are really transportation companies conveying truth to men from the ends of the earth.

The Transforming Power of Truth.—This is a day of world-movements, and all questions must be treated on globe lines. Daily papers report world doings. Art pictures the nations. We think, talk, and plan in terms of world-enterprises. Truth could be no less and do no less; and it has changed the thought, the life, and the religion of mankind.

Wonders have been wrought by sanitary improvements in cities and homes. The Panama Canal Zone is a modern wonder. The Zone is ten miles wide and the canal is forty one and a half miles long. Its cost is near $400,000,000.00 and it unites two oceans, and will change the course of commerce in two hemispheres. When that great work was begun, the zone was a death-trap for men. Two and one half years were spent in sanitary work at great cost. Panama and Colon had been victims of yellow fever for long periods of time; but pure water, pavements, clean-ups, and war on mosquitoes have expelled the fever from the cities and made the zone more healthy than the United States. War on mosquitoes in Jersey has improved the health of cities and country, too. Irregation has redeemed millions of acres of arid lands and made the desert blossom as the rose. Truth has harnessed rivers, air, gravitation, and electricity and uses them as the servants of man. Man has changed the course of the Chicago river to prevent the pollution of the water of the Lake. The physical world yields to truth in a thousand forms beyond mention here.

Currents of thought are changed as the Chicago river into opposite directions and new channels for human good. Change of government in China, change of woman's place in the activities of the world, and change of attitude toward alcohol, indicate transformation under the power of truth. Germany and Russia are making war on intoxicants as well as Canada and the United States. Already 47,000,000 in our own land live in dry territory. Secretary Josephus Daniels has banished its use from the "Officers' Mess" in the Navy, and the Commissioner of Indian Affairs proposes to remove strong drink from the Red Man. These changes have not come by the conquest of armies and navies, but in spite of them. Truth has changed the thought, the moral convictions, and the attitude of men. The Christian Endeavor Societies' Slogan is, "A Saloonless Nation in 1920. This organization represents 4,000,000 members of *young people* and what the young people stand for must come to pass. Dead thoughts and dead institutions cover the battle field where truth has conquered error and right has conquered wrong. The hill overlooking Lake Kelly cast up as a fortress during the Civil War has been transformed into a beauty-spot by a million dollar water plant. The spot once used as a fort of civil war is now a fountain of pure water issuing from a grassy mound to supply the needs of three cities.

Above all other conquests of truth is that of the Nazarene. That Jewish peasant, without a pillow for His weary head, used nothing but truth in his war with wrong. Rome opposed Him and His own received Him not. But he taught His lesson and lived His life. He died on the Cross but He transformed it into a Cross of glory. Rome herself finally yielded and that cross became the symbol of her faith. Fine arts glorified this peasant in Cathedral, pictures and marble, and made His praise the song of the world. Not only priests and choirs, but schools and states confessed His name. Christian art and learning, Christian faith and liberty, Christian love and service are now the potent forces among men. No prince ever started with so little and achieved so much. The final conquest in all fields is far away; but the currents have already set in toward the reign of truth under the banner of love.

—It cost New York City $2,440,000 to remove the snow from its side walks last Winter; and now the City wonders which it needs the worse, some of that snow or some of that two millions. Both would be acceptable. A thing out of season not only fails to serve a desirable purpose, but is costly and inconvenient.

CHURCH NEWS

LIBERTY, N. C.

The new house of worship, brick structure, at Liberty, N. C., Randolph Co., is to be dedicated the fourth Sunday in this month, June 28th, Rev. A. B. Kendall, D. D., Burlington, N. C., is to preach the sermon and dedicate the house to the service of God.

These brethren have done nobly and sacrificed much in securing this beautiful building. I am rejoiced at what has been done.

Mt. Auburn

The pews for the new house of worship at Mt. Auburn have been let to a Chicago firm. Soon we will have this building beautifully seated and ready for dedication. It is a delight to serve any people who are willing to work for the cause of Christ and bring things to pass worthy of emulation.

My meeting, protracted services, at Mt. Auburn commences Sunday, July 12th prox, with quarterly meeting Saturday before.

Lebanon

At Lebanon, the meeting runs from the third Sunday, July 19th, business meeting Saturday before. Rev. J. V. Knight is to be with me at Mt. Auburn and Rev. T. E. White at Lebanon.

Have not set the time for series of meetings at Liberty.

J. W. Patton, P. C...
Elon College, N. C.

PLEASANT GROVE, VA.

The first Sunday in May was Mission day. Dr. J. P. Barrett was with me and preached to the great pleasure and profit of the people, the offering was about $140.00.

The first Sunday in June was the day to decorate the graves of the dead. Many beautiful flowers were placed on these graves, and many tender memories came to those who took part in this commendable service. This congregation believes in doing things.

The hot, dry weather is a very serious matter. We have had no rain in two months. Gardens, in fact all crops are greatly injured, some are ruined.

W. S. Long.
Chapel Hill, June 10, 1914.

PROGRAM

District Meeting Alabama Conference, New Hope Church, 4th Saturday in June, 1914

10:00 A. M.—Organization. Devotional services led by the president.

10:30 A. M.—The Ideal Preacher or Pastor, by J. J. Carter.

11:00 A. M.— Preaching by Rev. C. W. Carter.

12:00 M.—Adjourned for dinner.

1:30 P. M.—The Ideal Church, by Rev. W. R. Knight and others.

2:00 P. M.—Shall We As a Church Observe Foot Washing as an Ordinance? General discussion, opened by Rev. C. M. Dollar.

2:30 P. M.—Effectual Revival, and How it May be Brought About? by Rev. C. W. Carter.

3:00 P. M.—Miscellaneous. Adjourn.

9:30 A. M.—Sunday, 2nd day, Sunday school.

10:30 A. M.—The Missionary Association and Its Needs, by G. D. Hunt.

11:00 A. M.—Preaching by Revs. C. M. Dollar and R. F. Brown.

We desire a full representation of all the churches in the district and trust we will have a good meeting. Study these subjects and come prepared to give your views upon them.

G. D. Hunt, Pastor,
W. W. Cardwell, Deacon,
C. W. Stephens, Deacon,
Committee.

OAK LEVEL

This grand old church is taking on youthful power. Last Saturday the business meeting was as smooth as placid waters. Sunday was a great day, 90 present in the Sunday school, and music that charmed the soul. You can always count on Oak Level to do the right thing at the right time.

W. G. Clements.

COLUMBUS, GA.

The Missionary Association of the Alabama Conference met with the church at Rock Springs, May the 30th and 31st. There was perfect harmony throughout the session and everybody seemed to enjoy every item of the program.

This Association was begun thirteen years ago and has been a great stimulus to missionary interest of the conference, and those who know most of the work of the organization don't see how the conference could have gone along so well without the enthusiasm of the association. The membership fees are small: 25 cents for children, 50 cents for women, $1.00 for men, $2.50 for churches, Sunday schools and Societies, and $5.00 for honorary members. But with these small fees, and only this year the constitution was amended for the churches Sunday schools and honorary members, there has been collected about $600.00. This has been used to build and maintain the work in the conference.

During the session the idea was advanced that money is not the essential in missionary work, but a more thorough knowledge of its needs. In order to bring this about the Executive Committee was given the power to appoint a man to each district of the conference, or a man for the entire conference, as they may deem best, to keep the missionary work before the people. By this time we hope to do two things: to build up the Association and to make it more easy still for churches to raise their apportionments. We believe this is the great step forward for our work; for it is a fact that when a man is asked to give money for anything he wants to know the nature of the work. And, this is a work in which the entire world is interested. The people love to hear of it; then it is interesting reading matter.

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Baking Powder
Absolutely Pure

No fretting over the biscuit making. Royal is first aid to many a cook's success

The work at Rose Hill continues with some interest. On account of mumps, whooping cough and other things the Sunday school is off very much from what it has been. But we are hopeful yet. Last Sunday Bro. Dan West was elected superintendent, Bro. J. A. Hood having resigned. Bro. Hood has served us faithfully in this capacity, and we dreaded to see him give the work up, but we hope his successor will be able to take the work right up and carry it on successfully.

Since my last letter, we have lost one of our most loyal members, Mrs. J. H. DuPree and we feel very keenly the loss in her untimely going away. I returned from her funeral, and the next day buried the 18 months old baby of Bro. and Mrs. J. O. Hood. This was a very great shock to us all; but the Father who holds the destiny of every man in His hands, doeth all things for the best.

Last Friday, the 5th, death claimed Clyde Floyd, the five and a half year old boy of Mr. and Mrs. J. H. Floyd, near Chipley, when he went out to be with his God. all the bereaved, we extend our deepest sympathy.

E. M. Carter.

MISSION RALLY AT PALM STREET

The fourth Sunday in May we set aside as the time for our special Missionary Rally Day. Words are too limited to express the real joy that everyone felt on that occasion. Previous to the missionary address, an impressive program was rendered by the Sunday school, consisting of song and recitation. In this rally modern methods were used. Some people do not believe in modern methods with which to do the work of the Master. The methods are certainly unable to convince people of their duty, but here comes the difference. Those who may have used such methods to little or no effect have probably used them to an end and not as a means to an end. As a result of our special efforts we secured pledges to the amount of $85.00.

After all, believe that the interest was largely due to the good missionary society in the church. Our twenty-one good, faithful, loyal women are causing the whole church to face the truth in regard to their duty to the unenlightened world as never before. Our good women are doing more in proportion to their ability, opportunity, and privilege than the men, even though the men hold the purse.

If the Christian church is to live it must be missionary. Jesus says, ye are my disciples if ye do whatsoever I command you." Now Jesus Christ, just before taking leave from the midst of sinful humanity said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost." Shall we as a church be content to dwell in the midst of plenty, and luxury when our resources would be so much help in sending some anxious man of God to be a means of light and illumination to our Indian brother? Let every church get in line and arrange for Rally Days, or whatever is best to enlsit interest and be obedient to the last words of the Christ.

H. Shelton Smith.

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$2,830.31
CHILDREN'S DUES		
Dwight Hillis Lankford	.10	
Lizzie Chandler ...	.05	
Worth Chandler ...	.05	
Minnie Chandler ..	.05	
Catharine Hight ..	.10	.35
SUNDAY SCHOOL OFFERINGS		
East End, Newport News, Va.	7.35	
Dendron, Va.	2.97	
Durham, N. C.	4.57	
Pleasant Hill, Alamance	2.71	
Spoons Chapel	.60	
East Sprinfield, Pa.	5.00	
Lanett, Ala.	2.60	
Berea, Norfolk Co., Va.	4.25	
Mt. Zion, Alabama.	1.22	
Timber Ridge, Valley Va.	2.40	
Suffolk, Va.	25.00	58.67
SPECIAL		
W. P. Lawrence ..	50.00	
Cash collected at Pleasant Grove, N. C...	7.31	
Ramseur, N. C. ...	9.00	66.31
Total receipts for week		125.33
Grand Total		$2,955.64

Dear Friends of the Orphanage:

Our report is short and sweet this week—only four letters, but we are very grateful for them. They are full of interest and manifest the loyal spirit.

We deeply sympathize with Catherine Hight and her mother in the loss of little brother and son.

It was our pleasure to worship with Rev. S. B. Klapp and his Pleasant Grove congregation (Randolph Co., N. C.) last Sunday morning and Rev. T. E. White and his Ramseur congregation at night. I presented the Orphanage to each congregation and received material assistance.

As it has been stated in these columns before we took charge of the Orphanage last Fall after it was too late to sow wheat, and he that doth not sow wheat can't expect to reap. We will have to look to our friends for bread this year. I am visiting the churches in the wheat belt and giving the prosperous farmers the privilege of contributing wheat or flower. Many are gladly accepting the opportunity. More than 50 bushels have already been subscribed. It takes a barrel of flour a week to feed our family, which will mean 250 bushels of wheat for the year. Any one who reads these lines and wishes to administer unto his Lord, by helping to feed these little ones may send his contribution of wheat or flour. Our children also eat corn-bread, and good corn or meal will be equally as helpful and will gratefully appreciated.

The Board of trustees instructed the superintendent to take the field and raise a sufficient fund to pay off all out-standing accounts by Thanksgiving. We must put our institution on a substantial financial basis if it is to receice the sympathy and command the sespect of the people. Because it is an orphanage does not excuse it from paying debts. Brethren, the children must be fed and clothed and it takes money to do it. The Lord is looking to our church to provide the needs of these orphan children and train them for His service. Every church and Sunday school in the Southern Convention should share in this work and receive the Lord's blessing. The Lord can't give His blessing unless we do the Lord's work.

Franklin, Va., May 29, 1914.

Dear Uncle Jim: —

Here we are with our dimes, just a little late, but hope to do better next time. We have twenty little ducks, wish you could see them in their pan of water. They are so pretty.

Love to you and the Cousins,

DORTHY WILLIAMS,
MARY LEE WILLIAMS.

We wish we could see you making your little ducks swim, I am sure it is great fun for you.

Wadley, Ala., June 8, 1914.

Dear Uncle Jim:—

While playing in the back yard this morning I found a bee gathering honey from some brier blooms and I decided I would catch him and hold it in my hands like I do the "lightening bugs" late every afternoon. What do you suppose it did for my fingers?

Your nephew,
DWIGHT HILLIS LANKFORD.

Your riddle is a very difficult one, we will let some of the cousins answer. I am sure he taught you the difference between a bee and a lightening bug.

Durham, N. C., June 8, 1914.

Dear Uncle Jim:—

We are having hot, dry weather, hope it is not so dry with you as it is here. We have had no rain since the middle of April. We attended the meeting at Durham and enjoyed Mr. Lightbourne's preaching very much. Hope you and your big family enjoyed the commencement. Wish we could have enjoyed it with you. Do you have any fruit at the Orphanage? We had a good time last week gathering and preserving cherries. We will soon have ripe peaches. Come down and help us eat them.

Enclosed you will find ten cents, our dus for June.

Your niece and nephew,
LIZZIE AND WORTH CHANDLER.

Yes, we too are having very dry and hot wather; so dry that our garden is about to dry up. But we are hoping for rain, even before this is printed. We have very little fruit except grapes. I think we will have plenty of grapes. We would be delighted to eat peaches with you.

Henderson, N. C., June 9, 1914.

Dear Uncle Jim:—

Vacation days have come at last, but I haven't played much yet. Just a few days before school closed my little 11 months old baby brother was taken sick, and died last Saturday. So I have been helping mama all I could. Uncle Jim, we do miss little Frank so much. Mama says it is such a sad hame without little brother.

Enclosed you will find my dime for June. Much love to you and all the Cousins. Lovingly,

CATHARINE HIGHT.

Uncle Jim and all the Cousins sympathize with you in the loss of your dear little brother. I am sure mother's heart and home are sad without her babe.

Durham, N. C., June 8, 1914.

Dear Uncle Jim: —

While it is too hot to play I will write my letter. I went out early this morning to see them reap wheat. I enjoyed it fine. Would have stayed all the morning if mother had let me.

Let me tell you how I make money to send to the Orphanage. Mama gives me five cents for every book I read. Good bye,

MINNIE CHANDLER.

We think your plan for secur-

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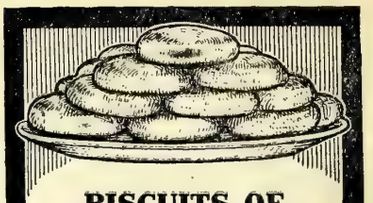

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ing money for the orphans a most excellent one, and if you read a good book every time, you are benefitting yourself as well as helping the orphans.

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Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

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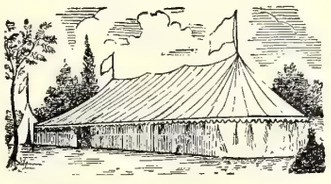

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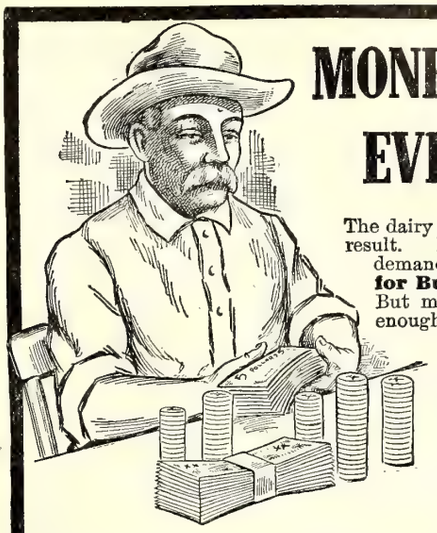
An ounce of prevention is better than a ton of tombstone obituary.



MONEY CROP EVERY WEEK!

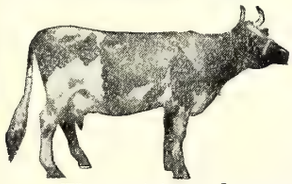
The dairy cow is the way to that happy result. Her product is always in demand. **Buyers Send Checks for Butterfat Every Week.** But mere ownership of cows is not enough. You must get the best they can give you. A herd of dairy cattle is your best investment when you get all you can from it. Why?

1. Because their product is always in demand, sells at good prices, and yields well upon the investment.

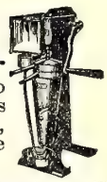
With the Sharples Tubular Separator you can get at least a third more butter than you can from gravity methods, and the sweet milk you have left is an ideal feed for calves and pigs. Instead of giving a fourth of the cow's milk to the calf, you can take the money part of it out, then give the calves all they want of fresh, sweet skim milk, which is the part they need to make the beef and bone. Butterfat is the heat producing part of the milk. Cotton seed oil is good enough fuel to keep calves warm, and when rightly used they will thrive on it. Thus you get not only more sweet cream, but the price paid for the butter is higher.

2. In the sale of butterfat you are not selling away the fertility of your land. Experts say fifteen per cent. of the return of a dairy herd to the owner is in the fertilization of the land.

The use of the Sharples Tubular Separator and the Sharples Mechanical Milker take away the hard work of dairying. Whether you have two cows or a hundred, we can



SAVE YOU LABOR
BRING MORE MONEY
BRING MONEY OFTENER.



There is one good answer to most of the farmer's problems—a money answer. Here it is, ready for you, the cow and the Sharples Tubular Separator.

We want to send you particulars about this. Our literature will show you how our machinery will give you a

Great Increase in Dairy Productivity.

SHARPLES SEPARATOR COMPANY, West Chester, Penn.

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American Field and Lot Fence. Phone 174.

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CRADLE ROLL

Motto: "First the Blade."
Colors: Green and White.

To the Cradle Roll Superintendents of the Eastern Va. Convention:

Dear Friends:—

I have just finished sending out report blanks, for your yearly report on the work done by the Cradle Roll in your Sunday school. If your has not already reached you, let me know, and will send another, as it must have been lost on the road.

I trust you will none of you forget that this year our Convention is held at the same time as the Chautauqua. Undoubtedly there will be many guests from the Chautauqua who will attend the the business sessions of our Convention, not only from other Conventions, but also from other parts of the country. Do you want them to get the idea that our Cradle Roll does not amount to anything, in fact is rather in the form of a joke?

If you don't, then make out as good a report as you possibly can, send it in promptly, so it can be tabulated, and let us have a really full and complete report. We can do it, and we ought to do it.

If you cannot answer all the questions, answer what you can; if you have only one child on your Cradle Roll, report anyway; it will at least keep our records straight, and will give you a start towards better things next year.

Please do not disappoint me in this report. It will be impossible for many reasons for me to send a second request for the filling of these blanks, and I am looking to YOU now to help us "make good" on the Cradle roll work. You know, most people are more or less "from Missouri" and need to be shown. So do not keep your light under a bushel, but tell us what you are doing; how you are doing it; why you do what you are doing, and what plans of work you have found most successful.

Hoping soon to hear from you all,

Cordially your Cradle Roll Superintendent,

MRS. F. BULLOCK.

We desire to call attention to the advertisement of the State Normal and Industrial College which appears in this issue. Every year shows a steady growth in this Institution devoted to the higher education of the women of North Carolina.

Including the Training School and the Summer Session, the College last year had a total enrollment of 1233 students. Ninety of the one hundred counties of the State had representatives in the student body. Nine-tenths of all the graduates of this Institution have taught or are now teaching in the schools of North Carolina.

The dormitories are furnished by the State and board is provided at actual cost. Two hundred appointments with free tuition, apportioned among the several counties according to the school population, will be awarded to applicants about the middle of July. Students who wish to attend this Institution next year should make application as early as possible, as the capacity of the dormitories is limited.

SEABOARD AIR LINE RY.

Schedule Effective April 12, 1914.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19	Ar.	10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

BOOKS

CAMPBELLISM IS REBELLION

By J. J. Summerbell, D. D.

A new and interesting book, containing scriptural quotations on the theories and teachings of Alexander Campbell, and proof texts critically examined both in English and Greek.

Contains 272 pages, is bound in cloth, and sent postpaid for $1.35 per copy.

Writings and Addresses of Austin Craig

Edited by Martyn Summerbell, D. D., LL.D.

Vol. 2, published December, 1913, contains 433 pages, 30 chapters.

Vol. 1, published 1911, contains 433 pages, 24 chapters.

These volumes make a superb collection of good things from the pen of that able minister, educator and leader in the Christian Church, and are among the best books we have published. Price $1.50 per volume, postpaid; or if both volumes are ordered at one time will send them prepaid for $2.75.

A History of the Christian Denomination

By Milo True Morrill, M. A., D. D.

A book for everybody, laymen as well as ministers, who want to know about the Christians. Contains 408 pages, illustrated. Price, postpaid, $1.70 per copy.

The Kingdom of God

By Thomas Holmes, D. D., LL.D.

A wholesome study provoker—the product of new thought from a new view-point. After stating his theory, the author proceeds to show that the whole history of the human race illustrates and proves it correct. Contains 314 pages. Price, postpaid $1.25 per copy.

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SELL TREES Summer work for preachers, teachers, students, farmers. Our trees easy to sell. Big profits. Write to-day. SMITH BROS., Dept. 45, Concord Georgia.

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Don't forget that we can supply you with Bibles of every description. Our prices on Bibles are as low as the publishers', and our guarantee of satisfaction or money back goes with each sale. We can also furnish you with any of the religious books published, church hymnals, etc.

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Southern Christian Publishing Company

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☞PRESCRIPTIONS CAREFULLY COMPOUNDED.

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has often heard class-members say: "I cannot understand the Bible." They could not understand any other book that was printed three hundred years ago. So many English words of that day were different.

More than forty new dictionaries have been required since then, to keep up with the changes in the English language. The

American Standard Bible

Edited by the American Revision Committee

uses the words of *our* day, which make the meanings of the Bible writers clear to *us*.

Write for Our Free Booklet, "How We Got Our American Standard Bible"

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ELON COLLEGE, N. C.

The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

One Year $1.50
Six Months ..... .75
Four Months ..... .50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Beavers

At her home in White Oak Township, Wake County, N. C., wife of Charlie Beavers, Mrs. Margaret Elvira Beavers. She was born July 25, 1846, died May 24, 1914, united with the church, O'Kelly's Chapel, in 1876, and remained a devoted member to the end of life's journey. She was the daughter of Monroe and Jane Carlton, and a descendant of Rev. James O'Kelly; was born and reared in less than a mile of his grave. She leaves one brother, F. M. Carlton, one sister, Mrs. G. W. Upchurch, a loving husband, a big hearted, highly educated son, Geo. M. Beavers, and a kind, loving, intelligent daughter, Mrs. Joe W. Upchurch, to mourn their loss.

She was buried at Green Level Baptist church, the funeral services being conducted by the writer, assisted by Rev. William Olive and Rev. Dr. Freeman, of the Baptist church.

But few, if any, better women ever lived than sister Beavers. May God bless her husband, children, brother and sister.

W. G. CLEMENTS.

WHAT LIQUOR REVENUE COSTS

(What New York's Twenty Million Dollars Annual Revenue from the Liquor Traffic Costs the People of the State.)

New York, June 2nd:—To make twenty millions of dollars look like the proverbial "thirty cents" in comparison with what it costs to secure it is the purpose of the Anti-Saloon League of New York, with headquarters in the Presbyterian Building, 156 Fifth Avenue, in making public today an offer of twenty-five hundred dollars in prizes, a first prize of one thousand dollars and others of $500, $300, $200, and five of $100 each, for the best essay on:—

What the Approximately Twenty Million Dollars of Revenue Received from the Liquor Traffic under the Raines Excise Law Costs the people of New York State, Morally, Mentally, Physically, Financially and Industrially.

Essays are limited to five thousand words and must be typewritten. The competition closes October 1st, 1915, and is open to any preson residing in New York or taking any kind of regular work in an institution of learning in New York during the year ending on that date. No enrollment or entrance fee is charged and the League will furnish full information free to prospective contestants.

The announcement of the offer was made by William H. Anderson, State Superintendent, who said "We hear on every hand about the twenty million dollars revenue. It is the greatest obstacle to aggressive temperance work and we intend to show the other side. In Baltimore several years ago in a similar contest the five hundred dollar first prize essay reached the conclusion, giving the figures in detail, that it cost fifty million dollars a year to secure one million of liquor revenue. I challenge the state and national liquor organizations to secure anybody to engage in public discussion with the winner and refute this conclusion, but they are afraid to try it.

Two thousand dollars of this prize fund has been guaranteed by one man outside of the state. The Maryland initial offer was only a hundred dollars which was finally increased to a thousand. I intend to make a most earnest endeavor to interest persons of means to increase the prize fund to at least fifteen thousand dollars and possibly twenty-five thousand dollars and give a first prize of five thousand, or a dollar a word, to the winning essay, with from fifty to one hundred prizes in all, none of them less than fifty dollars, to insure such intelligent and serious effort that the winning essay will be accepted as conclusive."

NOTICE! NOTICE!!

To the Sunday schools of the Ga. and Ala. Conferences Those who would like to have the Sunday school Convention meet with you, please write me a card. This is very necessary. Unless you look after the matter it may be that you will not get to have a Convention this year, as you failed last. This is the second notice.

E. M. CARTER, Pres.

THE TROUBLE IS NOT INSIDE

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. Ine of 15 years standing." 50c at druggists' or by mail from Shuptrine Co., Savannah, Ga. Ad.

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A School of Strong Purpose and Splendid Accomplishment.

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Under sixty-three years' administration of a family of eminent Christian educators. Now at Charlotte with improved equipment and ideal conditions. A nonsectarian though strictly Christian School. Parental discipline. Military training develops obedience, sense of responsibility, neatness, control, manly carriage and health. Daily military drills and exercise in the open air.

Beautiful elevated campus, athletic field, baseball and football fields, tennis courts and running track. Buildings the best for health, comfort and safety. Personal individual instruction and intimate association. Strong faculty. Rates very easonable.

For Handsomely Illustrated Catalogue giving Views and Full Particulars, address

J. C. Horner, B. A., M. A., Principal, Charlotte, N. C.

"THE EVERETT people have succeeded in perfecting an instrument which constitutes a revelation in modern piano acoustics and scientific tonal research. Broad and noble, remarkable for singing quality all through the different registers up into the highest treble, powerful in the bass and above all pure and limpid are the tones emitted from the Everett piano. A good touch will never fail to elicit a tone which for quality as well as volume makes the Everett essentially a 'piano for artists,' and from a critical point of view constitutes a musical and artistic revelation."

OTTO FLORSHEIM said that in the Musical Courier, and this musical critic is certainly qualified to write on pianos.

THE QUALITY OF THE

Everett Piano

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There is None Better

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The John Church Company, who build the Everett, also build the John Church at $400; the Harvard in four styles, at $375, $350, $325 and $300, and the Dayton at $250.

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In writing mention this paper.

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Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

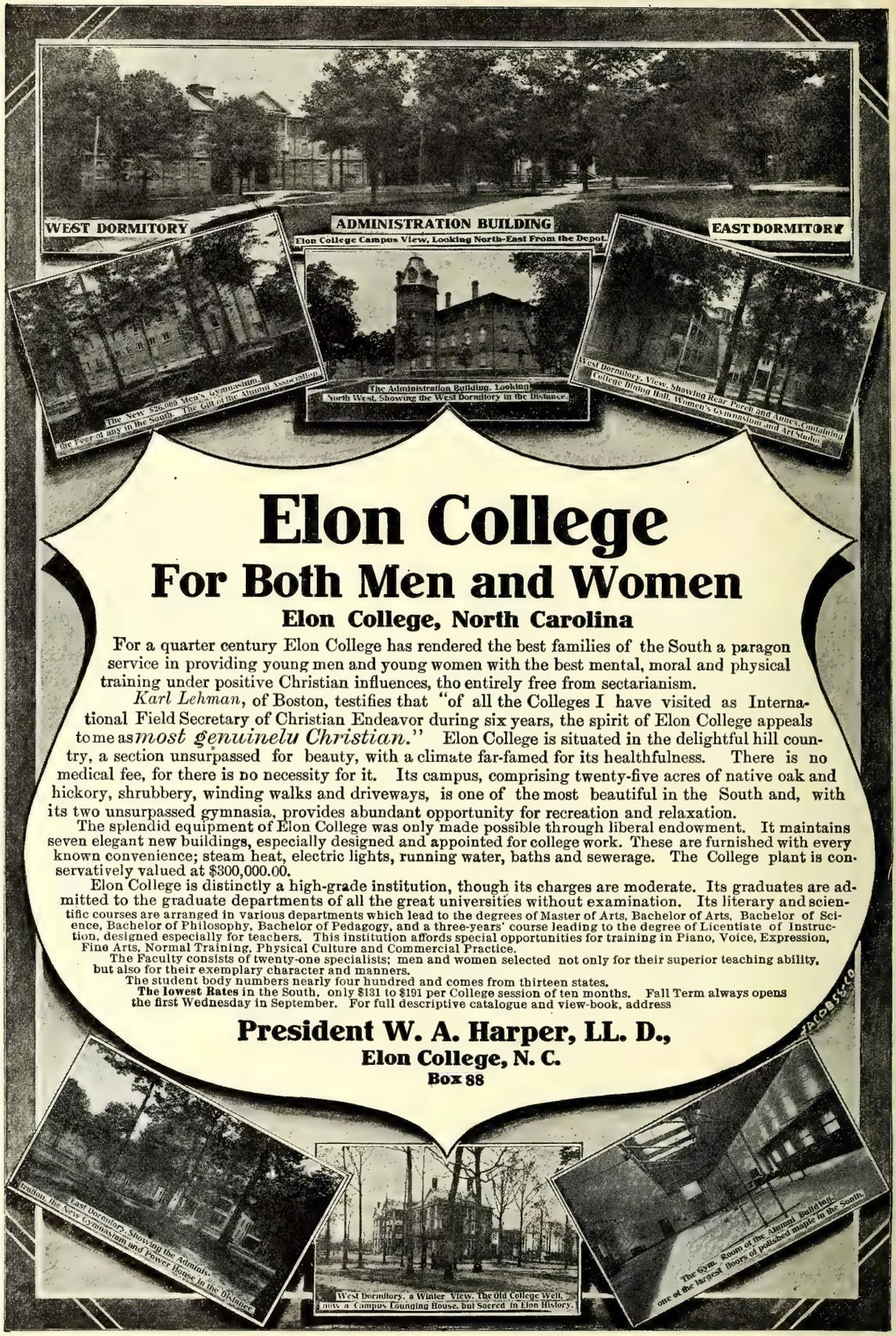
For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

J. O. JONES.
Traveling Passenger Agent.

It is a dirty community that has a visitation of flies and typhoid.

When you feel that you are "losing ground"—every trifle magnifies, annoys and irritates, relax for a few minutes each day.

If you are unhappy, it is probably because you have so many thoughts about yourself and so few about the happiness of others.—*Mary Lyon.*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ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The New $25,000 Men's Gymnasium, the Finest of any in the South. The Gift of the Alumni Association
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.
West Dormitory, View Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio.
Elon College
For Both Men and Women
Elon College, North Carolina
For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.
Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as most genuinelu Christian." Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.
The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.
Elon College is distinctly a high-grade institution, though its charges are moderate. Its graduates are admitted to the graduate departments of all the great universities without examination. Its literary and scientific courses are arranged in various departments which lead to the degrees of Master of Arts, Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Bachelor of Pedagogy, and a three-years' course leading to the degree of Licentiate of Instruction, designed especially for teachers. This institution affords special opportunities for training in Piano, Voice, Expression, Fine Arts, Normal Training, Physical Culture and Commercial Practice.
The Faculty consists of twenty-one specialists; men and women selected not only for their superior teaching ability, but also for their exemplary character and manners.
The student body numbers nearly four hundred and comes from thirteen states.
The lowest Rates in the South, only $131 to $191 per College session of ten months. Fall Term always opens the first Wednesday in September. For full descriptive catalogue and view-book, address
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East Dormitory, Showing the Administration Building, the New Gymnasium and Power House in the Distance.
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The Gym. Room of the Alumni Building, one of the largest floors of polished maple in the South.

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JUNE 24, 1914 NO. 25

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Volunteers for Death

Vernon D. Burnett, an inmate of the Soldier's Home, West Allis, Wis., was found to be with leprosy the other day—that most hideous and loathsome of all diseases, by which our Saviour frequently symbolized sin. Volunteers were called for to nurse the leper, and ten veterans readily responded. All but one, a man, Fred W. Curtenious, were refused, and this one was allowed to nurse his comrade—and give his life, in all human probability, that the other may have comfort and companionship while he lives. This is heroic, and calls forth all the adoration the human heart seems capable of. But what of Him who gave His life on the Cross, even for those who despised and rejected Him? "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." (Rom. 5:8.)

Using Strategy

Harper's Weekly relates an incident of a wasp and a spider which has human interest. A wasp was seen to alight within an inch or two of a spider's nest. Ccreeping to the entrance of the nest the wasp stopped a little short of it, and for a moment remained perfectly quiet. Then reaching out one of its antennae wriggled it before the opening as a "feeler." This performance had the desired effect, for quickly the head of the household, a big spider came out to see what was wrong at the entrance of his house and set it to rights. No sooner had the big spider emerged on his tour of inspection than the wasp, with quick as lightening movement, thrust its sting into the body of the big foe killing him at once. The wasp then sent out his ::feeler" again and awaited results. Becoming satisfied that there was no foe within to do him injury the wasp waded into the spider's nest, slaughtered the young spiders one by one, which was the prey he was in quest of, and lugged them off, one by one. Here is a species of wisdom, of real strategy which those who are seeking to conquer sin and destroy the seeds of unrighteousness may well consider. Christ commended such wisdom in Luke 16:8 "The lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light."

Something in the Name

A paper recently read before the American Unitarian Society had this, "We hold no attitude of hostility toward any religious body. It is our mission to instruct, enlighten and harmonize the churches of Christendom, but the name we bear often prevents us from carrying out our purpose." That is the cold and, in the case, the grim truth, for this name indicates that they bar the Deity of Christ And any man, or organization of men who starts out with that handicap will find it a mos difficult undertaking to "harmonize the churches of Christendom." Such harmony would only mean destruction. For Jesus Christ the Captain of our Salvation, the only begotten Son of God is founder and builder of the Church—and without Him is no church.

God's Bounty

In many sections drought prevails and crops are cut short. Possibly tobacco growers have suffered most because rains ceased before planting time, and it is now still dry at a period too late for planting a full crop. But cheering news comes from Kansas, Missouri, Oklahoma, Indiana, Ohio, Illionois where wheat is king. The Department of Agriculture at Washington sent out notices early in June that three States of the middle West would need 82,000 more men than they had to help harvest the wheat, which promises the greatest yield this year ever known. Should weather conditions remain favorable it is estimated that between 700,000,000 and 1,000,000,000 bushels of Winter and Spring wheat will be harvested. Men are guaranteed from $2.00 to $3.50 per day on a three months job of helping harvest the crop and thousands are flocking into the bending and waving fields of gold. The nation will at least have bread in plenty to eat. "For * * * * the Lord had visited his people in giving them bread" (Ruth 1:6).

Remaking Feet, and Life

The Emergency Hospital, Washington, reports a miracle in surgery. A five-year old boy of Oxford, N. C., was taken to the hospital for treatment. His feet were clubbed, turned aside and under, and the boy could not walk, only shuffle along with great difficulty and at a slow gait. On the operating table the boy's feet were literally taken to pieces, ligaments were cut, tendons separated, bones, small and great, readjusted, and then wrapped in a plaster of Paris cast extending to the knees. In about five weeks after the operation the cast was removed—and a miracle had been wrought. The wofully deformed feet had been transformed into normal ones and scars only were left to tell of any previous deformity. This is regarded, and justly, as a scientific triumph in the field of surgery, and has created widespread interest and comment. But what are we to say of that miraculous power which not only transforms feet, but the whole life, and molds it into symmetry, beauty and usefulness? "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." (John 3:3).

Progress

Dr. James J. Walsh of New York in a recent address in Baltimore declared that our present day progress is "backward progress," particularly in education. Discipline is the secret of education, and educators have lost this secret. The purpose of education is the making of a man, and they have forgotten this purpose. In the 350 years since Shakespeare we have progressed from dirty bodies and clean minds to clean bodies and dirty minds, a doubtful betterment." "The only institutions of learning without censure are the United States Naval Academy and Military Academy which strictly adhere to the old method of dictating every course of mental and physical training for students." Discipline is a part of education, we admit, but is not all of it. Nor is mental, nor physical training all of education. Soul as well as mind and body must be cultivated and developed, and kept clean, and there can be no real progress in any thing human or divine that does not take into account moral and spiritual betterment. The real progress of any race is moral: unless it is moral in the highest sense it is "backward" progress."

Church, State and Child

Vice-President Marshall in a recent public address at Washington, D. C. said this vital thing: "There is this thing wrong in many of the churches, that because church and state are separate and the state makes the schools, the church feels itself absolved from any duty in the direction of education of youth. The state is permitted to mold children from the age of six up through the time when they are going through colleges where many of the professors are agnostic and atheists. But now the church is awakening to the fact that children should be reared in the way of Christian faith from the nursery upward. I believe that there is in this country today a great spiritual awakening, and the church is beginning to see that it has turned over entirely too many of its functions to the state." We doubt if the Vice-President has spoken truer words, and those more needful, since be was elevated to his present high position in this nation. If parents will not teach their children religion at home, and then send them to state-institutions where religion cannot, in the nature of things be taught, what may they expect as final results? The family altar, Christianity in the home circle, *and in the school*, was never more needed than today, when ever many teachers in State and non-Christian schools are as Vice-President Marshall says," agnostics and atheists." Solomon's words are worth while, "A child left to himself bringeth his mother to shame" (Pro. 29:15).

And now, for the sake of tourists, they have "lit up" one of the famous Egyptian pyramids, (Ramses II, 32 centuries old) with electricity. What if old man Pharaoh should wake up from his long sleep and see his temple resplendent with electric lights? In which place would he decide he was visiting, the better, or the worse world?

EDITORIAL

THE CREATIONS OF CHRIST
(Editorial Correspondence)

Blue Ridge, June 20, 1914.

DEAR CHRISTIAN SUN READER:

I do not know what better thing to call it than just that—the things that Jesus Christ is creating in our day. He created this Students' Conference of Christian workers here at Blue Ridge. I am satisfied He did. No other person had the clearness of vision, the comprehensiveness of scheme, the absolute unselfishness to plan such an enterprise as this. Yes, we shall be led to attribute this creative work, this vast program which brings men from scores of colleges into serious and sober conclave to consider the best methods of reaching the unreached men in the colleges for Christian service, this comprehensive scheme must be attributed to the mind of Christ. God may have created the world as it once was in six days; but this I know: He keeps on creating it through His Son, Jesus Christ. The work of creation is not yet done. A few years ago one conference for Bible study was held—that at Northfield. Jesus Christ used the mind and hand of D. L. Moody to initiate that. It was a seed planted in good soil. This moment while I write there are six conferences for college Y. M. C. A. workers in session in various parts of the United States. Say at least twelve hundred of the brightest, brainiest, best men from our various colleges of the country engaged in the more and delightful pastime of studying Christian methods of life, conduct and character. And these twelve hundred men are having a regular "picnic" together—more fun and frolic and pleasure and sport and sweet fellowship in Christ than any other twelve hundred college men nameable or thinkable.

But these six conferences for students—young men students—are only a drop in the bucket as compared with the infinite number of Summer Conferences held each year now for learning about God's message to His children, and of God's will in the solution of modern problems. Jesus Christ is certainly bringing things to pass in our time. Our Father is certainly carrying on His work of creation through the earthly leadership of His Son in our day and time.

A Doctor Glover, a most clever thinker and a professor in Cambridge, England, gave us two or three lectures here on "Walking With Christ." (By the way, he said that the church had its real beginning when men began to walk with Christ and learn His words to do them). He told us that in his University some very clever students had formed an Anti-Christ Society in which the principal theme of discussion was "How to get rid of the Incubus of Christianity." After the address I sought an interview with Prof. Glover and asked him what was the constructive program of the Society referred to—what they had built, founded, created, or did propose to construct, build, create. He said the Society did not have any constructive program; they wanted to rid thought and humanity of the restrictions and restraints of Christianity, *then, then,* men would go on to the work of real development and construction. Ah! me, men without Christ have through the ages been deferring the work of construction, of creation, till some future day, some far off time to come. Voltaire did, Tom Payne did, all this sort did. Meanwhile Christ has gone on with His good work of creation, construction—putting up the homes for the homeless, providing food for the hungry, building orphanages for the parentless, erecting hospitals and asylums and retreats of mercy for the unfortunate and the suffering. Yes, Christ is yet in the creative business. He used Francis E. Clark at Willington, Me., a few years ago to initiate Christian Endeavor so that hundreds of thousands of idle young people might have their thoughts and activities aroused to Christian service. He used Marshall A. Hudson, a crockery merchant of Syracuse, N. Y., a few years ago to institute the Organized Class in connection with the Sunday school, so that men and women by the hundred thousand might be induced to take up Bible study and learn for themselves the will of God. He used D. L. Moody a few years ago to institute a plan whereby men and women during their vacation months, might learn the best methods of Christian work, and the right way of winning men and women to Christ. Christ's work of creation—these resources of righteousness—the abundance of new and yet untried and multiform methods for learning God's will and doing it—all this is marvellous to contemplate, and is, I have no doubt, but yet in its beginning in the solution of the problems of our day, and the ushering in of the kingdom of our Lord and His Christ. I talked with one of the distinguished teachers here just now and he said "I think that the preacher of our day, and the Christian workers, should take as their them—"The Kingdom of God is at hand."

I am told that President Woodrow Wilson was recently asked his opinion as to who was the greatest man, the most influential, able and efficient citizen in the United States, and his reply was, John R. Mott. I am not surprised. John R. Mott is a statesman, a philosopher, a student and teacher of the Bible, acquainted with affairs, an author, an orator. What is John R. Mott doing? He is no preacher, as rites and ceremonies go, but he is dedicating soul, body and wonderful work and religious powers all to the service of God under the auspices of the International Young Men's Christian Association. Jesus Chrit is using John R. Mott in the work of creation. Creating a new and better order of things. Through such men and measures, Christ is multiplying Himself in the world, and reconstructing society on that basis laid down back yonder in Bethany when He said, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die; it bringeth forth much fruit" (Jno. 12:24). These men have learned, for Christ's sake, to give their lives to be used in the work of a new creation, with its larger and better fruitage.

The world grows larger in its plans for reaching and saving men, and will do so until all men are reached and saved through the power of our King.

J. O. A.

WOMEN IN COUNCIL

The women, through their delegates, of the Y. W. C. A. in America and seventeen other countries, met in international conference at Stockholm, Sweden, June 10-18. The theme of the conference was "The Unfolding of the True Plan for Woman in God's Purpose for the World." If the men of our time are going into the fray for righteousness, peace, and progress, let it never be forgotten that the women are leading and guiding them by the inspiration of their example and the wisdom of their willing minds. It was John Ruskin who very truly observed that "You cannot think that the buckling on of the knight's armor by his lady's hand was a mere caprice of romantic fashion. It is the type of an eternal truth—that the soul's armor is never well set to the heart unless a woman's hand has braced it; and it is only when she braces it loosely that the honor of manhood fails." The wise one well understood that the graciousness of woman was some how the source and supply of man's strength when he wrote in the same line "A gracious woman retaineth honor; and strong men retain riches." (Prov. 11:16.)

It is not worth while to worry or to fret about the dry weather, beloved. Our heavenly Father controls the weather, and all that He does is merciful and just and generous. Many who are complaining of the dry weather have received God's bounty and benefits all their lives, and never stop to praise or thank Him for His loving-kindness and infinite favors.

A town in Texas is destined to be better policed and have its interests better looked after than heretofore. In a recent revival in the town its entire force of thirty seven men were converted to Christ, and have pledged themselves hereafter to lead godly lives, to the best of their ability. What if the entire force of city police in Norfolk, Va., say, or New York city were Christians; what a change there there would be in the execution of law—and in the betterment of the morals of the people.

The papers report that sixteen officers, and a large bevy of directors guard John D. Rockefeller, and his home, at Tarrytown, N. Y. The rich, as well as the poor, have their little worries, vanities and vexations.

The dryest weather we have ever experienced prevails in and about Elon College and vicinity. We have not had rain, that teels, since April. Gardens are practically dried up, lawns are parched, and fields look quite burnt and wiltered. But there is no need of alarm and no ground for complaint. God controls the weather—and does so with all his wisdom and all goodness. It seems that we have to be brought face to face with our helplessness to realize our dependence on God, and His goodness to us in the days and years that are past. Don't worry about the weather. God will look after that—and in the very best way.

The mediators are still in Conference at Niagra Falls and there is hope that permanent peace will ensue. At any rate it is better to be planning peace than war, so as long as the mediators keep the war days bound, let them mediate.

They are fighting out the question of prohibition in New York. These are the early stages, but the lght is on and is growing frightfully interesting—for the Antis. The New York Herald for instance is opposed to prohibition, but will present articles on both sides under certain conditions. But there is a chain of New York papers that print articles favoring the saloon and against prohibition, and these articles are paid for by the saloons and breweries on condition that these papers will not receive and print any article against the saloon at any price whatsoever. We wonder at the short-sightedness and the narrow-mindedness of the whiskey dealers in thus being unwilling for temperance people to show their side at any price. There are numbers of New York papers in which you cannot get a temperance article published even as advertisement, or at any price whatever. The saloon and such methods are doomed. The people want to know.

Pastors, Superintendents, Christian Endeaverors, Laymen—all should attend the Chautauqua and School of Methods at Virginia Beach, July 20-26, 1914.

NOTES AND PERSONALS

From all along the line come reports that indicate increasing interest and activity in behalf of the Chautauqua and School of Methods of the Church. Truly it will be a great gathering—July 20-26.

—Rev. J. S. Carden, Durham, N. C., was an agreeable visitor at Elon Monday. Bro. Carden is deeply interested now in the forthcoming series of meetings in his several churches and is praying and hoping for a genuine revival in each.

—Say, Brother Church-Member: Have you considered the advisability of sending your pastor to the Seaside Chautauqua July 20-26? We hardly see how you could render him a finer service and do your church and the cause a better turn than in this very thing. It is worth considering.

—If SUN readers do not flock in great numbers to Virginia Beach to attend the Seaside Chautauqua July 20-26th we shall be greatly surprised. Those in charge are certainly presenting a program, and attractions, that ought to draw hundreds of visitors and edify all who attend. Fortunate indeed will be those who attend this Chautauqua.

—Rev. J. W. Holt after holding a very largely attended service at Bethlehem last Sunday at 11:00 a. m., drove to Carolina where the Faucette Township S. S. Convention was in session and delivered there in the afternoon a very able and thrilling address. Bro. Holt, though, not in the strongest physical condition, does a man's work, and most efficiently.

—We glean it from some source that our Durham church has voted its pastor, Rev. W. L. Wells, a week's vacation covering July 20-26 and provided for all his expenses to the Seaside Chautauqua at Virginia Beach. If this rumor is not true it is good enough to be, and is worthy of our wide awake and progressive Durham people. May such rumor spread abroad from many other churches as touching this self-same matter.

—Are you interested in the Sunday-school? Christian Endeavor? Missions? Orphans? Church work of any sort? Topics of the time interpreted in the light of the Bible? Interested in any or all of these, or in good preaching? Well THE CHRISTIAN SUN carries departments each week treating not only one, but each and all of these themes. Don't you think such a store house of information coming every week into your home worth $1.50 a year, and better than that—worth your time to examine after it arrives? Try it.

—Among the beloved ones, and familiar, at the recent Elon commencement was Rev. C. A. Boone, formerly of Elon, now Durham, whose name was inadvertently omitted from the list of visiting ministers present. It was a real joy to find this faithful man of God in the enjoyment of good health and to greet him again on the old camping ground. No man ever lived at Elon who had the more universal esteem and respect of all students and villagers than "Uncle At." His visits here can be none too frequent.

—Our friend W. J. Graham of Union Ridge, N. C., had an exceedingly narrow escape and a very serious accident last Saturday morning. He jumped in front of a pair of frightened horses to stop them. But the horses lunged forward knocking Bro. Graham down, breaking a jaw bone, several ribs and bruising him otherwise very considerably. Three physicians and a trained nurse have rendered the best possible assistance in bringing relief and at last reports the patient was resting in tolerable comfort. It was indeed a close call and death was escaped by a hair's breadth.

—We wonder if many churches do not want to do a most gracious and helpful thing for their pastors. Very well. Put your heads together, do a little talking and seeing one another, in the sweet spirit of fellowship, and send your pastor at your expense to the Seaside Chautauqua and School of Methods at Virginia Beach July 20-26. This will not only be a rare treat for your faithful pastor, a genuine recreation for him, but will put him in position to serve you better when he returns. These Bible conferences get preachrs closer to God and give them inspiration for their work.

Rev. Stanley C. Harrell, Suffolk, Va., was among the number to receive the B. D. degree from the Union Seminary at Richmond, Va., this spring. Brother Harrell is well equipped for his life-work, holding the A. B. and M. A. degrees from Elon and now the divinity degree from Union. One who is well acquainted at Union told the writer that Brother Harrell was considered one of the ablest, most promising men of his class, which was a large one. Elon is always glad to hear good words of her Alumni and rejoices when they go on to advanced degrees in the Universities and special and technical schools.

—The Eastern N. C. Sunday-school and Christian Endeavor Convention meets at Sanford July 21st—22nd. President Chas. H. Stephenson of Raleigh assures us that plans are being matured for the biggest and best yet session that the convention has ever held. Report blanks have been mailed to every C. E. and S. S. in the Convention and all are urged to have delegates present. The program is in preparation and will be printed shortly. "We want every pastor, superintendent, Sunday-school and Christian Endeavor worker in the Convention to pray God's blessings upon our meeting and He will use us for His glory. If you don't go to the Chautauqua, go to Sanford, if you can, take in both." So writes Bro. Stephenson who is leaving no stone unturned to make this the best Convention yet held. The brethren should rally to him and make it an enthusiastic session.

NOTICE!

Change in Program of N. C. and Va. S. S. and C. E. Convention

The morning schedule of trains arriving in Greensboro being only very early or very late, the Executive Committee of the Convention has decided not to open the Convention till Tuesday afternoon, and continue the session through to Thursday afternoon.

It is hereby requested that all delegates plan to arrive at the Convention by one thirty Tuesday p. m. The first sessions are to be most important.

The committee is now finishing the program which gives promise to be a strong one. It will appear in THE SUN soon.

The corresponding Secretary will furnish all schools with blanks by the 1st of July.

H. E. ROUNTREE, Cor. Sec'ty.

Why not take a census in each church and see how many boys and girls in the Southern Christian Convention not enrolled in the Sunday school? We try to keep in touch with the number enrolled, but seldom stop to count those not enrolled. Who has a suggestion?

WHO IS GOING TO THE CONVENTION?

Who is going to the *Convention?*

What Convention? The Sunday School and Christian Endeavor Convention of your conference.

Who ought to go? All *ministers* having work within the bounds of the conference, all *Sunday School Superintendents, teachers, presidents* of Christian Endeavor Societies and a good delegation of your best men and women.

Both the convention and the local school lose by not having their best workers and leaders from schools and societies at the conventions. Send the best you have this year.

W. T. WALTERS, *President,*
Y. P. General Convention.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION, EASTERN NORTH CAROLINA CONFERENCE

If you are interested in this Convention read every word of this, but if it's a case of indifference don't-care-ism, or stay-away-ism better read twice and add a little prayer, thought, and meditation, then, ask God to direct you.

This Convention meets Tuesday and Wednesday, July 21st and 22nd, with the Christian Church, at Sanford, N. C. Our time of meeting was established several years ago, and has proven to be the very best time we can find. Some of us have been talking, planning and thinking of the convention, ever since we adjourned at Pope's Chapel, July 23, 1913. We are sorry this convention and the Chautauqua at Virginia Beach should conflict, and we have discussed with several of our active workers, other than the Executive Board of the Convention the advisability of changing our date; all except one or two favored holding convention at time appointed, majority rules, time is fixed. Do your duty.

We trust above explanation will convince everyone that we are not knocking the Chautauqua, only wish we could attend same the whole week, but if we go, *it must be via Sanford.* Can't you attend both, if not, then go where your *duty* lies, and where you can *do* the most good. Convention meets Tuesday morning and closes Wednesday evening and it is our purpose not to have a dull moment during this time. We want every Sunday school and Christian Endeavor society in the Conference to be represented by a delegation that is worth while. We want every Sunday school superintendent to be there. We want every pastor to be there. We want every one who attends to take a part. We want the chairmen of all standing committees appointed at last session "to get busy," and not wait until the convention meets to write up their reports. We want "new ideas," more inspiration and enthusiasm. We want *you to talk this Convention until it convenes."* We want your prayers, your presence, your -o-operation. Now if we can get all these few wants we are assured of the very biggest and best convention known to the Eastern N. C. Christian Conference. Why not? Let's arrange to be there let's plan to be there, *lets be there* "everyone of us."—Selah. If you want information of any kind regarding this convention, don't hesitate, but write the President at once. If its *an excuse* you have to offer, "first talk with God about it," then *write,* if you can't be there. Otherwise we shall count on you and expect you. More later.

C. H. STEPHENSON, Pres. Convention.
Raleigh, N. C.

The Church's biggest thing of the year—the Chautauqua and School of Methods—July 20-26—Virginia Beach.

THE ESSENTIAL QUALIFICATIONS OF A GOOD SUNDAY SCHOOL TEACHER

AN ADDRESS BY REV. A. W. ANDES, HARRISONBURG, VA.

WITHIN the bounds of the Southern Christian Convention there is an army of 1,554 Sunday-school teachers and officers, and an army of 102 licensed and ordained ministers of the gospel. As to which army is the greater factor in building up God's kingdom in our midst might be considered a debatable question, with good argument on both sides. Certain it is, however, that the Sunday-school teacher occupies a position of strategic importance in this great work. To him is given the great opportunity and responsibility of getting hold of the hearts, and shaping the lives of the members of his class in a way that the minister cannot always do.

The position of teacher in a Sunday-school has all too long been regarded by many as a side issue of small importance. It is high time we were awaking to the fact that it is a matter of tremendous importance. The sooner our Sunday-school teachers come to realize the fact that they have a position of great opportunity and grave responsibility, one that should call forth the very best that is in them, the sooner will God's work be done by the people in our part of his great vineyard. We are trying to win souls, build Christian character, deepen spiritual life, stir up mission interest, drive out the saloon, in short, pull down Satan's kingdom and build up God's kingdom instead. Hear me, oh, Sunday-school teacher, much of this great work belongs to you.

It is important not only that you realize the gravity of your task, but that you have the necessary qualifications to perform it. A soldier in battle with neither weapons, courage, nor training would be only a figurehead, not a real soldier. In your position as teacher do you not want to be the very best teacher it is possible for you to be? God requires just that much and nothing more. If you are not the best teacher you can be, God expects you to be a better one, and holds you accountable for not being.

It is with the earnest desire of helping our Sunday-school teachers to be better teachers that a few of the essential qualifications of a good teacher are here presented.

I. *A good motive.* What are you teaching a class? Is it only because you were elected to that position and have found no way to get out of it? Or is there before you constantly a vision of the good you may be able to do by God's help? Do you teach to do good and glorify God? No teacher will ever do his best unless he is inspired by a vision of the souls he may win, and the noble traits of character he may inspire in the members of his class. It is true the work is hard, and sometimes discouraging, but the teacher who allows himself to sink to the low level of teaching merely to pass away the time or because he cannot get out of it is already doomed to failure.

If actuated by a good motive there will be a good aim. The teacher who simply blunders along, reading the printed questions (and I have heard some who could not even read them correctly), and appearing satisfied with almost any sort of an answer and sometimes with none, evidently has neither motive nor aim other than to pass away the time and get the job off his hands as easily as posible. In view of the great responsibility resting upon the teacher he should have an aim definite and high. He should aim to make the very best possible men and women out of the members of his class. Unless there is such an aim the teacher will be like a sculptor who chisels away on a block of marble without a vision of what he desires to accomplish: every blow of the hammer might be a mistake. The sculptor first sees the angel or statue or some certain kind in the rough unshapen piece of marble before him, and then deliberately and skillfully sets about making his vision a reality. So should it be with the Sunday-school teacher. His work is surely no less important than that of the sculptor.

II. *Good example.* If you have any influence over your class at all the example you set before them will have much to do with shaping their lives. If you are morally unclean and they know it (and they are likely to know it) you cannot hope to be of much power for good to them, however proficient as a teacher you may be otherwise; your bad character will bury your good teaching out of sight. Would you have your pupils stay away from places of sinful or questionable amusements? Would you have them to attend Sunday-school regularly and always be on time and stay for preaching and attend all the other services of the church? Would you have them be reverent and quiet in church? Would you have them study the lesson and talk frankly with you about it? If you would see all these things in your pupils, my teacher friend, you must lead the way by your example.

III. *Know the seed you are to sow.* The seed is the Word of God. It is to be feared that many of our teachers have only a passing acquaintance with the Book they are attempting to teach. It is, of course, of vital importance that the lesson under consideration be thoroughly mastered, but a good teacher must not only know his lesson; he must know the Book. Your pupils are likely to find out pretty soon whether you know the Book or not, and their estimate of you will be shaped accordingly. A teacher in almost any other book must know his subject or lise his job, but it has long been thought that to teach a bit of the Bible in the Sunday-school class is a thing requiring but little thought or preparation. The demands upon the Sunday-school teacher are much higher today than yesterday. With the multiplicity of Bibles and books about the Bible there is no excuse for any teacher not having at least a fair knowledge about the book of Books. What is needed is a little time and money spent in preparing for your work. Too poor to buy books, you say, and too busy to read them? Then go back and read the first part of this article again, and question yourself closely as to your motive and aim in being a teacher. It does seem to me that any teacher with the proper motive and aim would be willing to make a little sacrifice of time and money in order to discharge well his obligation as a Sunday-school teacher. Secular schools have all raised the standards for teachers. Must not the Sunday-school keep pace or lose out? Oh, for a vision of the importance and possibilities of the work of the Sunday-school teacher. When we have that we will prepare to do the work well.

IV. *Know the soil into which you are to sow the seed.* This involves a general study of child-life in all its phases of development, and especially the period to which your pupils belong. You should know that the kind of teaching suitable to a boy of five will not suit a boy of ten, and that which suits a boy of ten will be repulsive to a boy of fifteen. Not to know these things, and how to adapt your teaching to those under your care will spell failure for you. Right here is found the reason many drop out of the Sunday-school. Helpful books along this line are numerous, and no teacher should be without at least a fair knowledge of this subject.

Furthermore, the teacher should know the individual lives of his pupils. There are usually not very many of them and he can know them if he will. Know where they are during the week and what they do, know their weaknesses, their troubles, and their apirations. Only by so doing can you make your teaching most helpful to them.

V. *Know the art of sowing the seed.* If a farmer were an authority on soils and seeds, and yet knew not how to bring the two together he would still be a failure. Not every one who knows the seed and the soil is a successful teacher. The one who preaches or lectures to the class is not usually a glaring success. He who sows broadcast is not the best teacher. He who whiles away the class hour to no definite purpose, or who allows two or three talkative members to consume the time in argument is not a good teacher. The main truths of the lesson should be presented by being called forth from the class by definite home-made questions addressed to individual members of the class with the pupil's name appended to the question. Let these truths be made to live before the eyes of the class, then apply them to individual needs and present-day conditions.

Much of that which is palmed off in our Sunday-schools as teaching is not teaching at all. In fact, it would be hard to find a suitable name for it. Give us teachers with a vision, a purpose, a knowledge of the seed, the soil, and the art of sowing the seed effectively, and we shall not find that of those who come into the Sunday-school more than half are finally lost both to Sunday-school and church. Good teachers will come nearer solving the time-worn problems of non-attendance, irregular attendance, lack of study, etc., than anything else I know of. If only our southern army of 1,554 Sunday-school teachers and officers were all as good as possible what a power for God and the church would they be.

VI. *Prayerful.* As a sort of cap stone to what precedes I have reserved prayer as the last qualification I wish to speak of. Though you be up to date on every point mentioned above and yet lack in prayer you are a poor Sunday-school teacher. You might be an expert in any other school without prayer, but never in the Sunday-school. We are all effective for good in our preaching or teaching according to the amount of prayer we put into our work. If the teachers of the present day will learn to put much prayer into their work will not be long before we shall se such an improvement in our Sunday-schools as we

(Continued to page 7.)

CHRISTIAN CHURCH
Seaside Chautauqua and School of Methods
Virginia Beach, July 20-26
Opens Monday Evening and Closes Sunday Evening

Introduction

The Seaside Chautauqua and School of Methods of the Christian Church came into existence at the session of the Eastern Virginia Sunday School Convention held in Suffolk during the month of July, last year. A company of laymen and ministers, agreeing to assume all responsibility financially and otherwise, asked for a vote of endorsement from the Convention. This was given and soon afterward the Committee met for organization and work.

The management of the Chautauqua is under the direction of a Central Executive Committee with the assistance of a General Committee, is not connected with any conference or convention, but is launched for the general good of the entire church. It is the desire of the Committee to make the organization permanent and to hold sessions each year at Virginia Beach during the month of July. The patronage which the movement receives this year will decide its future.

The Place

Virginia Beach is situated eighteen miles from Norfolk, is directly on the ocean, and during the past few years has become one of the most popular resorts on the entire Atlantic Coast.

The delightful sea-breeze day and night, the grandeur of the ocean, unexcelled fishing and bathing, the high character of the residents and those who spend the Summer there, and the many places of interest adjacent, make it an ideal place to spend a vacation. Electric trains run between Virginia Beach and Norfolk every hour, making it easy of access.

Norfolk City and Vicinity

Men of prophetic minds predicted years ago that in time, somewhere along the South Atlantic Coast, would be built one of the largest and most prosperous cities in all the United States. Norfolk is to be that city. By reason of the location, Norfolk feels day by day the pulse-beat of the nations and keeps in line with the march of progress. Visitors to the Chautauqua will be impressed with the metropolitan air of the city and the progressiveness of her people.

Thousands come here every Summer to enjoy a soujourn at the beaches, and thousands more pass through en route elsewhere.

The many places of interest in and around Norfolk offer to all who attend the Chautauqua an opportunity to spend every spare moment to the best advantage in sight-seeing.

The management of the Chautauqua will arrange outings each afternoon under competent guides for all who wish to avail themselves of this opportunity.

The Program

The program of the Chautauqua and School of Methods provides for a discussion and study of a wide range of subjects, concerning all the main phases of church work. Following lines of study are taken up:

The Bible; Sunday School Organization; The Minister; The Girl Problem; The Elementary, Intermediate and Adult Grades; Missions; Teacher Training; The Boy Problem; Christian Endeavor; Church and Pastoral Methods; Religious and Educational Lectures.

The program is so arranged that the lectures follow each other consecutively in logical order, thus offering good opportunity for students to do the best work.

A Training School

This gathering is not a conference or a convention, but just what the name indicates, a chautauqua, a school of methods. There has been a feeling in recent years among many of the leaders in the Christian Church, that a school of this kind was much needed. Classes will be organized, lessone assigned, lectures delivered, and examinations given at the close. Those who take the work will be given due credit and certificates will be awarded.

Conferences and conventions meet a need in the church, but offer no such opportunity as is offered here.

Speakers and Lecturers

The program for this occasion includes speakers and lecturers of national reputation. Among those who take prominent part are the following:

Rev. A. B. Kendall, D. D., Burlington, N. C.; Rev. J. U. Newman, Ph. D., Elon College, N. C.; Rev. M. T. Morrill, D. D., Dayton, Ohio.; Mr. Herman Eldredge, Y. M. C. A., Erie, Pa.; Mrs. M. E. Bullock, Waverly, Va.; Rev. W. W. Staley, D. D., Suffolk, Va.; Miss Elizabeth Harris, New York Sunday School Association, Albany, N. Y.; Prof. W. C. Wicker, Elon College, N. C.; President W. A. Harper, Elon College, N. C.; Prof. S. M. Smith, Y. M. C. A., Norfolk, Va.; Rev. J. F. Burnett, D. D., Dayton, Ohio; Rev. Martyn Summerbell, D. D., Lakemont, N. Y.; Rev. A. W. Lightbourne, D. D., Dover, Del.; Rev. J. O. Atkinson, D. D., Elon College, N. C.; Rev. Geo R. Stuart, D. D., Knoxville, Tenn.; Rev. W. H. Denison, D. D., Norfolk, Va.; Rev. B. W. Spilman, D. D., Kinston, N. C.; Rev. "Gypsy" Smith, Jr., Philadelphia.

Accommodations

Board and room may be secured in hotels and cottages at Virginia Beach at $8.00 to $20.00 per week. This includes free bathing and boating privileges. Many of these cottages face directly on the ocean and the accommodations are ideal. For those who may wish to reduce expenses or enjoy camp life, tents of various sizes will be provided at rates ranging from $5.00 to $15.00 per week. These tents will accommodate from two to eight people and are furnished with cots.

Cooked foods of all kinds may be purchased fresh every day from bakeries and delicatessens both at the beach and in the city.

Those who wish further information may correspond directly with Rev. L. F. Johnson, 27 Hardy Ave., Norfolk.

Railroad Rates

Norfolk is a great seaside resort, by reason of which fact reduced rates may be secured from almost all points during the entire Summer. While no definite information can be given at present it is certain that the rates will be the lowest. Write direct o Rev. J. W. Harrell, Portsmouth, Va., for further information.

For general information write

S. M. Smith, *General Secretary,*
Central Y. M. C. A., Norfolk, Va.

WHAT SOME OF THE BRETHREN SAY

In adopting the Chautauqua and School of Methods idea the Christian Church has grasped the prophetic end of a century of progress and achievement. It dates a new epoch and lights the torch of a new advance. It means inspiration, education and co-operation in all that is best in purpose, method and operation.

A. W. Lightbourne.

I regard the movement for a Seaside Chautauqua as a stride forward in the history of the Christian Church, and anticipate results that shall meet the expectations of the most hopeful advocates of it.

W. P. Lawrence.

I am convinced that the Seaside Chautauqua and School of Methods is a magnificent move towards better things in the Christian Church. If it is kept thoroughly spiritual and at the same time intensely practical, a combination, which is most possible, we shall reap a golden harvest from its seed-sowing in the days to come.

A. B. Kendall

I am looking forward to the coming session of our Seaside Chautauqua and School of Methods with much interest and pleasure. I think the step taken was taken none too soon, and I feel quite sure that the meetnig will prove to be very beneficial as well as a recreation to our people and friends who may be so fortunate as to attend.

K. B. Johnson.

The Seaside Chautaqua and School of Methods to be held at Virginia Beach is the dawning of a new day for our people. It is just what we need, and we must support it. The inspirational, educational, and spiritual features will constitute a triangle of power for turning possibilities into realities throughout our denomination.

C. H. Rowland.

The Chautauqua will afford the greatest opportunity our church has ever given to its ministers and laymen to gather inspiration and learn methods of work. It should be attended by all our ministers and at least one layman from every church.

W. T. Walters.

The Seaside Chautauqua has in it wonderful potential good to our church. Its practical benefits will bear fruit for many years and will be limited only by the response which our people make to its appeal for support.

W. A. Harper.

RAILROAD RATES TO CHAUTAUQUA AT VIRGINIA BEACH

The railroad rates to the Seaside Chautauqua and School of Methods of the Christian Church at Virginia Beach, will be equal to *ONE AND ONE-THIRD FARE.* The traffic Manager of the Eastern District states that the Chautauqua had better use the standard season rates to Virginia Beach, as they are the same as would be given in case a special rate was made. The special rate would be good only for ten days, while the season rates are good until next October.

All who expect to attend the Chautauqua had better see their agents prior to the date they expect to start to the Chautauqua. Notify him to have on hand the authority and the ticket you wish. This will cost you nothing, but will be a saving to you. If these tickets are desired they will be on sale from all points.

The committee on transportation will be pleased to furnish any information they can, in reference to rates.

J. W. Harrell, Chairman.
709 Washington St., Portsmouth, Va.

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES

Our Burlington friends are to have the Swathmore Chautauqua with them June 26 to July 3. Quite a number of our Elon people will attend.

Since commencement the attempt has been made to discontinue some of the all too-many by-paths and wagon ways across the campus. The citizens are co-operating and our visiting friends will not have reason to complain at conditions again as they did this time. The Elon campus is naturally one of rare beauty and our citizens are proud of it. "The quickest route to a desired goal" is however an American characteristic. But to see how willingly, cheerfully our people will endeavor to correct the old habits, when it is seen that the reason for it is good, is a joy and a thing of beauty. Some good friend would confer a great kindness to send a landscape gardner here to give symmetry and tone to the campus grounds.

Mr. A. Leggett Lincoln, who has been pursuing his medical studies in the John Hopkins University the past session, is at his old post of duty in the President's office. That office was never busier, making its appeal to ambitious young people of talent and the force is hopeful of good results. Let the friends keep up their co-operation and all will be well.

Miss Tashio Sato, our Japanese student, has landed in this country in company with Miss True and is visiting our Brother Grafton in Montesano, Washington. Thence she goes to the home of Brother Rhodes in New England and will come to Elon in August, in time for the College opening. Her education in this country is to be provided by Brothers J. Beale and J. Lee Johnson. At the conclusion of her education in this country, Miss Sato is to become a missionary in Japan and member of the Faculty of our Girls' school at Utsonowiya.

Rev. and Mrs. A. T. Banks, Henderson, N. C., have been guests the past week in the home of Mrs. Banks' parents, Brother and Mrs. W. C. Michael. Those who are most intimate with the situation are of the opinion that some arrangement ought to be made to keep Brother Banks at Henderson for full time as pastor.

Dr. Atkinson returned from the Blue Ridge Student Conference on Saturday afternoon and occupied his pulpit Sunday morning. His theme was: The Reality of the Kingdom, and the discourse edified and instructed.

A novel type of prayer meeting for Elon, but frequent elsewhere, was held Sunday evening at 7 o'clock on the campus at the band stand in the open air. Practically every body was out and the occasion was a delight—not only to the body, but to the spirit as well. A similar meeting will occur next Sunday.

Brother M. A. Atkinson, who is conducting a sawmill in Chatham County, was at home with his family for the week end, looking much stronger and more healthy than in the Winter and Spring.

Mr. and Mrs. John T. Pitman, Nashville, N. C., but living here during Mr. Pitman's school days in preparation for the ministry will have the sympathy and prayers of all in the sore affliction that has befallen their two-year old son. It was necessary to take him to the Rocky Mount Hospital on Saturday for a serious operation.

Revs. L. I. Cox and J. F. Morgan conducted a great revival in High Point last week, organizing a new Christian Church at its conclusion. Brother Morgan is doing a fine work in the furniture city.

Our Methodist Protestant brethren are to hold their summer ministers' conference in High Point from June 29 to July 3. Dr. Tagg is to be with them, as also will Drs. Forlines and Elderdice. Some of our ministers would do well to attend this meeting, which is reputed to be very helpful and uplifting.

Dr. W. C. Wicker left on Sunday for the great Chicago Sunday-school Convention, as the representative of our Church. President Harper was anxious to go, but duties at home interfered.

Miss Myrtie Harper, Wilson, N. C., a member of the Faculty of the Atlantic Christian College is the guest of Mrs. Harper for a few days. She goes to the University of Virginia Summer School for six weeks.

Dr. and Mrs. Amick and Miss Mildred Atkinson leave for the University of Virginia Summer school this week.

Mr. J. Fuller Johnson, Lillington, N. C., and a ministerial student in the college, has been elected agent of the CHRISTIAN SUN for the vacation.

Miss Frankie McNeil, Nederland, Texas, has accepted the appointment as College Librarian for next session. She took her certificate in piano in June and will work for the diploma next year.

Mrs. Grace Connelly, Efland, N. C., sister of Mr. J. R. McNally, our efficient summer Sunday school superintendent, has been quite ill on her visit here the past few days, but is doing well at this writing.

Rev. J. S. Carden of Durham was an Elon visitor Monday. He reports everything prosperous in his field of labor.

As announced in these items two weeks ago, Mrs. J. R. Elliott has purchased the old Moring home on East College Street. The items should also have announced that Mrs. Elliott purposes to conduct a student boarding hall for men here, beginning in September.

Many Elon people are planning to attend the Virginia Beach Chautauqua next month. They look forward to a genuine family reunion of Elonites by the seaside.

THE AWAKENING CONSCIOUSNESS*

These are progressive days for our land of Hope, Freedom, and Realization. This is an age of glowing splendor, and the grandest hour since time began. On every hand the blossom of genius, the wealth of art, and the glorious triumphs of science speak with a million eloquent tongues. The honor and inspiration which come from great achievements, quicken the very thought cells of the brain, and thus, we see in the dawning light about us the harbinger of a larger, better, and brighter day. Reality has touched, with strong and powerful hand, the unseen forces of nature and unfolded the fairest fruitage of all the earth.

It is the mark of the progressiveness of the times that in the midst of this panorama of glorious scenes stands woman, an active, honored companion and friend of man. Now, for the first time in history, has she come into her own; for the first time her right to be a part of the forces that produce the beauty and the life of the world has been acknowledged. All honor to America for this recognition, a recognition, however, absolutely compelled by the hard work and persistency of woman, and by the times in which we live. Her triumph over old-time prejudice has been one of age-long growth—it should be one complete and undisputed.

History tells the story of how prejudice with all of its narrowing force has operated to keep woman in ignorance. How could she rise when such condition made her distrustful of her own powers? Even Tennyson expressed this prejudice when he said,

"Woman is the lesser man,
And all thy passions match'd with mine,
Are as moonlight unto sunlight, and as
water unto wine."

Among all primitive and savage people woman has been considered as a chattel, a bit of property, more or less valuable, belonging to the father or to the husband. As civilization advanced and with the extension of a more ordered commerce, the position of the daughter before marriage was slightly bettered. She became a valuable object of merchandise upon the marriage market, and hence she filled a more important place in her father's house. It has not been, in truth, so many years since the good English husband thought he had a perfect right to flog his wife at his own pleasure. And thus, prejudice and custom have condemned woman to a life of tedious and wearisome drudgery, from which she has made but gradual escape.

It is pertinent here to inquire why the present condition of things has not always existed. What power has brought woman the opportunities which she now enjoys? What has broken the barriers that, not so long ago, shut her from all that she now takes as her just right and due? What in the shadowy ages past held her a slave and why has she changed her condition?

When Isabella of Castile fitted out, at her own expense, the little squadron that, launched on its voyage of discovery, was destined to touch into action the spring of a new world, little did she think what she, a woman, was doing for the liberation of her sex. When Columbus sent a cargo of Indians to Spain as slaves and this true Queen indignantly ordered them returned to their native land, a ringing blow was struck against human slavery, a blow that has resounded down to the present and is still ringing in the ears of dependent womanhood. It was then that the door was unlatched to woman's kingdom.

There have ever been times when man felt the breezes of liberty. With woman it has been different, for in her limited sphere she could neither see the real light nor experience the touch of the sweet winds of freedom. Enslaved without knowing it, held as a species of property, said to be created, "Solely for the pleasure of man," and not professionally trained for anything, she could not show what she coul do.

"Her very chains and she grew friends, so much a long communion tends to make us what we are."

In some marriage services a relative must be present to respond, "I do," to the question, "Who gives this woman away"? This implies that she is owned by somebody, and when she marries she simply changes masters. No one gives the man away; but often does that himself, and pretty effectually, too, sometimes.

Four hundred years ago woman's sphere was compassed by one word—toil. It was bounded by one word—submission. Go look among the valleys and mountains of Italy, Switzerland, Rusia, where women have toiled for eight years in silence and servitude. Go to Germany or Belgium and see women harnessed with dogs,

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(*By Miss Beatrice Mason, at Elon College Commencement June 2, as representative of the Psiphelian Literary Society.)

laboring under the most abject toil. Nor need we go three thousand miles from home to find women beneath the yoke of a bondage dreadful to be contemplated.

Gradually, however, the tide arose and woman found herself afloat on a treacherous sea —but still afloat. People were beginning to think and to think aloud. The effort made to allow her some advantages of education met with terrible opposition. The first plot of ground for a schoolhouse in this ountry was given by a woman, Bridget Graffort in 1700 yet her sex was not allowed to attend that school. It was only after much pleading that girls were allowed an entrance into the High Schools. A lattle learning was not to a woman a dangerous thing, but the opening of a door letting in a little of the light of common sense.

Civilization has made immense progress no doubt, but the thorns of the roses appear threatening and disquieting. Between the ideal that presides over our destiny and reality, abysses often intervene. And thus, notwithstanding her position in the world, woman has worked in caring for the sick and prisoners, in combating alcoholism, in improving labor conditions, for education and healthful recreation. She has cared for the poor and aged; and she has been a power for peace. This work proves that she has a right to recognition. It is largely through woman's participations in such affairs that we have the awakening of the social consciousness, which has been greater in the last century than in the thousand years previous. There must be a reason for all things. Woman's coming into her heritage offers no exceptions.

The age of intention was as a star dimly appearing in the firmament. It was the era of the woman's hour. With the printing press came broad streams of light that crept through the bars of glory around her head like an aureole and illumined her ownward path.

When Charlotte Gullard in 1490, more than four hundred years ago, started her printing press, she opened the way for future generations. The first daily newspaper in England was printed by a woman, Elizabeth Mullet. Though the printing press has been at times the enemy and the detractor of woman, it has also been her greatest friend and the promoter of her best interest.

For centuries one reproach has been addressed to woman: that she has not made the slightest gift of invention. But this accusation is false, for the number of inventions by woman is increasing every year. In studying the history of the sciences we note the enormous role played by a woman. We see in modern times women who have attained the loftiest summit of the scientific achievements. Sophia Germain is one of the creators of mathematical physics. In astronomical science Carolin Herschel, Madame Sommerville, Maria Mitchell, and others who have contributed greatly to the creations of the astro-physical science concerned with the stars, stand equally with men. They leave no room for doubt regarding the intellectual capacity of woman.

In letters likewise, woman occupies a brilliant place. In literature much testifies as to the excellence of woman's work. George Eliot, peerles and immortal, stands among the greatest with the laurels on her brow. In political economy, Harriet Martineau, who wrote forty volumes on the subject and, of whom the late Wendell Phillips was pleased to say, "she had more brains than twenty thousand ordinary men," stands side by side with the foremost political economists of this or any period. If we reflect upon the recency of feminine education and upon the obstacles that have always been placed in the way of emancipation of the feminine personality, we are rather astonished at the miraculous results women have achieved.

Woman, altho' not identical with man, is his equal. She does not wish to imitate man at the risk of losing precisely those qualities that constitute her charm and her "raison d'etre." She imitates only superior beings. Where equals are concerned, she maintains her independence.

Her progress through many difficulties, through many false notions and foolish prejudices, has been straight onward and successful. In the future we shall hear less of what can be done for the elevation of women, and the supreme question will be, How shall we lift man from the moral degradation of sensuality, of strong drink, tobacco, profanity, and other vices? Someone has rightly said, "A noble and influential woman is an honor to the country and a pillar of civil and religious liberty. Every such woman is a central sun, radiating intellectual and moral light, diffusing strength and lift to all about her. She is the hope of the world." She will pilot us safely and successfuly between the man that was and the woman that is to be. That woman has come to her place is as a silver thread that runs through life's changes. Her path is onward and her motto, Excelsior. Whither she goes, as a necessary consequence man must follow. They will be friends, equals, companions, and helpmates. Woman as she advances will never lose her womanliness. She will always be the principal factor of the household, the house maker, tender, sympathetic, reigning queen of her empire— the Fireside.

Then when man and woman,
"Upon the skirts of Time
Sit side by side fully summ'd in all their power,
Dispensing harvest, sowing the To Be,
Self-reverent each, and reverencing each,
Distinct in individualities
Then comes the statelier Eden back to us"—

And then will be accomplished the great task imposed by Providence, the realization of a Paradise on earth.

REIDSVILLE CHURCH

Churches are not built in a day, but we must first pray, then plan, then go to work. We have been praying and planning, and now we have begun work in earnest.

On Nov. 23, 1911, at Bethlehem Church, Alamance County, N. C., the Home Mission Committee of the North Carolina and Virginia Christian Conference recommended the following, "There appears to be an opening for a Christian Church at Reidsville, N. C. We recommended, therefore, that Rev. L. I. Cox be appointed to enquire into the prospects and report to the Home Mission Committee." The report of the Home Mission Committee one year later at Greensboro, N. C., stated that "Rev. L. I. Cox, who was instructed a year ago to investigate the prospects at Reidsville, N. C., had complied with that request, and had made a favorable report to the Home Misson Committee, and that Rev. P. T. Klapp, Chairman of said Committee had preached there once per month since January." The Committee at this Conference recommended that the Conference take up the work at Reidsville, and appoint some one to the work. The C. M. A. of the Conference asked permission to assume the responsibility of the Reidsville work, which request was granted and the work delegated to the Committee on Ways and Means of the C. M. A. subject to the approval of the Conference Home Mission Committee.

"The Committee selected Rev. L. I. Cox for the work." We entered the field and took up the work at Reidsville, December 1912, giving one week-day appointment each month during the Conference year. The report of the Home Mission Committee to Conference, at Lebanon Church, Semora, N. C., on November 19, 1913, was as follows: "The Reidsville work has been under the care of Rev. L. I. Cox, and a church organization has been effected with 31 charter members and a lot purchased on which to erect a church. The work of building is expected to begin at an early date. During the coming year the Ways and Means Committee of the C. M. A. will have charge, ... we further recommend the appropriation to this point of our Home Mission fund, now in hand, not otherwise appropriated. We recommend that an offering be taken on the Conference floor in favor of the Reidsville Work, Rev. L. I. Cox to have charge, giving one appointment monthly, and to report quarterly." The Reidsville church, organized July 15, 1913, with 31 charter members, was admitted to membership in Conference, with J. M. Lambeth as its delegate.

The outlook for our work in Reidsville is very encouraging. Our congregations have been good and there is much manifest interest for the work. We have been delayed in getting the work on the house of worship started on account of not being able to get the necessary lumber to begin with. But I am happy to be able to say to our many friends that we now have over 100,000 bricks on the ground and other material necessary for the work, and that we have made a start on the building. We will speak of this more fully later.

The following amounts have been received:

CASH

N. C. and Va. Conference	$ 550.00
First Christian Ch, Greensboro	52.00
Rev. S. B. Klapp	5.00
Mrs. M. F. Cook	5.00
L. A. Society Pleasant Grove	5.00
Liberty Ch, by Miss Elsie Bray	5.00
Prof. W. P. Lawrence	10.00
Rev. P. T. Klapp	5.00
Union Church, (Va.)	5.00
Mrs. W. A. Harper	10.00
H. P. Moore	2.50
Elon College Christian Church	100.00
Rev. J. W. Holt	10.00

(Continued to page 9.)

THE ESSENTIAL QUALIFICATIONS OF A GOOD SUNDAY SCHOOL TEACHER

(Contiued from page 4.)

have scarcely dreamed of. "Pray without Ceasing" is the trumpet call to every teacher as well as every preacher. Pray during your general preparation, pray during the preparation of the lesson, pray that God will help you get hold of the things you ought to know, and that He will help you to live up to your teaching; hold up each member of your class before the Lord in definite prayer that you may be able to reach him and save him for Christ and for service in the church. It is my honest conviction that more earnest definite prayer on the part of teachers will cure most of their weaknesses and failures and save a large part of the young talent that is now running to waste in our Sunday-school communities. Let all our teachers consecrate their energy, talent and training to the Lord, and cry day and night for the salvation and proper training of those under their influence, and when the Lord gathers up His servants and distributes to them their crowns of eternal glory methinks few will wear brighter crowns than those worn by the great hosts of faithful Sunday-school teachers.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR JUNE 28

Review

(Reprinted from the S. S. Times.)

Lesson 1.—*Christ's Table Talk* (Luke 14: 7-24). The Master was a social man. Attended all functions. The best of after dinner speakers. This is one of his funny stories. No sinner can read it and get it and ever make another excuse with a straight, honest face. Simply a case of not wanting to lend the axe with almost every refuser and excuser. And the truthful ones will tell you so.

Lesson 2.—*The Journey to Emmaus* (Luke 24:13-35; Easter). Heaven is by the side of us when we are out of our infancy, and we learned the lesson in that New England chocolate town. If we could see the Christ beside us day by day there would be an improvement in temper and tongue. The unnecessary question. The fine team of a snow white heart and a snow white head. Or if you are a mechanic think of the great and simple locomotive and understand the gospel.

Lesson 3.—*Cost of Discipleship* (Luke 14: 23-35). The good hater is the man who is sure to arrive both in this world and the next. The whole matter of discipleship is a plain business proposition, and is explained by the Master with business illustrations. Every man is loaded. Every man is a builder. Every man succeeds or fails. And when you have lost your tang only heaven can salt you.

Lesson 4.—*The Lost Sheep and the Lost Coin* (Luke 15:1-10). We made the historical discovery in this lesson of the world's first dealer in old cast-off "junk." And we found the Savior of the world to be one of our own kind, "the kind God must have loved because he made so many of them." The best things are the likeliest lost. And the best things are found and brought home. It was a great lesson.

Lesson 5.—*The Prodigal Son* (Luke 15: 11-32; Temperance Lesson). This ever sweet old story, how we all love it! When you leave home to see the world get pointers from your father. He'll introduce you to the Man who runs it. It is only Religion that reaches down to the bottom of the Great White Way. Only a crazy man undertakes to travel through the Valley of the Shadow of Death (that's this world) without a Guide. And then the fatted calf for the failure and the come back. Great lesson again.

Lesson 6.—*The Unjust Steward* (Luke 16: 1-13). Everybody has to "settle up" sooner or later, even though some folks don't seem to think so. I think this was a funny story to the Orientals who heard it. The humor consists in the contrast. Brains with righteousness make the splendid man. The difference between the ins and outs of jail is the difference of brains plus God. The getter and the giver is the happy man who sends on to his friends.

Lesson 7.—*The Rich Man and Lazarus* (Luke 16:14, 15, 19-31). What would you do better than the other millionaires if I should send you a draft for, say, $10,000,000? What is your present record as a giver? The wonder and the glory of the gospel is that fellows like Lazarus have some one to go down cellar and carry them up. "Oh, what a Saviour! No differences of worldly station obtain up yonder. St. Abraham says "Nay." And the cry is for water and mercy and the folks at home.

Lesson 8.—*Unprofitable Servants* (Luke 17: 1-10). Woe is bound to come to the offense bringer; why worry and want to be an avenging Providence on your own account? Be sweet with your neighbors and keep on forgiving as regular as your supper. Take on all the faith you can get and keep right on in the clearing business. After you have done your best it is likely there is not much profit in you. But God doesn't hold that against you, for Jesus' sake.

Lesson 9.—*The Grateful Samaritan* (Luke 17:11-19). There is only one who cares to meet misery, and that is Jesus Christ. Christ in you, and then you go to meet it, too. He never refuses tre call for mercy even if he must put his child upon a sanctified bed. One in ten in the mathematics of thanksgiving. Most of the race linger with the nine. Do you have daily family thanksgiving at your house?

Leson 10.—*The Coming of the Kingdom* (Luke 17:20-37). How to get a harvest in the church,—keep up a drizzle in the home and weekly showers in the Sunday-school. The kingdom of God found in "an old bum" from the city slum. If you are safe in the Ark it makes no difference if hell-fire is a myth or not. So only the fool sneers and stays out. There can be no unhappiness with Christ though all the world be troubled.

Lesson 11.—*The Friend of Sinners* (Luke 18:9-14; 19:1-10). The little fellow who turned out big. My bunch of little fellows are going to turn out big, too. Sycamore climbers who see Jesus and make the Sunday school and the other things hum. Ridicule and "roasting" bring Christ to dinner. Here comes the band! The Merry Murmurers. The paying of bills is the measure of religion.

Lesson 12.—*The Great Refusal* (Mark 10: 17-31). The sad story of a fine young man who found where to get what he wanted but couldn't pay the price because he didn't want it as badly as he thought he did. A young man that Jesus loved and wanted to take into partnership. Like the newsboy and the editor. He went away. There is only one way to get to the Glory land, personally conducted. The rich have no friends to take them along.

CHRISTIAN ENDEAVOR TOPIC, JUNE 28

Civic Reforms that Endeavorers Should Promote.—Isaiah 1:10-20

Bible References.—Exod. 16:27; Jer. 17:27; Isa. 56:2; Prov. 20:1; Rom. 13:13; Ps. 26; Acts 8: 18.

Planning the Meeting

This meeting ought to lead the society to thought about the needs of its own community and the best ways of meeting these. At least a week in advance every member of the society should be asked to be on the lookout for enditions that can be bettered. There may be reasons why it would not be best for some to report their observations in person. In that case arrangements could be made to have some suggestions presented in writing to be read in the meeting. If this is done, all such communications should be examined by a wise committee to guard against anything that might give offence. Some points that should not be made publicly might well deserve consideration by the citizenship committee or the executive committee in consultation with the pastor.

It would be a good plan to hang before the society a large map showing the town or that part of it where the society is. On this should be marked in different colors saloons and other centres of bad influences and the centres of good influences. These features may be added during the meeting by speakers asked to treat different topics, who among other things should give in few words a statement of the purpose and work of the various local organizations trying to effect reforms.

An honorary member or other Christian citizen of experience in public affairs might be asked to speak, but briefly so as not to keep the members from taking their full part.—*C. E. World.*

Temperance Reform

Many States have prohibition laws, which have done much towards the work of total abstinence, but yet it is very easy to order whiskey from other States where there are no prohibition laws. The proposition we have to deal with is the States which are yet "wet." What a good day it will be when every State in the Union writes prohibition laws on their statute books. There is a work that each one of us can do. If we cannot make great speeches, or write thrilling articles, we can live the temperate life. That will mean much towards the great end.

Clean Ballot-Boxes

The polls are good places where endeavorers may show their colors. Keep away from crowds where profane language is used, and try to influence others to do likewise. If some persons become unreasonable, leave them alone. Study candidates and vote for the best. Use your Christian life and influence, and help others.

Desecration of the Sabbath

The lack of observation of the Sabbath is nation-wide. There are many alluring things that call the people away from the Sunday service. Baseball robs the churches and poisons young people's lives. When the influential men of a town or city take this matter seriously it will soon be ended.

A United Community

means much to the nation, to the State, and to the church. If the petty strifes which are continually arising could be averted, how much more pleasant it would be for all. This is what the Endeavor is for. It is impossible to live happily or to prosper, and live in continual strife with those about us. If we live a true Christian life, these contentions will not occur.

SS NOTES AND NEWS CE

Some correspondence with Mrs. R. I. Williams of Greensboro informs us that she is doing some active work in her field.

Miss Annie Williams, Burlington, N. C., is devoting some time in interest of the organized class work in the Western N. C. Convention.

We learn that Secretary Stuart and President Stephenson of the Eastern N. C. S. S. and C. E. Convention are laboring for a great Convention.

About the Hand Book for this year. Our last Convention meets August 28-30. Complete copy will go to the printer September 10, and Hand book will be ready October 10. We have written contract for authority.

Remember the Chautauqua and School of Methods, Virginia Beach July 20-26. The only thing of its kind, and your only chance to meet and greet such a band of Christian workers.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec.—Mrs. W. A. Harper, Elon College, N. C.
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Superintendent of Young People's Work—Miss Mamie Holland, Suffolk, Va.
Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

MISSIONARY LITERATURE

The surest way to awaken missionary interest is to get people to reading missionary literature. Do you ask what shall I read? First in importance are The Christian Missionary, and our own page in The Christian Sun. Mention is made of the latter because it is *our* page representnig *our* work, and because "the crisis of missions is at the home base." Not until we have become aroused to home privileges and acquainted with home achievements in the matter of missions, will we feel the burden of others' needs and realize a personal responsibility for their salvation. One who has read everything said about missions in the several issues of the Sun following our late Convention, can not fail to have gotten therefrom the missionary appetite that must and will be fed. If you are that one and are hungering and thristing for missionary knowledge, we point you to the Christian Missionary as the best first-course in general missionary information. If six women out of every one hundred membership of all the churches in the Southern Convention would become regular, earnest, thoughtful readers of missionary literature, missionary interest and enthusiasm soon would rise to the point of high-tide, and societies and study classes would spring up as if by magic. No one can be missionary in spirit or in work who is not a reader of missionary literature.—Mrs. J. J. L.

REPORT

To the Woman's Mission Board of the Southern Christian Convention:-

Report of General Superintendent of Literature and Mite Boxes:

That,

"Big Oaks from little acorns grow," and the saying that small beginnings sometimes result in great endings, may be applied to the work of this department in our missionary endeavors.

At this time we have Superintendents of Literature and Mite Boxes on three conference Boards, viz: The Eastern Virginia Conference, North Carolina and Virginia Conference and the Western North Carolina Conference. The duty of these superintendents is to urge the appointment of like superintendents in each local society, encourage the use of the Mite Box and distribute missionary literature.

We have the following to report from Conference Superintendents:-

"Report of Literature and Bite-Box Superintendent of Eastern Virginia Conference to General Superintendent of Woman's Mission Board, of work done in this department since last September:

Number of organized Societies in this Conference, 12, Number of Members in all Societies, 300.

Number of Mite Boxes distributed among churches of this Conference, 685. Number of Organized Societaies using Mite Boxes in connection with dues, 8. Number of churches who have not organized Societies using Mite Boxes, 8. Amount reported from Mite Box Openings, $59.61. Number of Mission Study classes among the Societies of our Churches, 6. Perhaps there are others who have not yet reported. A good deal of litetrature in the form of pamphlets and leaflets and tracts have been mailed from this department to local Superintendents for distribution. A number of our people in this department take the Christian Missionary. Mrs. J. W. Harrell, is the conference Board Superintendent.

Mrs. W. P. Lawrence, Superintendent of the North Carolina and Virginia Conference Board, reports as follows:

Number of Missionary Societies, 16. Number of Reporting Societies, 16. Number of Members in all Societies, 260. Number of Mission Study Classes, 8. Subscribers to Christian Missionary, 5. Number of Societies using Mite Boxes, 3. Societies use and distribute Missionary Literature.

Report of Miss Annie Williams, Superintendent of Literature and Mite Boxes for Woman's Board from the North Carolina Board, Reports:

The Society at Burlington has Superintendent of Literature and Mite Boxes, also a Mission Study Class. Mite Boxes are used to raise the special funds for the girls' support in Mrs. Fry's school, they are also used in the Willing Workers Society. Mite Boxes have been distributed at Graham and New Providence in the Ladies Aid Societies, the funds thus raised will be used to support a girl in Mrs. Fry's school. Number of Societies in Conference, 66. Number of Societies using Mite Boxes, 5. Number of members in all Societies, approximately, 50. Number of subscribers to Christian Missionary, 5.

We desire to make the following recommendations, and earnestly hope they will meet your approval and co-operation. First. That each Conference Board appoint a Superintendent of Literature and Mite Boxes and that each Superintendent urge the distribution of Mite Boxes in Churches where there are no Missionary Societies. These Boxes may be ordered from the Souther Christian Publishing House at Elon College for the small sum of five cents per dozen. And in the Missionary Societies oftentimes the Mite Boxes may be used effictively for the raising of special funds. Second. That each Missionary Society organize Mission Study Classes to meet in conjunction with the regular monthly meetings or at some more convenient time. We would suggest that as a beginning you use the "King's Business" or "Western Women in Eastern Lands," both of which have questions and are well suited for class work. Aliens or Americans and "The New America" are Home Mission Books dealing with the imigration questions and are intensely interesting and instructive. There are others, viz:- The Child in the Midst, The How and Why of Foreign Missions, Into all the World.

Third. That local Superintendents appoint some in their respective societies to secure subscriptions to the Christian Missionary. This is the official organ of the Shristian Church, and should have the hearty support of every member of the Christian Denomination. This magazine contains all the Missionary information of our denomination—Letters for our home and foreign missionaries, etc, which will be very interestaing and helpful to those endeavoring to carry on the work of the local society.

Fourth. That a special fund for literature be taken quarterly in each society, the funds thus secured to be used for the free distribution of literature.

We desire to report that for some time past we have been collectnig a lot of material on some phase of the mission question with the intention of having it printed in leaflet form; but up to date we have had only two things printed, one a leaflet on giving; the other is a folder containing a list of all the Mission Boards in the Southern Convention and a few words concerning our duty as Christian women engaged in the work of evangelizing the world.

Respectively submitted,
MRS. W. H. CARROLL, Supt.

REIDSVILLE CHURCH

(Continued from page 7.)

Mrs. C. H. Wells	5.00
H. C. Simpson	5.00
Mrs. W. B. Madison	5.00
Bethlehem Christian Church	5.00
A. D. Gerringer	25.00
J. H. Rudd	10.00
Rev. B. J. Earp	5.00
Lebanon Christian Church	10.00
Charlie Rascoe	5.00
W. B. Madison	10.00
New Lebanon Christian Church	5.00
Rev. L. I. Cox	25.00
J. C. McAdams	10.00
J. H. Yarbough	5.00
J. F. Tuck	5.00
Rev. J. W. Wellons	5.00
Rev. T. E. White	5.00
Union Church, (N. C.)	20.00
Miss Lula Olive	5.00
Mrs. Mary E. Foster	5.00
Miss Cora L. Foster	5.00
J. W. Winfry	5.00
Rev. H. S. Smith	5.00
Netum Rathbun	1.00
A Friend	5.00
Minnie Humphrey	1.00
S. A. Harris	1.00
J S. Huffines	5.00
G. W. Suits	5.00
J. S. Sharp	2.00
G. M. Ross	5.00
Provided by N. C. and Va. Conf.	1,500.00
Total	$2,479.50

PLEDGES

J. D. Gunter	$ 3.00
Rev. W. L. Wells	5.00
D. S. Farmer	25.00
Pleasant Ridge Church	5.00
Rev. W. S. Long	5.00
Dr. D. L. Boone	10.00
Rev. J. O. Cox	10.00
Rev. J. S. Carden	5.00
E. D. Dunn	10.00
J. F. Fulton	5.00
Dr. J. O. Atkinson	10.00
Citizen's Bible Class, Elon	5.00
C. R. Brown	5.00
Christian Church, Reidsville	500.00
E. D. Fowler	5.00
Total	$608.00

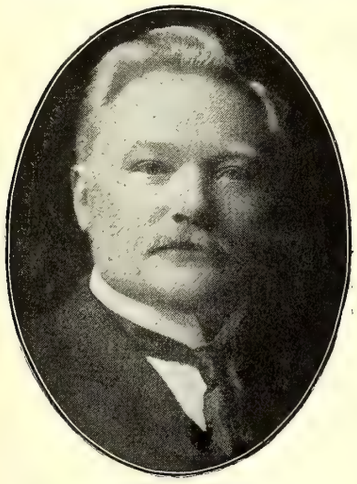
We are thankful for all these contributions. We need money now to finish the work on the building and trust our friends will do their best for us. Who will be the next?

L. I. Cox, Pastor,
Elon College, N. C.

John Anderson, the Master Piano Builder

The writer has been interested in piano construction for quite a while and from time to time had heard from different persons of the wonderful scale of the Everett Piano produced by John Anderson, a piano builder from Stockholm, Sweden. It was recently his pleasure to call on Mr. Anderson at the Everett factory armed with a letter of introduction from President Frank A. Lee, of the John Church Company, which owns and operates the Everett factory at Boston and Dayton factory at Cincinnati. This interview was from beginning to end a revelation to the writer.

John Anderson is not merely a wonderful draftsman, a man of amazing ability in inspiring every member of his large force, but he is immensely more. He is in piano construction what Stradivarius was in the making of the violin. He makes the piano as an art product. To Mr. Anderson, piano-building is not merely manufacture. It is not merely securing the best mechanical work upon the best material. It is rather the breathing into wood and metal, felt and ivory, the spirit of life, putting a soul into the instrument, so that it responds to the soul of the musician as mate to mate, so that the instrument gives forth artistic tones with wonderful responsiveness, interpreting the musician's thought and feeling far better than words could express.



JOHN ANDERSON

Mr. Anderson kindly told the writer of his experience in European capitols and in the large factories of Europe. I understand that he began his work at the court of Sweden. His experience covers pretty much the civilized world. When he first came to America he was unknown here, but he developed a factory at Rockford, Ill. The instruments which he turned out at that time attracted the attention of the musical instrument builders throughout America and many factories were eager to secure his services. Owing to the panic of 1893, the Rockford factory, for lack of proper financial support, went into bankruptcy. Mr. Anderson moved to Minneapolis and there organized a new concern. It is said that the pianos made by John Anderson in Minneapolis bring a higher price as second hand instruments than was paid for them at the time they were turned out from the factory. This statement the writer has heard from several persons. Those who know John Anderson and his work know that he cannot make an inferior instrument. To him the making of a piano is almost a sacred thing. It is not a matter of commerce. It seems almost a shame that ever a price has to be put on a John Anderson product, for it is a product of an artist, not the mere output of a mechanician.

I walked with Mr. Anderson through the immense Everett factory at Boston and I was amazed as we passed through department after department and not one single soul took any notice of us whatever. Each employee seemed to be wrapped up in that particular part of the work entrusted to his or her care. Even the presence of the great superintendent made absolutely no impression upon these employees. We would pause while Mr. Anderson explained the intricate details of this or that part of piano construction, illustrating from pieces taken from under the hand of an operative. None of this seemed to disturb or attract the attention of any of the employees. Mr. Anderson explained that in building a perfect piano, it was necessary to have perfect operatives; that all of the operatives who came to the factory had much in them that had to be taken out and lacked much that had to be put into them; that the training of factory help for high class artistic piano construction required that the soul of the maker become the soul of each operative, that the same artistic spirit pervade every part of piano construction, and that every individual in the factory be filled with the idea of producing a work of art. For that reason, the rule in the Everett factory is that the most perfect work is to be accomplished absolutely regardless of expense. There is no limit placed upon the salary that may be paid to anyone in any department. There is no limit placed upon the money which may be spent for material, or upon the time which may be devoted to the perfecting of any part.

The result is most wonderful precision and finish upon the most select material, so that every part comes out a perfect work. I learned that while there are eight thousand parts in an Everett piano, there is no part of any portion of the piano that is not perfectly finished. The mere fact that some portion may not be open to the public eye does not affect the case. Everything must be finished, absolutely finished, whether it is to be seen by the customer or not, and the finish must be perfect. I had heard much of the wonderful scale produced by this great scale draftsman, John Anderson; and I inquired into his methods. I confess that while I can appreciate the Everett piano for its power, its resonance, its delightful singing quality, perfect responsiveness and its glorious tone quality, I was not able to understand the mysteries of Mr. Anderson's explanation. A perfect piano scale is a matter of mathematics, yet there is more than mathematics in it. One must have the concept of a perfect scale. One must be able to see or to hear music that is unsung. One must have an ideal of perfect tone. One must be capable of mathematical calculations, of superb draftsmanship. One must be at heart an Anderson in order to produce such a scale as that of the Everett piano.

Years ago the Everett was a well made piano, but in the last fifteen years, since Mr. John Anderson took charge of the factory, it has become a delightful work of art, immensely appreciated by artists the world over and the very despair of competitors.

I was impressed in this interview with the great fact that art is not merely the possession of sculptors and painters and musicians, but it is possible in mechanics as well, and why not in the work of every man, or every woman. It would be an inspiration if every reader of this paper could meet and know Mr. John Anderson and understand the great principles actuating his life, a man who lives for art in the midst of material substance, who takes of dead wood and dead steel, and ivory and copper and so shapes them, relates them, one part to another, with perfect finish and perfect agreement that the whole, a magnificent musicial instrument, is made the interpreter of the grandest conception of the world's greatest pianists, to put art into every day's occupation, into every moment's task, as John Anderson does to enthuse with the idea of art not one's self only, but one's associates, one's subordinates, to fill a whole factory with the high ideals which fill the minds of the operatives of the Everett factory. It is a wonderful life work. John Anderson will be better known on hundred years from today than he is today, and probably five hundred years from now, better known still, for a real artist's reputation ever grows, never dies.

F. J. JAMES.

ROYAL
BAKING POWDER
Absolutely Pure
Absolutely has no substitute

Many mixtures are offered as substitutes for Royal. No other baking powder is the same in composition or effectiveness, or so wholesome and economical, nor will make such fine food.

Royal Baking Powder is made from pure, Grape Cream of Tartar. No alum, lime or acid phosphates.

Advt.

CHURCH NEWS

HANKS CHAPEL

On the fourth Saturday in May we had the pleasure of having Dr. Kendall of Burlington, N. C., with us in our memorial exercise and hearing him preach for us. If Dr. Kendall enjoyed his visit to Hanks Chapel on that occasion there was pleasure and joy on both sides. The audience enjoyed his sermon and we all so much regretted his not being able to stay over and preach for us on Sunday. We had, perhaps, the largest crowd that ever assembled at our church that day. It is said not half of the people could get in the church. Dr. Kendall's coming did us good. He made an impression on the people that was good for us as a church, and it would be helpful if Dr. Kendall could visit a number of our churches. I think our able men make a mistake in not visiting among the churches more.

I think if the Editor of THE CHRISTIAN SUN would visit more THE SUN'S rays would shine in more homes than it does. I expect there are several congregations in our conference who never saw the editor or heard him preach. No one can represent the different enterprises of any good cause like those who are most closely connected with them.

F. M. FARRELL.

Pittsboro, N. C.

EVERY HOUSEWIFE SHOULD KNOW

by personal experience the advantages of Mother's Self-Rising Flour. Its great convenience in not requiring any baking powder, salt, soda or yeast. How it takes less than half the time to prepare the dough, and how it insures your bakings. If you write the Mountain City Mill Co., Chattanooga, Tenn., giving your grocer's name and say whether or not he keeps this flour, they will send you a delightful COOK BOOK FREE. Write now before you forget it.

A good time to subscribe for THE SUN—$1.50 year.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature. Adv.

ONE LITTLE 50 CENT BOX

Of Tetterine will often cure cases of Eczema, Teter, etc., of ten or fifteen years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Chilblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggists' or by mail from Shuptrine Co., Savannah, Ga.

STOP WHIPPING YOURSELF

Did you ever see a cruel driver whipping a poor, old, bony, balky horse? And hadn't you thought that good food would do more for that horse than a whip? Well, that is an accurate description of your stomach, liver and kidneys if you are suffering with dyspepsia, indigestion, rheumatism, gall stones, liver or kidney disease.

Remember that your stomach, liver and kidneys are the three important links in the chain of your health. They act together. Your stomach digests your food; your liver prepares it for your blood and flesh; and your kidneys get rid of the matter after it is worn out. If your stomach balks your liver and kidneys at once suffer, for it throws extra work on them. Get right with your stomach and your liver and kidneys will keep you well. If drugs that whip have lost their power in your case, drink Shivar Mineral Water for three weeks, two quarts a day. Thousands report relief, but if it fails to benefit you it will cost you nothing. Sign the following letter:

Shivar Springs,
Box 9N, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

A good time to subscribe for THE SUN—$1.50 year.

IMAGINE THE MISERY

of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.—"For seven years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after eight weeks am entirely from from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga. ad.

SELL TREES Summer work for preachers, teachers, students, farmers. Our trees easy to sell. Big profits. Write to-day. SMITH BROS., Dept. 45, Concord, Georgia.

The Big 4 of the Household

No need to be pestered with flies, ants, bedbugs, moths, roaches, fleas or other insects. Get

BUHACH

It will absolutely kill and exterminate all insects. Can be used freely without injury to human or animal life.

Ask your dealer. If he cannot supply you send us 20c for trial can

Buhach Producing and Mfg Co. Stockton, California.

A GIFT BOOK OF HONEST STORIES

"THE AROUND TOWN BOYS"

—The work of Peter Joseph Oeland, a South Carolina Teacher who lived and died with the respect of all and the admiration of thousands.

THE BOOK deals with the everyday life of everyday people—the folks who make up the world of your life. It portrays the men and women you know yourself—the good people and the hard; the sentimental and the plodding. It has a true home flavor, the expression of an honest observer, not too prosaic to see visions, not too visionary to be realistic.

It is good reading, but more, in that in an unobstrusive way it teaches sound lessons of finance, morality and religion. Not limited in its interest, it is an excellent work to put into the hands of youths and maidens. Mr. Oeland's friends will value it highly; all who read it must be charmed by the fine language, lofty thought and pleasing stories.

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Walker, Evans & Cogswell Co.,

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THE PIANO WE SELL AT $175.00

Looks like a $250.00 piano and is good for the money. Our $250.00 piano is priced $300.00 in lots of stores

For $275.00 we sell you a Piano fully guaranteed and that will last a life-time

ORGANS AND SEWING MACHINES ALSO

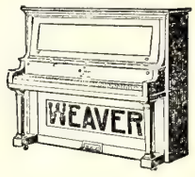
Ellis Machine & Music Company

BURLINGTON, N. C.

Send for Catalogues

The Weaver Piano

Grand and Upright



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S. H. Friedman, Asheville
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Joseph Isaacs, Goldsboro
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W. E. White Furniture Co., Louisburg
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Roy J. Wall, Mars Hill
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The Weaver is not a cheap Piano, but one that more completely satisfies the cultured musician than any other. The price, however, is as low as is consistent with its superior quality. The nearest representative above mentioned will give you the benefit of factory prices and terms. Ask them or us for free Catalogue.

Weaver Organ & Piano Company

Manufacturers **York, Pa.**

SEABOARD AIR LINE RY.

Schedule Effective April 12, 1914.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19	Ar.	10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$2,955.64
CHILDREN'S DUES		
Florence Patricia Holden	$ .10	
Maude Howell	.10	
Fleming King	.10	
Ruth Horne	.10	
Ruth Buchanan ..	.10	
Harvey Vincent ..	1.10	
Marie Veazy	.10	
Annie Lee Bowden	.10	
Mary Edith Cobb.	.10	
Bettie Pearson ...	.25	2.05
S. S. MONTHLY OFFERINGS		
New Lebanon ...	.77	
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Pleasant Grove, Va.	7.00	
New Providence ..	2.37	
Ist Christian S. S., Norfolk, Va. ...	1.85	
Bethel, N. C. Conference	2.04	
Damascus, Gates Co.	2.62	
Chambersburg, O.	20.00	
Berea, Nansemond County	9.50	
Lebanon	1.00	
Antioch, Valley Virginia	2.00	52.02
SPECIAL		
Mrs. Hattie Murray	3.00	
Mrs. Minnie Andrews	1.00	4.00
Total receipts for the week		$58.07
Grand Total		$3,013.71

Some good friend decided that our report was not sweet enough last week, so he shipped us a barrel of sugar. The shipment was made from Norfolk, Va., but we are not quite sure whom we should thank. We are very grateful to the donor who ever it was.

We are also pleased to report the receipt of a barrel of nice flour. Bros. I. H. Foust and D. W. Thornburg of Ramseur, N. C., are the liberal souls that delighted our hearts in this instance.

It was our good pleasure to worship with Rev. T. E. White and his Shiloh congregation on last Sunday morning, and present the claims of the Orphanage.

The people listened patiently and responded gladly. Nearly 25 bushels of wheat were subscribed.

I was with Brother White and his Antioch congregation in the afternoon. This faithful band gave us enough wheat to feed our family a week. We appreciate the warm welcome and valuable assistance given by both pastor and people.

We are to be with Rev. B. F. Black and his good people at Holy Neck and Holland on next Sunday. We are anticipating a pleasant and profitable time. We will tell you about it next week.

Fondly,
UNCLE JIM:

Louisburg, N. C., June 15, 1914.
Dear Uncle Jim: —

Grandma Staley came and spent a few days with us last month and gave me two dimes. I am sending one now, and will save the other one for next time.

This hot weather is awful on fat people, but I have kept fairly well so far, and this is a hard month on babies. I enjoy sitting alone on my pallet and playing with my toes, but I have not cut any teeth yet and that keeps me biting everything I can get my hands on.

Mother says all the babies belonging to the class of 1904 ought to belong to the Band since you are at the Orphanage; she does not know how many cousins that will make, but the Newmans and I are the only ones that belong now.

Much love to you and the Cousins.

FLORENCE PATRICIA HOLDEN.

Thank you, Miss Florence Patricia, for your nice interesting letter and dime. Glad to hear of your getting on so nicely this hot weather. Tell mother that Uncle Jim is very grateful for her timely suggestion that the children of our Class should write to the Corner. He will start the ball rolling by presenting two of the finest in all that company.

Holland, Va., June 15, 1914.
Dear Uncle Jim:—

It is time for me to write again. So here I come with my dime that papa gave me. I hear you are coming to Holy Neck Sunday. I am so glad for I want to see you. Bring your family with you. We would be glad to have them. We are going to have a short program in the afternoon. Hope it will be nice.

My biddies are doing fine. The hawk has not caught any yet. We have had it very dry and hot for a long time. But the good Lord sent us a nice rain on last Friday. I will close for this time. With much love to you and all the Cousins. Sincerely,

Sincerely,
MAUDE LEE HOWELL.

Yes, I am now hurrying to get off to Holy Neck. I shall be very glad to meet you and the many friends of the Orphanage in your good community. I would be delighted to bring my family with me but guess I can't this time.

Burlington, N. C., June 1, 1914.
Dear Uncle Jim:—

I am a little boy twelve years old and want to join the Band of Cousins. I live with grandpa and grandma and help them. Ruth and I are having a good time. She has been over here five weeks. The dew berries will soon be ripe; then we will have a time picking them. But oh my, "the chiggers."

Here is my dime that grandpa gave me. Love to you and all the cousins. Your little nephew,

FLEMING KING.

Thank you, Fleming, for your nice interesting letter, we are delighted to have you join our Band of Cousins. You will please pardon my delay in publishing your letter this time. In the rush at Commencement some letters were laid away and not attended to when received.

Burlington, N. C., June 1, 1914.
Dear Uncle Jim:—

Here it is the first of June and time for me to write again. I am having a fine time out at grandpa's. And I do not want to go home. Here is my dime for June. With love to you and all the Cousins. RUTH HORNE.

Well Ruth, Uncle Jim is awfully sorry that he overlooked your letter. It should have been printed two weeks ago. Will you please forgive my mistake. Glad you are having a good time in the country. But you must come back when school starts.

Apex, N. C., June 15, 1914.
Dear Uncle Jim:—

I guess I am rather late this time, but here is my dime. I will do beter next time. So I will close for this time. With love to you and the Cousins, I am

Your niece,
RUTH BUCHANAN.

Thank you, Ruth, for your dime and promise. We appreciate your interest and faithfulness.

Holland, Va., June 14, 1914.
Dear Uncle Jim:—

I am ten years old today and send you one dollar for the Or-

GIVE ME A CHANCE TO CURE YOUR RHEUMATISM FREE

Mr. Delano took his own medicine. It cured his rheumatism after he had suffered tortures for thirty-six years. He spent $20,000 before he discovered the remedy that cured him, but I will give you the benefit of his experience for nothing.

If you suffer from rheumatism let me send you a package of this remedy free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how rheumatism twists and distorts the bones. Maybe you are suffering the same way. Don't. You don't need to. I have the remedy that I believe will cure you and it's yours for the asking. Write me today. F. H. Delano, 541-B Delano Building, Syracuse, New York, and I will send you a free package the very day I get your letter.

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The Porter Cottage
MRS. B. GUY PORTER, JR.,
VIRGINIA BEACH, VA.

phanage. Our school closed the first week in this month and I am glad I don't have to go to school these hot days. I finished the sixth grade. Don't you think I did pretty well to finish the sixth grade before I was ten years old?

Papa enjoyed his visit to Elon and the Orphanage. We are glad you are coming to Holy Neck Sunday, and I hope you will come to see us while you are down here.

Your little boy,
HARVEY VINCENT.

Thank You, Harvey, for your nice interesting letter written on your tenth birthday. Yes, I think you did fine to finish the sixth grade before you were ten. In a few more years you will be up here with us attending college. That will be fine.

Tifton, Ga., June 12, 1914.
Dear Uncle Jim:—

Here I come again with my dime. We are having some very hot weather down here, but not so dry as it has been. We have had some nice rains for the last two weeks and our crops are fine, for which we are so thankful. Well our strawberries are nearly all gone, but my, we have so many blackberries. Mother and I went out yesterday afternoon and picked quite a lot of them, so she gave me a dime for what I picked. I will send it to pay my dues for this month. With much love for you and all the Cousins.

Your little niece,
MARIE VEAZEY.

We are glad to hear from this Georgia Cousin and pleased with the good news she tells, "Having plenty of rain and the crops are fine." It is so dry with us that it is refreshing to read about rain.

Zuni, Va., June 15, 1914.
Dear Uncle Jim:—

Here I come again. Mama read me William Staley Cheatham's letter. I wish God would answer my prayer like He has his. I get so lonely as I have no one to play with. But I have some pets to play with. Grandpa Carr gave me my dime again, and he made me hug and kiss him for it; but it was easy made as I love him so good.

Your litle niece,
ANNIE LEE BOWDEN,

I am sure you get lonely, no one to play with. Come to the Orphanage and we will furnish you plenty of girls and boys to play with.

Franklin, Va., June 13, 1914.
Dear Uncle Jim:—

I have neglected writing, but brother got home and I was so glad to have him home again that I gave all my time to him. It is so hot here that everything is about to die. I hope the Orphanage family is well. Please find my dime for June. With love to you and all the cousins, from

Your litle niece,
MARY EDITH COBB.

I am sure you were so delighted when your brother came that you forgot everybody but him. We will have to excuse you this time.

Tifton, Ga., June 12, 1914.
Dear Uncle Jim:—

As I have been late every time I will send in a little earlier this month. I have always had a desire to be on time anywhere I go or anything I undertake to do; and if we are on time we must start on time.

Well, we are away down South and the weather is very hot; the thermometer is now at ninety-five. We have been very dry until two weeks ago. Since then we have had some nice rains and our crops are very fine. The Lord is good to us. I wonder many times why we are not better than we are. Oh, may we all be good. I guess this will do for this time. Hope all the children are well.

Inclosd you will find twenty-five cents with love, from

Your niece,
BETTIE PEARSON.

Thank you for your interesting letter and liberal help. Glad that the Lord is blessing you with nice grain and fine crops.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2 (No. 2 just out). Round or Shape notes. $3 per hundred; samples, 5c. each. 83 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

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Mrs. W. T. C. Bates, chairman of the music department of the South Carolina Federation of Women's Clubs and vice president for South Carolina in the National Federation of Musical Clubs, herself an artistic pianist of high repute and a lady of the utmost musical culture, recently purchased an Everett Grand. Like all good artists, she was delighted with the piano, and in her enthusiasm has written the John Church Company thus:

St. Matthews, March 23, 1914.

The John Church Company,
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Your representative some time ago had placed in my home, on trial, an Everett Parlor Grand.

I wish to state it has come up to all the requirements necessary to produce a fine instrument. Its rich, sweet tone, full sonority, clarity and delicacy, combined with wonderful sustaining and singing quality, make the EVERETT distinctly the artist's piano.

I am perfectly satisfied in possessing such an ideal instrument.

Yours sincerely,

Lillian W. Bates

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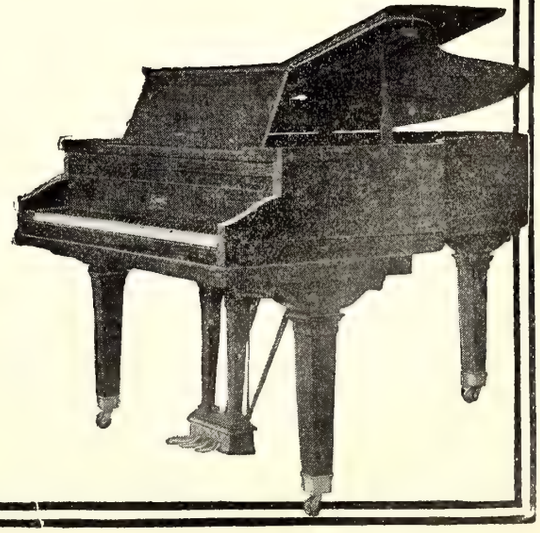
Let us send you a catalogue of any of these pianos you may fancy. Buy an Everett if you can. If you cannot, you will never be ashamed or disappointed in any of the others.



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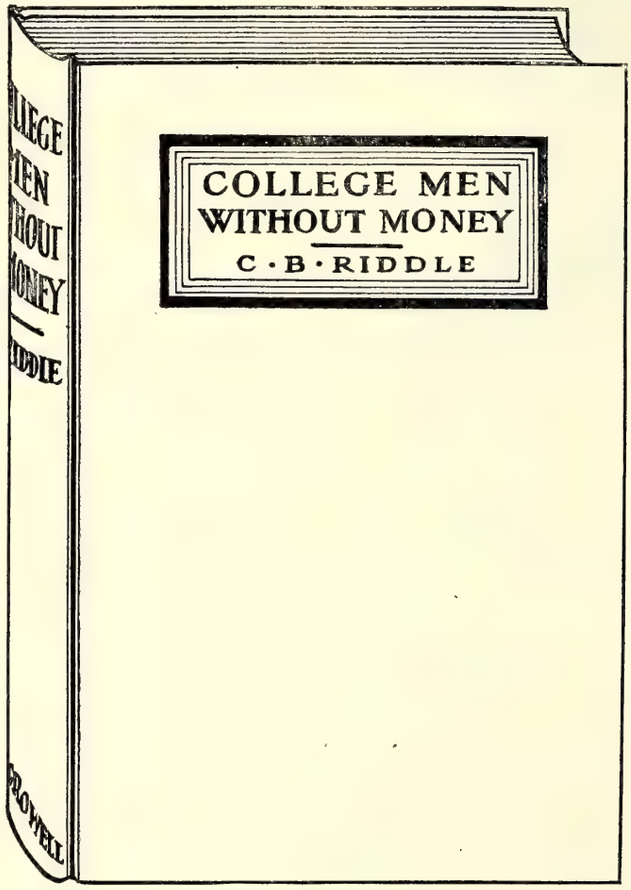
From Hon. J. Y. Joyner, State Superintendent of Public Instruction

"The publication of the stories of the successful struggles of a number of brave and worthy men against serious obstacles in making their way through college cannot fail to encourage young men now engaged in the same struggle, and to inspire many more to undertake it."—J. Y. Joyner, Superintendent Public Instruction for North Carolina.



From The Herald of Gospel Liberty, Dayton, Ohio

"Mr. C. B. Riddle, of Elon College, is compiling a series of articles from men who have earned their way through college, each telling why and how he did it. This is a worthy undertaking and we wish our young brother the highest success in his laudable efforts."—Herald of Gospel Liberty, Dayton Ohio.

From Rev. William G. Sargent, D. D., Secretary of Education, American Christian Convention.

"The undertaking of Mr. C. B. Riddle, of Elon College, to collate and publish a series of articles on the manner in which young men and women have worked their way through college by self-help, is most timely."—Rev. William G. Sargent, D. D., Secretary of Education, American Christian Convention, Providence, R. I.

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J. O. ATKINSON, ... EDITOR

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Four Months	.50

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

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Briggs

Samuel Briggs was born May 20, 1847, and died May 28, 1914. He leaves to mourn their loss a devoted Christian wife, Mrs. Mary J. Briggs and seven children, W. S. and J. W. Briggs, Mrs. Sarah Huff, Mrs. Susie Powell, Mrs. Annie Clark, Mrs. Lessie Hicks, and Mrs. Rena Harris.

Bro. Briggs was a faithful member of Fuller's Chapel for twelve years. He was held in high esteem and confidence by all who knew him. He had been in bad health about two years. His suffering was borne patiently until the end. He departed this life in the triumphs of faith perfectly resigned to the will of the Lord.

His funeral was conducted from Union Chapel, M. P. Church in the presence of a large gathering by the writer. The Lord bless and comfort the fatherless,

A. T. BANKS

Hunt

Bro. A. P. Hunt departed this life June 16, 1914. He was a faithful member and deacon of the Christian church at McGuire's Chapel, Tallapoosa Co., Ala. He filled his station in the church in a very humble and faithful way for many years. He was a Confederate soldier in the war between the States. Bro. Hunt (or Uncle Allen as he was more generaly known) had been in declining health for some time, but seemed to be doing very well on Monday, the 13th, but was found dead in bed about 2 o'clock Tuesday morning. He was born February 6, 1843, married August 30, 1866, joined the Christian church at Daviston, Ala., August 1885; age 71 years 4 months and 10 days.

He leaves to mourn their loss a much esteemed and devoted companion, one son, Rev. G. D. Hunt, two daughters, one of them a widow with four little children to care for. They were living in the house with him and will miss him so much. He had a host of relatives and friends who will long remember his many Christian virtues. The funeral services were conducted by the writer June 17th and we laid his body to rest in the Cickers cemetery near his home. May the God of grace comfort all those who mourn C. W. CARTER.

Vaughan

Mrs. James Vaughan departed this life May 14, 1914. She was born April, 1879. She leaves a husband, J. R. Vaughan, a mother and brothers and sisters to mourn their loss. She had been a sufferer since about fifteen years old. The last five years she had been almost an invalid. She was a sweet Christian character. Her mother said that she never knew her to tell a story. She bore her afflictions with prayer and patience until the summons came to call her to her reward. Her character was without question, and her Christianity unshaken.

The funeral was conducted from Liberty Church, Vance Co., by the writer. The Lord comfort the bereaved ones. A. T. BANKS.

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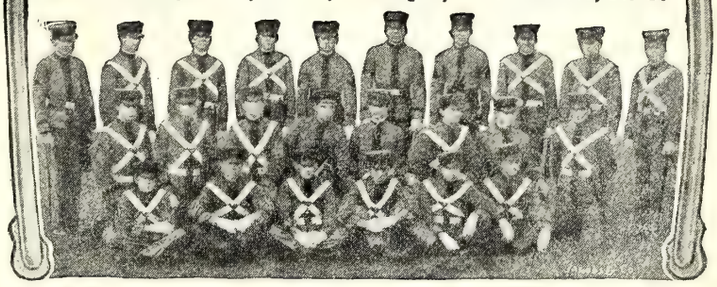

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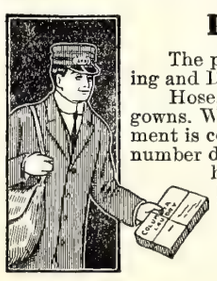

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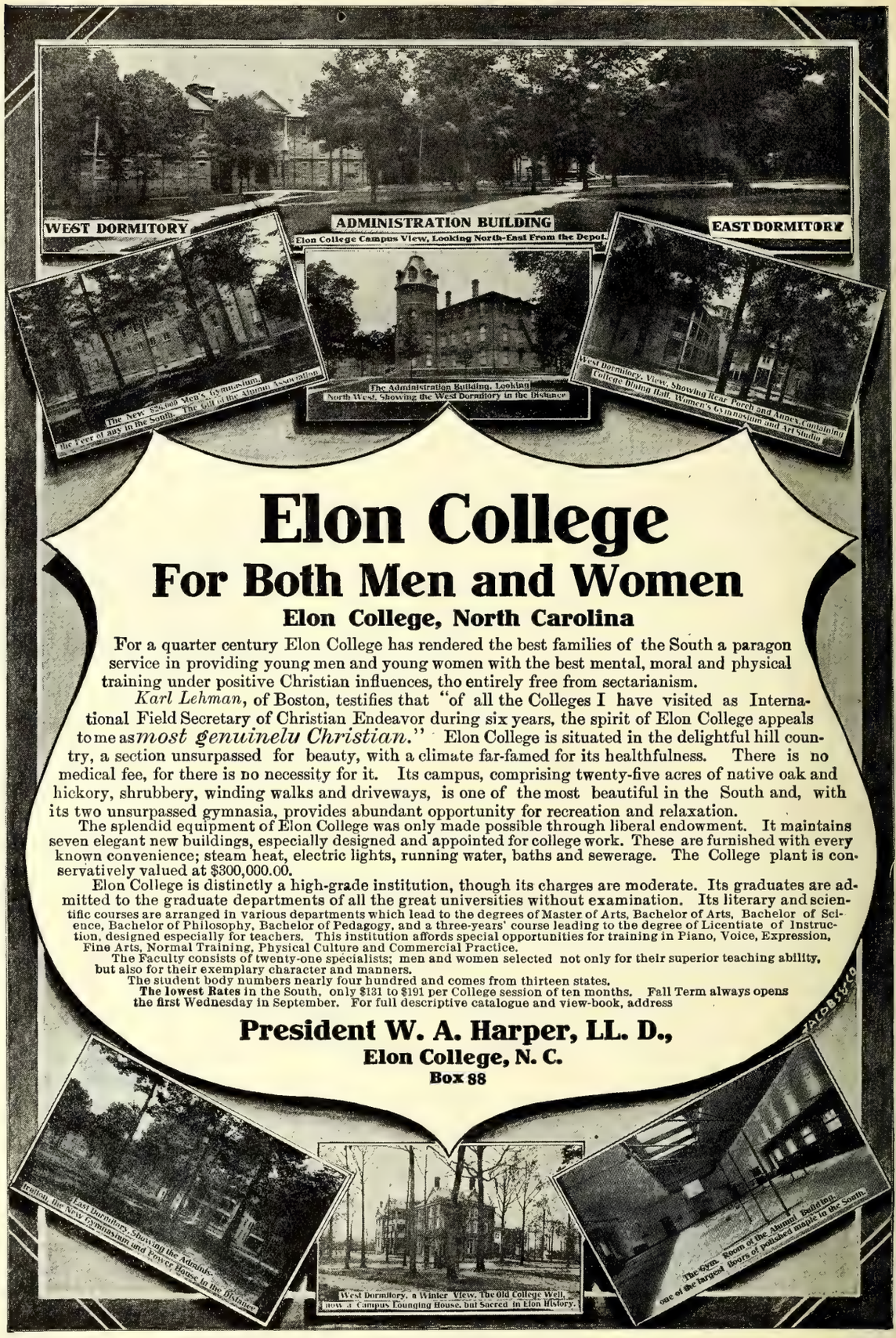
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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JULY 1, 1914 NO. 26

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Last First

"Many in heathen lands who have just heard of Jesus Christ will be honored before others who have been for many years in nominal service at home." So writes D. L. Pierson, in explanation of that puzzling scripture, which says "The last shall be first, and the first last" (Matt. 20:16). Many, called into service with only a year in which to serve, do more for the kingdom of righteousness than other do-nothing Christians who carry their candle under a bushel for a life time. Not infrequently a soul redeemed at the eleventh hour shows more zeal for the Master, and accomplishes more for righteousness in the one hour than many others who are careless and indifferent accomplish in a life time.

Life-Saving Birds

Even the birds of the air are made the servants of science in the saving of human lives. The United States Bureau of Mines has been using canaries for a few years, during which time it is estimated that they have been instrumental in saving five thousand lives. The canary is used by miners in rescue work. When there is a mine explosion and rescue parties are sent down, the leader of each party carries a canary. As long as this little bird continues to chirp and hop about in its cage the leader knows he is in the region of oxygen and safety; but when the bird begins to become dull and lifeless, and its chirp ceases, the leader knows he is in the region of coal damp. His party halts, the leader tightens his helmet to keep coal-damp out of his lungs, carries the bird back till it begins to chirp and hop about again and there leaves it at a point where he knows oxygen and health conditions are sufficient and to this point the rescuers bring the victims whom they find, usually unconscious, and nurse them back to strength and safety. The canary's sensitiveness to the unwholesome condition of the atmosphere establishes the place of safety for rescued victims, and tells accurately where the life giving qualities of air may be had. So in speaking of that true life, and how to reach it, Christ who was so sensitive to all immoral and vicious things about Him, said, "I am the way, the truth and the life." (John 14:6).

The Trap-Door

The other day a ten year old boy was walking along Lexington Avenue, N. Y., with his mother and father when a trap door attracted him. Dropping behind, the boy raised the door, peeped into the dark hole, lost his balance and fell head-long into the sub-way, a distance of sixty-three feet, from which he was taken shortly afterwards, bruised, bleeding and fatally injured. This created a sensation and the city is accused of [illegible] and thoughtlessness in leaving trap-doors [illegible] which children may fall to their death. [illegible] how unnumbered are the trap-doors in New York and in every city, and even in country places, through which boys are falling by the hundreds into moral and spiritual death? We need to remember Genesis 4:7, "Sin lieth at the door."

A Hard Race

In one of the most remarkable contests ever witnessed in this country Yale won from Harvard in a four mile boat race up the Thames River on June 19 by one-fifth of a second—some three or four feet. So exhausted were some of the rowers that they fell, limp, helpless, and unconscious, in the bottom of their boat as the last stroke was made, not even knowing who had won the victory. This is pressing toward the mark with most commendable zeal and pluck. If all Christians would show half as much zeal in the contest against sin the whole world would be won to Christ in this, or certainly in the next generation. Paul had much zeal in mind, and such strenuous contest when he wrote, "This one thing I do, forgetting those things which are behind, and raching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.)

Thinking the Best

There are many good and beautiful things in this big world. And one who looks for them will find them. The world cares very little about what you think of it, of the faults and complaints, and criticisms you get against it. It goes on much in the same way, regardless of your grumbling or your grouch. But it makes all the difference to *you*. Your world is the world of your thought and imagination. You live in the realm, in the sphere, in the circle which you create from your thoughts and your imaginations. Your world is grouchy, and of clouds, and complaints, and disagreeable people because you make it so. The poorest business in this world is to whine, grumble, growl. Paul, the man who bore much, the man of stripes and shipwrecks and much bodily punishment and hardship, recognized this, and wrote "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, * * * * *think on these things*" (Phil 4:8). The world in which you live is the world peopled by your thoughts, fancies and imaginations.

The Romance of Science

A prospective groom in Porto Rico wired his bride-to-be in London that he could not get away, but for her to come to him. She wired she would come by way of New York. After she had sailed the groom-to-be decided to meet her in New York. Arriving at that city it occurred to him that he did not know on what ship his betrothed would arrive, so he employed the wireless and ship after ship sent back the reply, "No such passenger on board," till finally the [illegible] ship Minneapolis sent the message that the [illegible]over longed for. Thus the happy pair were permited to meet at the ship's landing in New York and go on their way rejoicing. Just the open air above the watery depths was employed to carry the message of desire and of love. So through the open air, out, out into the realms of space speak the message of desire and faith—God is there and hears and knows and will respond with the message of love and joy. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." (Ps. 37:4) .

The Preacher

The man whose heart is upright, and whose desire is for good, will find help and encouragement everywhere. Such men are looking for suggestions only, and instead of standing against the suggestions, they adopt them and act. That is the preacher of righteousness, and the teacher of truth, which leads one to a higher conception of things, and lifts one's thoughts heavenward. Himself one of the most powerful preachers of all time, Martin Luther, wrote in his auto-biography, "I have one preacher that I love better thany any other upon earth. It is my little tame robin, which preaches to me daily. I put his crumbs on my window sill, especially at night. He hops to the sill when he wants his supply and takes as much as he desires to satisfy his need. From thence he always hops onto a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, and tucks his little head under his wing and goes fast asleep, and leaves tomorrow to look after itself. He is the best preacher I have on earth." But in our busy day does it often occur that a bird, a blossom, a boy or a book may be our best preacher—the one to lift our hopes highest, and our aspirations heavenward? One wiser than Luther said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26.)

At a certain institution recently the lads were asked if they would not like a visit from President Woodrow Wilson. The instant a lusty shout was "We would rather have Matty" (meaning Christy Matthewson the popular baseball magnate.) And "Matty" has graciously consented to visit the school and let the lads look him over. All of us believe in hero-worship, but all do not believe in the same hero.

EDITORIAL

WHO SHOULD COMMUNE?

We have often wondered why the sacrament, of our Lord's Supper, has been made so exclusive. And, moreover, why so many church members in good standing, and others who are invited, pass the emblems by untouched. Surely erroneous ideas have gone abroad touching this matter. We have sought the Bible through and find there no teaching that bears out this idea of exclusiveness.

Whence came this Supper? Going back to the days when the Israelites were held in bondage by the Egyptians, God told Moses and Aaron to tell all the congregation of Israel to take a lamb without blemish to each household, and after cleansing the lamb it should be slain in the evening. Then the blood of the slain lamb should be taken and struck on the two side posts and on the upper door post of the house, but the meat was to be eaten by the family, with unleavened bread. And now, to quote the Lord's message to Moses and Aaron (Exod. 12:13, 14) "And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast by an ordinance for ever." Who was to eat? All the congregation of Israel, and they were to sprinkle the blood upon the door posts as a sign of their belief and faith. No stranger was to partake; but those who would become servants of the Lord through circumcision. (Exod 12:47, 48, 49).

This ordinance, it will be observed was a memorial, and was to be observed forever. It was in usage in Christ's day, neither did He abolish it. He gave, instead, a substitute for it, or rather a continuation of it looking, not to the passover feast in Egypt, but to Himself as the paschal Lamb which was slain for the remission of sins from the foundation of the world. Christ observed the Supper, and rising from that table instituted the memorial of Himself which was to be kept forever. Matthew, Mark, Luke and Paul give accounts of the manner in which this last supper, memorial of the death and suffering of our Savior, was observed. Christ was in an upper chamber with the twelve. (These writers did not seem to care enough about the presence or absence of Judas to make themselves clear on that point). Christ took the bread and said, "Take eat; this is my body." He took also the cup, gave thanks and said, "Drink ye all of it." He commanded all to drink—all the disciples who were with Him at the time. (Matt. 26:26-29. Mark 14:22-25 Luke 22:19-22. I Cor. 11:23-30.) These several scriptures include, so far as I have been able to make out, all the Bible has for us on the subject of the ordinance of the Lord's Supper. And these scriptures teach, if they teach anything, that the only test applied was that of discipleship. Christ institute it as a memorial of Himself—of His approaching death for the sins of the world. He was the paschal Lamb that was slain once for all for the whole family of man. If one is willing to admit that one is not ashamed of this Man, Christ Jesus, and that one confesses belief in Him as Savior, that one has a right to observe this most solemn, sacred and inspiring of all ordinances. It shows to the world that one is desirous of being counted, not against Christ, but for Christ, not opposing Him, but believing in Him and in His power to save. The Lord's supper is a memorial, pure and simple. Should not all those who wish to keep alive in the world, and before the eyes of the people, the memory that Christ gave Himself a ransom for many, died that all who would believe in Him should not perish, but should have everlasting life—should not *all* these of every denomination, or *no* denomination, meet around His table and commune in blessed and loving fellowship together? The tests that bar the followers of Christ from the communion table are man-made, and are not from the Book. Would we not best follow the simple and plain teachings of the Book?

I met a great company the other day in a memorial service. All who honored and loved the memory of their dead brought flowers to place upon their graves. It was a service in memory of their beloved dead.

I met in a memorial service to our Lord. He had offered Himself a willing sacrifice for the remission of sins. I asked all, regardless of denomination or church membership who loved Christ and wanted to commemorate, memorialize His suffering and death, to take part in the services. Many would not. Does the world really care less for the memory of Christ than it does for that of relatives and friends in the flesh? I wonder.

The sacrament of the Lord's supper, divested of its theological uncertainties, is a memorial service, pure and simple. "This do ye as oft as ye drink it in remembrance of me." In remembranct. Just that.

FROM THE DEPTHS

A World Congress of the Salvation Army has been in session in London for two weeks—June 10—24. There were more than 5,000 delegates, from forty-five different nationalities, present—white and black, civilized and semi-civilized from America, Africa, India—everywhere. For the Salvation Army has posts in practically every clime beneath the sun. And its members and adherent mount up into the millions. General Booth, the founder, on his last visit to America told how the Army had its origin: "I hungered for hell. I pushed into the midst of it—the East Side, London. For days I stood in the seething streets drinking it and loving it all. Yes, I loved it because I loved the souls that made up the muddy stream. I went home one night and said to my wife, Darling, I have given myself, I have given you, and our children to the service of these souls (these souls of the mud and mire). She understood. We knelt in prayer. And that was the first meeting of the Salvation Army." How many souls have been brought up from the underworld, that world of deep sin and shame and crime, since the first meeting of the Army Paul had more faith than most of us when he said "Nor height nor depth * * * shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:39.)

Dr. Lansing Burroughs, in commenting on current books says, "The best sellers are the worst smellers."

Fifty thousand dollars worth of valuables, hymnals, prayer-books, umbrellas, hats, coats, communion vessels are reported stolen each year from the churches in New York city. This is desecration both of self and of sanctuary.

President Wilson declares that this country is on the verge of a great business revival and a wave of unprecedented prosperity This may prove a blessing—or a curse, even if it comes. Nothing puffs up a people and makes them forget obligations of morality and religion like prosperity. This is a weakness of human nature.

We note an obituary in the papers of an excellent Christian women who was one of the "pillows" in the church. We wonder how many "pillows" that church had, and what sort of preacher it had to allow these implements of ease and comfort to be brought into the sancuary.

Salem, Mass., made famous as the city in which "witches" were burned in ye olden times, and as the home for years of Hawthorne, and the place of "The Scarlet Letter" and "The House of Seven Gables" was burned in large part June 25, ten thousand people being made homeless and sustaining a property loss of $20,000,000.

Kansas has a record of 94,000,000 bushels of wheat produced in one year, but promises now to exceed that record, with the present unparalleled crop, by 50,000,000 bushels. Her alfalfa is yielding two tons to the acre at first cutting, oats 60 bushels to the acre, and her rye crop surpassing any previous one. Whoever said "Bleeching Kansas?"

On June 18 a wireless message was sent, and received in due form, from Naven to Windlock in Africa, a distance of 7,000 miles. That a message could travel so far, without being impaired seems incredible. We are only beginning to learn the powers and possibilities of the unexplored upper air. The etheral open has come also to be the servant of man.

And now look out for a knock-out blow to the Bubonic plague which has broken out at New Orleans. Uncle Sam has taken a hand, ordered Surgeon Blue of the U. S. Public Health Service to take charge of the campaign in the Louisiana town and a corps of experts in plague eradication to carry out his orders. A few years ago the Bubonic, or any other in a coast town would have alarmed the Nation; but the Government has proven so many times of late years its power to cope even with deadly diseases that here is litle excitement from the most infectious diseases.

The esteemed Norfolk *Virginian-Pilot,* desiring with all its heart to retain the open saloon in Virginia thus begins an editorial against prohibition, "We have already repeatedly said that if Prohibition is to be treated as a moral and religious issue the financial phase of the question should occupy a subordinate place in the discussion." With this sentiment we most heartily agree, for anything which is morally and religiously right for a State is cheap at any cost, and should be sought at all hazards. You cannot reckon the worth of virute, marality, sobriety, religion in terms of dollars and cents.

The Coca-Cola people have spent mints of money defending the "morality of the dope," and have evidently succeeded in proving to untold multitudes of people that their contention is just and right. The gullibles are swigging down the mixture by the barrels full, and grow thirsty for more, while the millions of money pile into the coffers of the producers and compounders of the drug. The U. S. Government has spent a quarter of a million dollars attempting to out-law Coca-Cola, and the Company has spent an equal amount in defending its title to be counted decent and within the precincts and protection of the law—and the Company won against the Government. Powerful indeed is Coca Cola.

NOTES AND PERSONALS

—Rev. C. E. Newman had splendid services in Hillsboro Street Church, Raleigh, last Sunday. There were 102 at Sunday school, a good congregation in the morning and a larger one at night, at which latter service five were baptized.

—Miss Jennie Goodwin, an Elon graduate and a very successful teacher since graduation, who was in Europe last year, is to write for THE SUN a series of articles on her travels abroad. Her articles will be read with interest and profit.

—For the present year, 1914, the Hillsboro St. Christian Church Sunday school, Raleigh, has for its motto "All-to-gether." With Bro. Chas. H. Stephenson as Superintendent we have an idea that motto will be carried into effect literally.

—Rev. L. I. Cox, as pastor, is doing a most noble and worthy work in building a house of worship at Reidsvile. Bro. Cox deserves and should have the sympathy and co-operation of the entire brotherhood. A contribution now would be received with gratitude and would count much.

—We have a delightful letter from Dr. T. C. Amick, now at the University of Virginia, for publication in THE SUN, and regret that it did not arrive till all the space in this issue was filled. It, with several other valuable articles crowded out this week, will appear in our next.

—With the equipment and advantages now at Elon College we do not see what excuse any SUN reader can have for sending son, daughter, or ward to any other college. The accommodations here are unsurpassed, the charges are moderate, and the moral, social and religious influences are the very best.

—Great Britain has become anxious for Britishers in Mexico City, Mexico, and through its Minister, Sir Lionel Carden, has advised all its subject of whom there are now in the Mexico capital 800, to leave the country at once. If any have not the means to go upon the British legislature will furnish same as a loan. Mexican conditions are far from settled.

—Our young brother J. Fuller Johnson, a ministerial student in Elon College is canvassing for THE SUN and the Publishing House this Summer. Any assistance friends will render him will be helpful to him and greatly appreciated by us. Bro. Johnson is a consecrated man, a worthy brother, and a faithful worker. Renew your subscribtions with him, order a Bible or a good book of him and speed him along his way.

—In the death of Deacon Sam. A. Etheredge, of Memorial Temple, Norfolk, on June 23, the church loses one of its very best and most loyal men, and the city of Norfolk one of its most useful and circumspect citizens. Bro. Etheredge was one of the very saintliest and sweetest spirited man we ever knew and on our future visits to Norfolk we shall miss him very much. Earth is poorer and heaven richer for this man's going.

—Rev. J. W. Patton of our town has been elected Worthy Grand Patron of the Grand Chapter of the Order of the Eastern Star in North Carolina. The Order was in session at Charlotte June 9th and 10th, and raised $2,640 to liquidate all indebtedness on the Masonic and Eastern Star Home at Greensboro. Bro. Patton ranks high in Masonic and Eastern Star circles, and will reflect credit upon the positions entrusted to his care.

—There was on the statute books a law which prohibited the payment of accounts, claims or other obligations against the United States in favor of any one who encouraged or sustained or favored the cause of the South in the Civil War. A bill was introduced in Congress June 29 to repeal that statute and it passed he House without a dissenting vote. The last vestige of law seperating North and South has been wiped out.

—The handsome and well appointed house of worship at Liberty, N. C., was dedicated last Sunday, Rev. A. B. Kendall, D. D., Burlington, N. C., delivering the dedicatory sermon. Rev. J. W. Patton is the happy pastor and rejoices in the completion of the splendid house—which is paid for in full. We regret that an account of the exercises arrrived too late for this week, and must be carried to next week. We congratulate our Liberty friends for their excellent achievement.

—On July 4 (Saturday) our beloved in the Lord, Rev. John H. Barney, Clearville, Pa., will score 75 miles in the progress of this life toward the better one, for which, through these years, his great and good soul has helped so many others to prepare. If there is a sweeter spirited man of our number than Bro. Barney we do not know where to find him; and his unstinted loyalty and devotion to his church and his God is an example worthy of universal emulation. Here is wishing for Bro. Barney many more aniversaries among the friends of this earth before he goes to join the loved ones already departed.

—Secretary S. M. Smith is urging all pastors especially to atend the Seaside Chautauqua at Virginia Beach July 20-26, insisting that they will be greatly benefitted by the Pastor's Conference which is to be a feature of the meeting, and it is to be in charge of Drs. W. W. Staley and W. H. Denison. Such a conference will prove beneficial to pastors, and churches will do themselves a good turn in seeing to it that their pastors go. Any church can send its pastor for this week's rest and outing and inspiration at the Beach, and it will not make the church poorer, but the pastor richer—churches, send your pastor to the Chautauqua. It will pay.

—The brethren of the North Carolina Press Association had a fine and happy time down by the sea in annual session at Wrightsville last week. This scribe's heart was with the good fellows down there—the finest company of men we often think in all this great Commonwealth—but because of absence the week before he was forced to self-denial of the coveted privilege of being with the editors this year. President Clarence Poe prepared an excellent program, which from all reports was executed to the profit and edification of all. Brother Hammer of theAsheboro Courier was elected President for next year. The Press Convention is always worth while and the great wonder to us is that all editors in the State do not join and seek its fellowship and other benefits.

THE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF THE VIRGINIA VALLEY CENTRAL CONFERENCE

The Convention met at Leaksville, Page County, Va., Wednesday night, June 10, and continued in session over Thursday and Friday. J. C. Bradford, the efficient President, called the Convention to order. A Quiet Half Hour was conducted by Rev. A. W. Andes. The enrolment showed four ministers, four superintendents, twenty-two Sunday-school delegates, eleven teachers, two C. E. presidents, and four C. E. delegates, present. Eleven schools were represented, seventeen sent reports, and fifteen sent contributions for convention expenses. Although the Convention came in a very busy time this year it is to be regretted that more of our schools were not represented.

J. E. Foster in an appropriatte way welcomed the Convention, and A. W. Andes responded. The secretary, A. P. Liskey (who was getting married about that time) was absent, and the assistant secretary also being absent, A. W. Andes was elected Secretary *pro tem.*

Chas. L. Rhodes was elected to deliver the annual address next year with Rev. R. L. Williamson as alternate. $15.00 was appropriated to have our minutes printed in the S. S. and C. E. Handbook. An appropriation of $10.00 was made to the S. S. and C. E. General Convention, and our membership fee of $5.00 in the Conference Missionary Association ordered paid.

Following are some of the principal subjects discussed, and the leading speakers on each subject: Echoes from the Va. State S. S. Convention, Rev. W. T. Walters; The Esential Qualifications of a Good Teacher, Rev. A. W. Andes; Plans for the Juniors, Mrs. E. D. Chapman; A Model C. E. Service led by R. A. Larrick; The C. E. in the Country Church, R. Roy Hosaflook; The Need of the C. E. in Our Country Churches, Rev. L. L. Lassiter; Christian Endeavor as an Evangelizing Force, Rev. L. L. Lassiter; A Model S. S. Opening Exercise, Rev. W. T. Walters; Improving the S. S., Rev. W. T. Walters; What the S. S. Can Do for the Community, Rev. L. L. Lassiter; Prayer and Action, Rev. R. L. Williamson; The Call for Laborers, Rev. A. W. Andes.

Thursday night's session was devoted to Temperance, the principal speaker being Mrs. M. W. Newton, State and National Organizer for the W. C. T. U. Other speakers were Revs. W. T. Walters and A. W. Andes, and a temperance recitation by Mrs. A. W. Andes.

The following was adopted: Resolved that the following standard be set for the schools of this Convention: Points of excellence; Cradle Roll, 10; Home Department, 10; Teacher Training, 10; Report to this Convention, 10; Contribution of two cents per member for the entire enrolment, 10; Delegates to this Convention, 10; Christian Endeavor, 10; Average per cent of attendance, 10; Co-operation with international S. S. work, 10; Organized class, 10. The school making the highest per cent. to be awarded a banner by this Convention; the same banner to be awarded on these terms every year. Every school making an average of 75 per cent. to be published as a banner school in our minutes.

The following officers were elected for the ensuing year: President, R. Roy Hosaflook; Vice-President, J. E. W. Bryant; Secretary, A. P. Liskey; Assistant Secretary, Ivie Andes; Treasurer, R. A. Larrick. Department Secretaries: Normal and Teacher Training, Mrs. A. W. Andes; Home Department, Mrs. R. L. Williamson; Christian Endeavor, W. E.Welch; Organized Classes, Chas. L. Rhodes; Cradle Roll, Mrs. W. T. Walters.

J. C. Bradford who has been President for a number of years declined re-election. A vote of thanks was given him for his faithful service in the past.

In order to avoid the busy season the time of meeting was changed, and adjournment was taken to meet at New Hope near Harrisonburg, on Wednesday night after the second Sunday in May 1915.

A. W. ANDES, Sec. *pro tem.*

Make your vacation date correspond with July 20-26—Virginia Beach is the place and the Chautauqua is the attraction.

"IN REMEMBRANCE OF ME"

A SERMON BY REV. CARLYLE SUMMERBELL, D. D., WOLFEBORO, N. H.

THE gracious hospitality of an unknown citizen of Jerusalem, made it possible for Jesus and his disciples to enjoy what became the great feast of history, the Lord's supper. Here away from the busy, fretful world with all its cares and distractions, here away from even the dear mother, who ever was upon the Master's mind, so that he made provision for her in his dying hour, away from the proud priests and cruel hierarchy, alone with those he loved, and who loved him, Christ feasted.

"The King of Love my Shepherd is."

Human nature can best express itself with the ones who are in harmony. Not with the whip of cords, but with the thoughts too deep for tears, does our Savior stand, as the Lamb of God. And in this upper chamber at Jerusalem He seemed to meet the old ritualism, and the new brotherhood.

The host of the company of Jesus did not even obtrude himself, but furnished a large room, and there was glad to allow his guests their ease and liberty. It was not a gift that required thanks, or a name published in the *Jerusalem News*, but it was enough that these pilgrims at Jerusalem, received the use of this large guest room, as it was offered. Many millions have there lived like this good man, who unknown, have made easier the coming of God's kingdom, and whose satisfaction has been the deed itself.

No schools are named after them, no funds established in their honor, but they have given, knowing the true philosophy of the life of the Christ, that it is more blessed to give than to receive. They are the unknown hosts of Christ; and through their reticence, and from their homes, shines forth more brightly the Star of Righteousness. Christ and his disciples never lack the best in their hearts and homes, and Christ's work is made possible and perfect through their silent cooperation. They may be forgotten but Christ is remembered, and when he comes to his own, they also will not be forgotten by the great company of unknown philanthropists of humanity.

Jesus instituted the Lord's supper because of love, not to prove some wretched theological dogma, which has made the so called communion, not a coming together, but a separation, not a remembrance of Christ, but of man's shortcomings. Too often alas! the formal communion season has been a separation by man of the sheep and the goats; churches have with a mock humility contended they had no right to ask folks of other folds to commune with them, and husband has left the side of wife, because of the fence being erected by some poor preacher, who has asked the faithful to examine themselves, and threatened them with damnation. The eleventh chapter of 1st Corinthians, which was written for a people who were often drunken in the church, and used the communion for feasts, has been quoted to apply to the modern conditions of conscientious Christian people, and with disastrous results.

It has caused the buildings of sectarian bigotry, and denominational pride; it has caused acute suffering to the most conscientious people, and a snug indifference to hypocrites; it has made the communion not a communion, but a dragging up of old sins, and shortcomings, which the Lord has forgiven. And the communion time, instead of a time of sweet remembrance has been a time of agony, which caused souls to absent themselves from the house of God, and from divine service.

"Do this," said Jesus, "in remembrance of me." Who has a right to partake in the communion? All those who accept the invitation of Jesus. Who dares to say to them, NAY?

It is not because of worthiness that we partake of the communion. It is because of our inclination to heed the request of Christ, and to accept his glorious invitation. If it comes to worthiness, it might be that the one giving out the bread and wine, would not be worthy to stoop down and unloose the sandals of the feet of the Nazarene. It is love, our love to Christ, that makes the true communion.

Let us come back to the simple and sublime teachings of the great Teacher of the ages. The communion is simply a remembrance service of the Christ. "Do this" not because of worthiness, not because you have professed something, not because you believe the blood atonement, but "Do this in remembrance of me."

Perhaps many sincere Christians, when this primitive gospel is represented to them, cannot escape from the teachings of Paul. For Paul the great missionary Apostle, certainly carried with him some of his Pharisaical philosophy, and his Jewish emphasis on symbolisms. But do not make Paul responsible for what he did not say.

The old version makes Paul to say, "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

You notice the thought here is not if you are unworthy, but if you do it in an unworthy way; for instance, being so drunk that you cannot discern, know, what you are doing

The revised version makes the thought of Paul, still more plain, "Wherefore, whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord."

It is the motive that you have in partaking of the communion, which is the supreme test. It is not the past, but the spirit you have, you would have, that gives you the great commission.

When Edward Everett Hale was taken to task for communing in an Episcopal church after the memorial service for Philip Brooks, he told the reporters that he had received his invitation to that communion service nineteen hundred years ago. I wonder how many of the reporters understood him; I wonder how many preachers really understood him. Who are the true disciples of Jesus? Who are his brethren?

David Swing was considered a great heretic, be that as it may; he was a great disciple of the Lord. Notice this gem of thought by Swing on "Christ's Universal Language":

"Do not permit these proud days to deceive you. The time is not far away when you will feel that it is not in the power of rhetoric or passion to add anything to the words of Jesus Christ. The metaphysician may secretly regret that the Nazarene did not discourse like a Plato or a Locke; the poet may wish that the Son of Man had said more about the land, sea, sky, about springtime or the falling leaf; the Calvinist and Trinitarian may wish they could find in the Lord's discourse a system that should more fully shadow forth their own; and devotees of science may feel at times that the "Cosmos" of Humboldt surpasses the simple story of the Gospels. But these longings and complaints are only the result of narrow specializations. Christ spoke for a whole world, for the times of its greatest need; and the wish of the specialist is engulfed in the wide, infinite wish of mankind. Our wishes are the style of time; Christ's manner the style of eternity."

Can we come back to the delightful simplicity of the communion service, and make it only and alone a Remembrance Service?

Mrs. Humphrey Ward in "Robert Elsmere," the great novel of the tragedy of the human heart of modern times, pictures a home communion in the slums of London,

"Inside was a curious sight. The table was spread with the midday meal, a few bloaters, some potatoes and bread. Round the table stood four children, the eldest about fourteen and the youngest six or seven. At one end of it stood the carpenter himself in his working apron, a brawny Saxon, bowed a little by his trade. Before him was a plate of bread, and his horny hands were resting on it. The street was noisy; they had not heard my knock; and as I pushed open the door there was an old coat hanging over the corner of it which concealed me.

"Something in the attitude of all concerned reminded me, kept me where I was, silent.

"The Father lifted his right hand.

" 'The Master said: *"This do in remembrance of me!"* "

"The children stopped for a moment in silence, then the youngest said, slowly, in a little softened cockney voice that touched me extraordinarily:

" *'Jesus, we remember thee always!'*

"It was the appointed response. As she spoke I recollected the child perfectly in Elsmere's class. I also remembered that she had no mother; that her mother had died of cancer in June, visited and comforted to the end by Elsmere and his wife.

"Well, the great question of course remains —is there a sufficient strength of feeling and conviction behind these things? If so, after all, everything was new once, and Christianity was but modified Judaism."

Is not that scene pictured above a true communion? No bishop or clergy said magic words, no officers of the church, or priests, were there. But surely there was the true spirit of Jesus, and where the spirit of Jesus dwells true liberty reigns, and the communion is already.

In reckoning upon the strength of his following the expounder of "radical" reforms should be careful to distinguish between those who are convinced and those who are merely amused. The most eccentric attracts the most attention.—Ex.

—Four state banks of Chicago were closed June 12. The reason: William Lorimer, unseated for bribery and bad character from the State Senate presided over them. It will not do to risk a man of proven bad character to manage the affairs and interests of others.

CHRISTIAN CHURCH

Seaside Chautauqua and School of Methods

W. H. DENISON
President

Virginia Beach, July 20-26

S. M. SMITH
General Sec'y

OPENS MONDAY EVENING and CLOSES SUNDAY EVENING

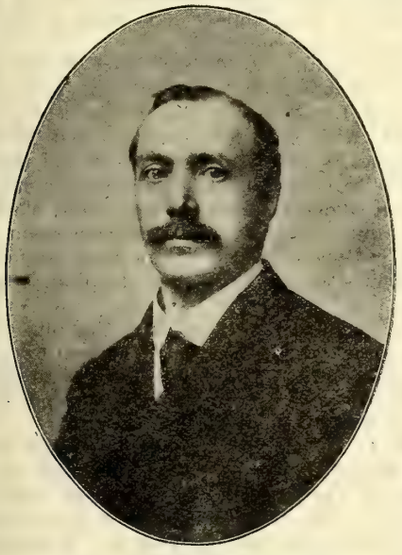
We are glad to hear that so many friends are planning to be at the Seaside Chautauqua of the Christian Church. The opening session will be Monday night and the occasion will be the Convocational sermon by Rev. J. O. Atkinson, D. D., Editor of the CHRISTIAN SUN and one of our strongest preachers. There is no doubt but that he will have a keynote message for the entire session. We are asking our people to be there for that particular message. Do not wait to come Tuesday morning, get in on the ground floor Monday, get located, tip a dip in old ocean, and be fresh and rested for a message that will inspire you.

The seven churches in and about Norfolk extend a hearty invitation to our brethren from a distance to come to this section of our Zion and mingle with them in Christian fellowship. We want to be betteer acquainted.

If you have not got a program yet will you write Prof. S. M. Smith, Y. M. C. A. Norfolk, or to the writer and you will get one. The Schedule of Sessions is all arranged and will be carried out in detail.

We have made the admission fee the lowest possible for we want our people to come and carry back to their churches the best things all these specialists in church work give. Bring note books, take full notes, make reports to your churches. We hope this Chautauqua and School of Methods may become a permanent affair. That will depend upon the support and loyalty and attendance that our people give to it. We're counting on you. Season tickets $1.00; admission one day and night fifty cents; one day, twenty-five cents; one night, twenty-five cents; one address, twenty-five cents. Send word of your coming to Rev. L. F. Johnson, D. D., Hardy Ave., Norfolk, Va.

WARREN H. DENISON, Pres.



Rev. M. T. Morrill, D. D.,
Dayton, Ohio
One of the Chautauqua Speakers

THINGS BEGIN TO LOOK GOOD

If one is to judge by the enquiries we are receiving, the Chautauqua will be a big success. Dozens of letters are coming every day, enquiring about railroad rates, board accommodations, etc., Virginia Beach is taking on new life. Thousands are flocking every day to enjoy the delightful breezes and the fine bathing and fishing. The big auditorium is being renovatd and put in shape for the Baptist Encampment which begins on July 9th. The residents of the Beach, some of whom are members of the Christian Church, are looking forward with the greatest interest to the Chautauqua.

Virginia Beach Ideal

Virginia Beach was never more attractive as a seaside resort than this year. Extensive improvements have been made there during the past year. Many cottages have been remodeled and renovated. The accommodations are ideal. We have personally inspected many of the cottages and have been surprised to find accommodations so good for the money. Long, wide verandas with hammocks and easy-chairs, facing directly on the ocean, every facility for bathing, delightful breezes all the time, delicious sea-food meals, fine fishing for those so inclined, these to say nothing of what the Chautauqua offers makes one feel that the expense is a small matter considering how much one is really refreshed by spending a week at such a place.

No better time of the year, no more delightful place for a vacation than Virginia Beach, July 20-26. If you don't believe it, try it.

Central Executive Committee Meets

The last meeting of the Central Executive Committee before the Chautauqua meets was held at Central Y. M. C. A. Norfolk, on Thursday of this week. There was a full attendance and all the details for holding the Chautauqua were arranged for. Following men constitute the Committee: W. H. Denison, S. M. Smith, W. W. Staley, C.H. Rowland, I. A. Luke, R. B. Odom, W. J. Lee. This Committee has held a number of meetings during the past six months and as a result of their labors the Chautauqua has been made possible.

Elaborate Exhibit in Preparation

The Exhibit Committee after visiting Virginia Beach and looking over the situation decided to mount the exhibit on the platform in the main auditorium. This seemed to be the most public place and convenient for those who may wish to study and examine it. The report from this Committee is that that this will be by far the largest and most elaborate exhibit of Sunday school and church supplies and paraphernalia our people have ever seen. This exhibit has been in preparation during the past three years and for the Chautauqua the Commtitee is striving to excel itself. It will doubly pay every person attending the Chautauqua to spend enough time outside of the regular sessions to study this exhibit in every detail. It will be a collection of the very best obtainable from every source. Competent persons will be in charge to explain everything and take orders.

No church, Sunday school, or individual can do the best work without good equipment. Here will be the opportunity to see and examine the very best. In addition to this exhibit there will be special exhibits by the Southern Christian Publishing Co., Elon College, and the Christian Publishing Association of Dayton, Ohio.

Railroad Rates and Baggage

Summer excursoin rates may be secured throughout the summer from almost any point to Virginia Beach and return. It is suggested that those who expect to attend the Chautauqua enquire right away of their ticket agent to be sure that these tickets are on sale. If not on sale the agent may secure authority to sell them by making application to the head office of his company. The usual summer rate is about as cheap as the rate ordinarily given for religious gatherings, besides the ticket is good until October 1st.

Rev. B. W. Spilman, D. D.,
Kinston, N. C.
One of the Chautauqua Speakers

Tickets should be purchased to Virginia Beach and baggage checked through to that point. Where possible baggage should be sent on a day or two ahead and if tagged with the name of the cottage will be delivered and in the room when the party arrives. The charge for delivering trunks at Virginia Beach is 25 cents.

Eastern Va. Sunday School Convention

Annual Sunday School Report Blanks have been sent out to the Superintendents of all the Sunday schools in the Eastern Virginia Convention with the reequest that they be fill-out and returned to Rev. Stanley C. Harrell, Suffolk, Va., not later than July 13.

It is necessary that these reports reach Bro. Harrell by that date in order that he may have time to compile them in time for the convention session during Chautauqua week. Bro. Harrell is Recording Secretary of the Convention and has agreed to do this work as

Continued to page 7

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Last week was one of the hottest and busiest Suffolk has ever known.

The Chautauqua drew crowds under the tent twice a day to hear the "Yodlers," Frank Dixon, Russell H. Conwell, Ben Lindsay, and N. M. Pearson; Mr. Adams on violin, and Victor's Band. Other minor attractions filled up the program. No plan has yet been devised that furnishes the public with so much for so little money as the Chautauqua. It combines entertainment and ducational forces in a way that elevates and inspires and at a minimum cost. It is to be hoped the "Seaside Chautauqua and School of Methods" at Virginia Beach, July 20th—26th, will do for the church what other Chautauquas do for society. It will combine education, entertainment, and recreation in a way to inspire church people for more faithful and more intelligent work for the Master.

On Wednesday evening, June 24th, Mr. and Mrs. Geo. W. Truitt gave a reception to Geo. W. Truitt, Jr., and bride, just returned from Paris. Many friends were invited and attended in large numbers. The spacious rooms of the great mansion were bright with lights and happy faces of people who had come to welcome the bride from Detroit to Suffolk. Refreshments were served by ladies to all guests while Hulcher's Orchestra rendered sweet music from the balcony; added to all this was the beauty of many rare plants and flowers. Social functions in which all are brought to their best are oases in human society, fountains of pleasure and refreshment to the whole being, intellectual, aesthetic, and affectional nature. Such was this reception in honor of an only son and his happy bride.

On Thursday night at the Christian church, after a severe storm that put the organ out of commission, John Temple Phillips, son of Dr. John E. Phillips, was married to Miss Virginia Emma Shoop, eldest daughter of C. A. Shoop, long the superintendent of our Sunday school.

Miss Eloise Crocker played "Lohengrin's March" as the bridal party entered the church, and "Be Thou Faithful Unto Death" during the ceremony. G. W. Truitt, Jr., William J. Oliver, Alfred T. Riddick, and W. N. L. Smith of Richmond, were the ushers

The church was elaborately decorated with rare plants and flowers.

Miss Ethel Shoop, sister of the bride, was maid of honor. Little Miss Mary Taylor Withers preceded the bride and scattered sweet peas along the aisle from a white wicker basket.

The groom entered with his brother William before the ushers, and the bride came to the altar with her father who gave her away in marriage.

After a tour of great cities the young couple will reside in Buffalo, N. Y., where Mr. Phillips does business.

Miss Shoop is an accomplished musician, a faithful church member, a popular member of society, possessing rare personal gifts in many directions. She will be greatly missed by the community and the church as well as in the home.

After the marriage the home of Mr. and Mrs John King was the scene of a brilliant reception given in honor of their guests Mr. and Mrs. L. R. Coghill of New York City and Mr. Charles Gilbert Spross a noted pianist of New York. Mr. Coghill is Manager of the John Church Music House on Fifth Avenue and Mrs. Coghill is the niece of Mr. King and used to live in Suffolk as Miss K. Nelms. A large number of invited guests thronged the spacious parlors in rapt silence while Mr. Spross made the grand piano utter messages of wonder from the world of music. Dainty refreshments were served, conversation filled in the stages between musical numbers. and all enjoyed the entertainment so lavishly and and so wisely planned and executed.

I have taken the space of the paper and the time of readers to report these local functions because they represent the best kind of social life and prove that the best may be enjoyed as well as that which sometimes falls under adverse criticism. Social life is not all bad and perhaps the percentage of good is increasing. So much criticism of social life is heard in these days that it is refreshing and worthy of mention when higher things are provided for any community. Mr. Spross, as well as Mr. and Mrs. King, has put Suffolk under keen sense of appreciation of his great piano renditions.

W. W. Staley.

ELON COLLEGE NOTES

Dr. Newman occupied the pulpit of the Palm Street Christian Church of Greensboro Sunday morning. Dr. Wicker, the pastor was in Chicago attending the International Sunday school Convention and the junior pastor, Rev. H. S. Smith was presiding over the Madison Township Sunday-school Convention at the Monticello Church near Brown Summit.

Prof. John T. Cobb, superintendent of the Enfield, N. C., school system, has been granted a free trip to the Teachers' College Summer School, Columbia University, by his school board in recognition and appreciation of his excellent services in Enfield. Prof. Cobb graduated from Elon College in 1899.

Miss Mildred Atkinson will leave for the summer term at Columbia University this week. While there she is to devote her attention particularly to Domestic Science, over which department here she is to preside next year.

Mr. and Mrs. Womble have moved into the beautiful bungalow recently erected just east of Dr. Atkinson's residence. Mr. Womble is the efficient foreman of the composing department of the Publishing House.

Prof. J. J. Lincoln is a member of the Faculty, as usual, of the Chase City, Va., Normal School. He is happy in his work, and is doing his best to send a full Wakefield delegation to Elon this fall.

Rev. L. I. Cox and President Harper, members of the Conference Building Committee, visited Reidsville last week in connection with the erection of the new church there. They report things in good shape and some good Elon prospects also.

Prof. W. F. Warren, Class of 1910, has been promoted to be principal of the Greensboro City High School next year—an honor worthily bestowed.

Dr. T. C. Amick writes that he is delighted with Charlottesville, Va. His address for the next six weeks is to be 40 E. Lawn, Charlottesville.

Rev. M. L. Bryant writes a most encouraging letter from Asheville, N. C., 14 Blake St. He is intensely interested in his Alma Mater and frequently writes letters to prospective students in his former parishes, urging the young people to patronize Elon. Brother Bryant is sorely needed in our church work and his speedy restoration is earnestly besought.

Brother M. E. Winston, Youngsville, N. C., stopped over on his way from Blue Ridge, N. C., where he is the business manager of the great mecca of religius gatherings. He is to be married Tuesday to Miss Macon of Louisburg. Our best wishes attend him. He was well pleased with Elon.

Mrs. J. H. Farmer had as her guests Sunday Mrs. M. F. Cook and children, News Ferry, Va., and Prof. and Mrs. A. C. Hall, Columbus, Ga.

Mr. and Mrs. T. W. Chandler and children, Virgilina, Va., are visiting Dr. Watson's family this week.

Miss Rudd, Benaja, N. C., is the guest of her sister, Mrs. Dr. Ware.

Miss Sallie Foster, class of 1914, has been elected a member of the Faculty of the Burlington City Schools for next year. So likewise was Miss Carie Boyd, class of 1910.

Quite a number of the Alumni are studying at the various summer schools this vacation. That is one of the best signs that the College did its work well—that the appetite for more thorough scholarship was quickened and developed.

President Harper attended the Sunday-school Convention at the Monticello church last Sunday. He reports encouragement from the brethren and friends there.

Rev. P. T. Klapp conducted a beautiful open-air prayer and praise service Sunday evening at the campus band-stand.

Rumor has it that wedding bells are soon to ring in Elon College. So mote it be. Let the good work continue.

Misses Jennie Willis and Mary D. Atkinson left Friday on an extended visit to Brother Willis J. Lee's home at Bennet Creek, Va. We record with grateful pleasure that Brother Lee's health is steadily improving and that his good wife is keeping full pace with him.

Miss Blanche Teague of the junior class has been quite unwell since commencement and today (Monday) is to be operated on for appendicitis at the St. Leo's Hospital, Greensboro.

The college mates of Mr. Clayton Cobb, Franklin, Va., will greatly sympathize with him in having to undergo a second operation on his lower right limb. He is reported as doing well at this writing.

Mr. C. B. Riddle's book, College Men Without Money, has just been published by the Thos. Y. Crowell Co. An edition of 5,000 was printed. The book bids fair to have a large and ready sale and deserves it. Every copy that is purchased will assist a most worthy college man without money to attain his education. Address all orders to the author, Elon College, N. C.

The Mid-Vacation Number of the College bulletin is to come from the press this week. Any one desiring a copy free can have it by addressing the president's office.

Miss Mary Evelyn Humble, Straits, N. C., is visiting her grand parents, Mr. and Mrs. Daniel Humble. Mr. Humble is the College's efficient supervisor of buildings.

The friends are sending in lists of names and addresses of prospective students by every mail. If this good work continues (and it assuredly will), we can with confidence predict a glorious opening in September.

REV. VICTOR LIGHTBOURNE ORDAINED

A beautiful and solemn service was held at the Christian Church, Waverly, Va., on Monday night, June 8th. The Delmarvia Christian Conference, which closed its annual session Saturday, June 6th, at Dover, Del., telegraphed me to call two elders of the Christian Church

and ordain Rev. Victor Lightbourne to the office of an Elder. This was a most fitting service to be held at this place, as Waverly was the first to have Bro. Lightbourne in evangelistic meetings after his conversion.

Complying with this request, an invitation was extended to Drs. Staley and Johnson, of Suffolk, Va., which they accepted, and at 8 o'clock, in the presence of a large audience the three ministers took their places in the chancel and Messrs. J. W. West and J. D. Gray presented the candidate for ordination. After the reading of Scriptures selected, the chairman of the ordaining presbytery, asked the candidate the prescribed questions as to his belief in the Scriptures and loyalty to the Christian Church and discharge of his duties as an Elder, and purpose in seeking this holy office, all of which were answered satisfactorily. Dr. Staley then offered prayer, at the close of which the candidate remained kneeling and the elders set him apart as an ordained minister in the Christian Church, by the laying on of hands. The consecration service was repeated by the pastor, after which Dr. Staley gave a most impressive charge to the newly ordained Elder which was listened to with great interest. Dr. Johnson very beautifully presented the Bible, and the ordination service of Rev. Victor Lightbourne closed with a solo, "Take my life, and let it be, consecrated, Lord to Thee," tenderly sung by his wife.

While visiting in Waverly, Bro. Lightbourne preached a most interesting sermon from the subject "What You Want Most in Life," and also gave a heart to heart talk on Temperance which made a deep impression upon the large audience which heard him. His strong plea was for personal work in the fight for statewide prohibition.

Brother and Sister Lightbourne left Tuesday, 9th, for their home in Dover, Del., after having spent a week among their many friends in Waverly.

Fraternally yours,

JAS. L. FOSTER.

(Should have appeared two weeks ago, but was inadvertently omitted.—EDITOR SUN.)

NOTICE!

The Executive Committee of the North Carolina and Virginia Sunday School and Christian Endeavor Convention has decided that the Convention will not open till the afternoon of the 14th of July and will continue till the afternoon of Thursday the 16th. They hereby request every delegate and visitor to arrange to reach Greensboro no later than 1:30 p. m. on the 14th and plan to stay till the close. Every session will be important and will claim your attention.

For program, see elsewhere in the Sun.

Signed,

H. E. ROUNTREE, Cor. Sec'ty.

PROGRAMME

N. C. and Va. Sunday School and Christian Endeavor Convention

(Our Motto: A Christian Endeavor Society in every church,—a Teacher Training class and organized class in every Sunday School.)

OPENING SESSION

Tuesday afternoon, July 14th

Rev. J. O. Cox, President, Presiding

2:30 Song Service
Devotional .....Rev. J. F. Morgan
2:45 Roll Call and Enrollment
3:00 Words of Welcome .....W. B. Truitt
Response .....Rev. J. F. Morgan
3:20 Report of Executive Committee
Rev. J. O. Cox, Chm.

Report of Departments

3:25 O'clock

Cradle Roll .....Mrs. J. W. Patton
Home Department .....Mrs. J. G. Anthony
Elementary Division .....Mrs. R. I. Williams
Organized Classes .....Mrs. C. A. Hines
Teacher Training .....Dr. W. A. Harper
Missions .....Rev. L. I. Cox
Christian Endeavor .....Rev. H. S. Smith
4:00 Appointment of Committees: Nominating, Resolutions, Place of next meeting, Other Committees.
Announcements—Adjournment.

SECOND SESSION

8 P. M.

Anthem .....Church Choir
Prayer
8:30 Address ..Rev. J. W. Long, State Sec.
Adjourned.

THIRD SESSION

Wednesday Morning, July 15

10 O'clock

Opening Song Service
Devotional .....Rev. S. B. Klapp
10:15 Reading of minutes and enrolment.
10:30 "The Possibilities of the Sunday School—Making It Go," L. D. Rippy
11:00 Superintendents' Conference
"Meeting the Needs of the Hour,"
Rev. A. B. Kendall
11:30 "A Model Sunday School in Session,"
Rev. H. S. Smith
Open discussions

Missions

12 O'clock

"Co-operation in Our Work"
C. B. Riddle
12:20 "Missions Practical in the Sunday School," .....Dr. W. A. Harper
12:40 "The Sunday School an Open Door to Mission Training"
Dr. J. O. Atkinson
1:00 "The Mission Spirit Essential to Spiritual Life," ....Rev. S. B. Klapp
Open Discussions
Adjournment for luncheon

FOURTH SESSION

2:30 O'clock

Song Service
Devotional .....Rev. B. J. Earp
2:40 Elementary Division
2:40 "Why Have a Cradle Roll?"
Mrs. J. W. Patton
2:55 "The Work of the Elementary Division—A Demonstration"
Mrs. E. R. Micheaux, State Supt.
Assisted by Mrs. H. E. Rountree
3:40 "Open Windows to the Elementary Teacher," .....Rev. H. S. Smith
3:50 "The Eye-Gate to the Sunday School," .....Rev. A. B. Kendall
Discussions.
4:15 Home Department
"Its Dynamic of the Sunday School,".....Dr. W. C. Wicker
4:55 "How to Establish and Maintain a Home Department,"
Mrs. J. G. Anthony
5:05 Business Session
Report of Nominating Committee
Adjournment

FIFTH SESSION

Wednesday Evening, 8 O'clock
Song Service
Prayer
Installation of New President
Anthem by Choir

The Organized Class

8:30 "Things Organized Classes are Doing," .....Mr. Jno. R. Foster
8:45 "The Organized Class in the Country" .....Mr. C. A. Hines
9:00 "The Sunday School the Layman's Opportunity," ..Rev. J. O. Atkinson
Adjournment

SIXTH SESSION

Thursday Morning, July 16th, 10 O'clock
Opening Service ..Rev. J. S. Carden
Reading of minutes
10:20 Business Hour
Report of Committees:

Next Place—Where?

The Teacher

"The Teacher," ..Dr. W. A. Harper
11:30 "Probing the Mind and Making the Truth Shine" Prof. W. P. Lawrence
12:00 "The Aim of Teacher Training,"
Rev. R. F. Brown
12:20 "Teacher Training in the Country,"
Dr. W. C. Wicker
11:50 Adjournment for Luncheon

SEVENTH SESSION

Thursday afternoon 1 O'clock
Opening Service
1:15 Christian Endeavor
"Some Things Christian Endeavor Does," .. ....Rev. B. J. Earp
2:30 "Christian Endeavor the Hope of the Church," ....Dr. W. A. Harper
2:50 "Definiteness in Soul Winning and Soul Training,"
Open Discussion
Business and Adjournment

SEASIDE CHAUTAUQUA—SCHOOL OF METHODS—VIRGINIA BEACH JULY 20-26

Continued from page 5

a relief to the General Secretary, Prof. Smith, who is busy with the Chautauqua. Convention sessions will be held during the week on Thursday, Friday and Saturday. All matters pertaining to the Convention will be as heretofore.

ARRANGEMENTS FOR CAMPING

A number of our people are enquiring about arrangements for camping. For the accommodation of those who desire to make such arrangement, tents will be provided on the ocean front about two blocks from the Auditorium. The rental for these tents will be $3.50 a week up, depending upon the size of the tent. A tent large enough to accommodate a family of six persons will cost about $8 or $10 per week. Cots will be furnished at 66 two-thirds cents each per week. Bedding, towels, etc., may be brought from home. Many of those who are planning to camp expect to bring cooked foods from home. Fresh bread, pies, cakes, etc., may be purchased from the local bakery. Meals at the cottages or hotels whenever desired, will cost from thirty-five to fifty cents. An occasional fish fry on the beach with the other accommodations mentioned will make this camp life during the week quite satisfactory. Tents should be rented direct from Hogshire Hudgins Co., Norfolk. Detailed information regarding any arrangement for camping or boarding may be secured by writing Rev. L. F. Johnson, 27 Hardy Ave., Norfolk, Va.

S. M. SMITH, Cor. Secretary.

—Rev. L. E. Smith changes his address for the Summer to 1412 South Clinton Ave., Trenton, N. J., from Princeton where he has been doing university work the past year. Bro. Smith is back at Trenton on the same pastorate he had last summer where the people are "very kind and considerate," but is getting anxious for the work and fellowship of the church of his choice, to which he is to return after one more year of preparation in the seminary. Bro. Smith is preparing to be one of our very strong men, and his church will welcome his return to pastoral duties again in which duties he had already achieved usefulness and influence before going to Princeton two years ago.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR JULY 5

The Laborers in the Vineyard. Matthew 20:1-16

Golden Text.—He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Matt. 5:45.

Introduction

The lesson treats one of the most difficult parables, yet when we have seen through its meaning, it brings clear to us some of the ways of God and the Kingdom. Note that verse 16 repeats the last verse of the preceding chapter (Chap. 19:30), and hence we may take the parable of the lesson as beginning with that saying of Christ, "The last shall be first, and the first shall be last." The time and place are the same as lesson 12 of last quarter, namely, March A. D. 30, in Perea, on our Lord's last journey to Jerusalem.

Comments

Just such incidents as this lesson has are common in the oriental countries, as the travelers tell us there is a place in each village where the laborers gather early in the day with the hope of being employed.

The man went out early in the morning to employ some help. He made a *definite* contract with them— he was to pay them so much. Later in the day he goes out again and finds more men who seek employment. Note that *no definite* contract was made with these men. "Whatsoever is right I will give you." The householder still kept going out and finding men without work. Doubtless no one wanted them. God in His mercy is always willing to take the rejected and make them useful.

The Murmurers

When the day closed and the men received their pay, all drew the same amount, and those who had toiled all the day began to complain. Those who began first received what they agreed to work for, and if it be the landlord's pleasure to give the others the same amount they should not have murmured. You seek Christ early in life, and I seek Him in old age. We are the same age and die at the same age. You have no right to want a better place in heaven than is given me. That would not be like heaven.

Worthy of His Hire

A man should labor to not only be worthy of his hire, but to be worthy of more than his hire. The man who endeavors to do only a dollar's worth because he is to be paid a dollar is scarcely worthy of the dollar. The minister who would refuse to preach more than his contract of every Sunday to his people would not be worthy of his name. The man who stops at the sound of the bell or noise of the whistle, when a few minutes longer would save a loss to his employer, is not worthy of his hire. The man who works a little over time and fails to report it never loses anything.

The Work and the Workers

It is the worker that exalts the work. Any work that is honest is honorable, and any service that really serves humanity sanctifies, sets apart, the person serving for a higher and nobler service. To be master is first to be servant, and this is where many fail—they are not willing to meet the requirements. Success is not a quick matured plant and needs be planted and nourished for a long time that it may be able to stand that which it must bear.

CHRISTIAN ENDEAVOR TOPIC, JULY 5

Twelve Great Verses. VII. The Friendship Verse Proverb 27:9. (Consecration Meeting)

Bible References.—John 11:5; Exodus 33:11; Jas. 2:23; Prov. 17:17; I Kings 5:1; Ps. 31:11.

For Answer in the Meeting

What is your idea of a friend?

How can we make friends?

How can we keep friends after we have made them?

Quote and comment on your favorite friendship verse.

In what way can we be a "friend of all the world"?

Whom in our district may we befriend, and how?

How does the Big Brother movement show friendship?

What is the value of a friend when we are tempted?

What effect on our own character has our attempt to befriend others?

Give an instance of Christ's friendliness.

Where can we find most friends, in church or in the world? Why?

The Leader's Talk

Mrs. Browning once asked Charles Kingsley this question: "What is the secret of your life, that I may make mine beautiful, too?" He replied, "I had a friend." The influence of that friend remained with him through all the years.

Friendship implies a double relation: We can have friends and we can be friends. Moreover, as a rule, we have friends just in the measure that we are friends with others. The way to get friends is to be friendly.

A true friend moulds us, as Kingsley's friend moulded him. Old married people are said to become like each other because of the influence they have exercised on each other. Therefore the choosing of a friend is important for young people; for as a man's friends are so will he become. If he gets in with a bad crowd he will inevitably become bad. If he seeks the friendship of noble-spirited, clean-hearted fellows, he will become purer and better.

On the other hand, we can all be friends with somebody, possibly with many. That is, we can help mould, without trying to boss, somebody's life. That thought should make us careful of our own lives, that our influence may be clean.—*C. E. World.*

Business Friendships

There are many men in the business world who do not know how to be real friends, or what a real friend is. They make friendship with those people who will be of benefit to them in a material way. When their business fails or ill-fortune comes their way, these friends fade away as frost under a summer sun.

Benevolent Friendships

It is a beautiful picture to see a well-dressed wealthy man knock at the door of an humble house, or a dirty shack, and see him go in and be a friend to the inmates. He talks to them and in his tactful way makes them feel that he is not above htem. If they are in need he helps them. This is done from a heart of pure love for humanity. There are thousands who have fallen by the way and need the friendship of just one person to lift them and show them the great Giver of friends.

Real Friendships

A pagan philosopher has said that there are seldom but two or three real friendships formed in a life time. Considering it carefully we find that it is true. The friends of early childhood soon pass out of our lives, and those of school days are lost when we are separated. A friend who will stand by you in all the trials of life, look over your faults, and be true in everything is indeed hard to find. We should be careful about forming close friendships, so that dreadful time of "breaking up" may be averted. Leave it to the Master to select your friends and there will be no danger.

S S NOTES AND NEWS C E

Now is the time to plan to have your school represented in *your* S. S. and C. E. Convention. What about it?

Brethren, let us have a word occasionally from the firing line. Write us what you are doing are *not* doing; what you are going to do and what you are *not* going to do.

The United Society of Christian Endeavor, representing the Endeavor movement in the United States and Canada, with headquarters in Boston, are planning large extension work in all of the Southern States.

The Conference petitioned the national office to release Mr. Lehmann to become Secretary of the Southern States, which request, it is believed, will be granted. The Southern headquarters will be maintained in a city decided upon later, and an "All-South" Convention will be held in 1916, which will be, without doubt, the most important gathering of the younger church workers the Souh has ever held.

Rev. H. E. Rountree, Corresponding Secretary of the N. C. and Va. S. S. and C .E. Convention writes: "The Executive Committee of the North Carolina and Virginia Sunday School and Christian Endeavor Convention has decided that the coming Convention to be held in Greensboro July 14th—15th will not be opened till Tuesday afternoon at 2:30 o'clock, and the sessions will continue till Thursday afternoon, the 16th."

The first step in this extension work was a conference of delegates from the Southern States held at Signal Mountain Inn, Chattanooga, June 12th, at which the National Field Secretary, Mr. Karl Lehmann, outlined the campaign proposed, and an "All-South Union of Christian Endeavor" was effected. Dr. Ira D. Landreth, Nashville, was elected President; E. J. Harold, Greensboro, N. C., Vice-President; L. E. Brubaker, Birmingham, Ala., Secretary; and P. T. Samuels, Atlanta, Ga., Treasurer.

The Christian Endeavor movement has never been pushed in this part of the country, and people generally have not been sufficiently informed concerning the scope and character of the work done. In the Northwestern and Middle States, where it has been strongest, it has been the direct channel for the inspiration and practical training of men and women who are today engaged in pastoral, missionary, Bible School Social, and other Christian work. In many cases, almost every member of a Christian Endeavor Society has given himself to Christian service as his life work.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec.—Mrs. W. A. Harper, Elon College, N. C.
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Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

A PLEA TO OUR YOUNG PEOPLE

My dear Young People:

Are you looking to your marching orders? Are you rallying around the standard, standing by the great Commander who has given you such stirring orders to help Him to evangelize the world from darkness, superstition, and sin?

Have you thought that from the beginning of his ministry, when he placed His hands on the children's heads and blessed them, that He would always need the young people to help in all great movements from then until now? The children of today are the men and women of tomorrow, you must equip and prepare yourselves to carry on the mission work of the church when the older leaders have been called from the field. Do not neglect the precious work, you who enjoy Christian parents, Christian homes, a beloved pastor, a place of worship where you can assemble to hear God's word. Do not be selfish and indifferent towards the women and children in other lands who are living in heathen darkness, crying to us for light. Think of the great need for trained workers in the field and go to God in prayer and ask Him to show you the way to help. He may not call you to go but He may reveal to you to help others consecrate their lives and work for this great cause. Talk with your pastor, your superintendent, the president of the missionary society and ask them to help you to orgnize a young people's society. You may call yourselves by any name that may be uplifting and inspiring, arrange a plan of meeting, elect your officers, and with God's help your society is sure to be a success: I am ready and willing at any time to help in any way I can in offering suggestions, sending material for programs and report blanks.

Let us all get to work in the King's army, let us watch, let us pray and labor 'til the Master comes.

"Give us a Watchword for the hour
A thrilling word, a word of power,
A battle cry, a flaming sheath
That calls to conquest or to death
A word to rouse the church from rest
To heed the Master's high behest
The call is given, "Ye hosts, arise."
Our Watchword shall be *Evangelize.*"

MRS. ROBT. WILLIAMS, Supt. of Y. P. Work of the N. C. nd Va. Conference.

TO CRADLE ROLL SUPERINTENDENTS

Let us have a report of your Cradle Roll meeting, June is the month for these and we want to have a number of reports. The Cradle Roll money is to be divided half for the Sendai Orphanage and half for the Orphanage at Elon College. Helping other babies that are motherless should appeal to all our workers and the collections from the babies' mite-boxes will help some unfortunate little one.

REIDSVILLE CHURCH

The work on our Reidsville house of worship moves forward encouragingly. We now have most of the material on the grounds, and the walls are going up rapidly as the workmen can lay the brick.

We will need at least $1,000.00 in addition to what we now have in sight, to pay for material to get our church inclosed. Will not every lover of missions send us a contribution, to help carry forward the work at Reidsville, N. C., which deserves the encouragement and help of the entire church. Please send us a contribution, and will you not do it now?

CASH

Previously reported	$2,479.50
Received since last report:	
Balance from church lot account	37.50
Mt. Bethel Church	5.00
Cash	6.00
M. T. Wagoner	1.00
J. T. Thompson	1.00
W. S. Summers	1.00
Will Pascal	5.00
Citizen's Bible Class, Elon	5.00
J. L. Oakley	1.00
C. A. Osborne	1.00
Ed Mitchell	1.00
J. F. Fulton	5.00
J. T. Matkins	1.00
W. S. McKinney	1.00
J. E. McDonald	1.00
J. D. Huffines	10.00
J. O. Gladden	1.00
Miss M. K. Fetzer	1.00
H. L. Klapp	10.00
J. H. Rascoe	.50
C. W. Huffines	.25
Will Williams	2.50
Jas. E. Brannock	2.00
C. W. Gerringer	1.00
Reidsville Church paid on pledge	
J. M. Lambeth and wife	4.00
Mrs. Sam Griffith	10.00
W. R. Brown and wife	50.00
Mrs. M. C. Brande	2.00
W. R. Barnes	2.00
Mrs. Lizzie Barnes	7.00
Mrs. P. C. Apple	14.00
Miss Julia Griffith	10.00
Robert Rascoe	10.00
B. L. Hurdle	50.00
Total	$2,739.25
Subscriptions not paid	
J. D. Gunter	$ 3.00
Rev. W. L. Wells	5.00
D. S. Farmer	25.00
Pleasant Ridge Church	5.00
Rev. W. S. Long	5.00
Dr. D. L. Boone	10.00
Rev. J. O. Cox	10.00
E. D. Dunn	10.00
Dr. J. O. Atkinson	10.00
C. R. Brown	5.00
Christian Church Reidsville	337.00
E. D. Fowler	5.00
Rev. J. W. Patton	5.00
R. B. Chance	5.00
W. S. Allen	5.00
T. M. Jones	5.00
Mrs. J. A. Roach	5.00
Chas. Fetzer	5.00
J. W. Winchester	5.00
T. H. Walker	5.00
Mrs. J. N. Hester	2.50
L. L. Carroll	1.00
J. N. Mitchell	1.00
Rev. E. G. Lowdermilk	1.00
S. S. Harris	5.00
J. S. Pinnix	10.00
J. H. Burton	10.00
Total	$505.50

We are grateful to each contributor. Who will increase the fund by next week? We need your prayers and help just now. We are depending on all the friends of this great enterprise for the needed assistance to enable the work to succeed. Friends please send in your donation at once.

L. I. Cox, Pstor.

MEMORIAL CHRISTIAN TEMPLE ITEMS

Deacon S. A. Etheredge passed home June 23. He was a good man, faithful and true, our senior Deacon. He will be missed much in the church and home.

Mrs. W. H. Denison is in attendance at the International Sunday school Association at Chicago as a delegate from Virginia and a representative of the seven Sunday schools in and about Norfolk.

Our Sunday school held its annual picnic at Jamestown Island June 23 and had a delightful time and a large attendance.

Our every member canvass for foreign missions was made in early June. Our pledges for the ensuing year are $1,042.00.

One of our fine Christian boys died June 11, Stanley Duke. He was loved by the church and Sunday school.

The pastor attended the annual trustee meeting of the Christian Biblical Institute, at Defiance, Ohio, June 9, also Defiance College Commencement.

Our Sunday school has just placed thirty-six new books in its library. Many of them are a fine library for workers in the school.

Our Sunday school average attendance for May was 258. This is the largest regular average attendance of any month during the present pastorate.

Mrs. Mary Wilcox attended the Blue Ridge, N. C. Young Women's Christian Association Conference and gave a report at a recent prayer service. We are to have some one attend Silvr Bay and Lake Geneva by another year.

Our Philathea class recently conducted a religious service at the Ballentine Old Ladies' Home.

WARREN H. DENISON.

Norfolk, V.

NOTICE!

The North Carolina and Virginia Sunday School and Christian Endeavor Convention meets with the Greensboro Church July 14-15. The program is ready and appears this week. However, as it appears in the paper it is only tentative. There will be many changes. The Committee requests every superintendent to attend this Convention. There will be a special Conference for them. Every school should send a full delegation. Every organized class and Christian Endeavor should also be represented. Let every one come the first dy. The first session will be Tuesday afternoon, July 14th at 2:30, and will be as important as any other. Get here before that time and stay till it is over Thursday. Unite with us to make this the greatest Convention ever held.

H. E. ROUNTREE, Cor. Sec'y.

Prosperity, success and pleasure may be rough in grain and coarse in fiber, but sorrow is ever the most sensitive of all things God has made.—Ex.

A delightful place to spend your summer vacation—Virginia Beach, July 20-26.

ABOVE THE MOUNTAINS

For a test of climate upon health, I came to Boone, N. C., Saturday following the Elon commencement. Boone is the county seat of Wautauga county and is rather picturesque town of 300 to 400 inhabitants nestling in a beautiful valley on the waters of New River, about midway between the crest of the Blue Ridge on the east and the Tennesee lines on the west. This entire section of country from the Blue Ridge to the Great Smoky Mountains is a mountainous plateau ranging from 3,000 to 5,000 feet in elevation. The town of Boone is considerably over 3,000 feet above sea-level, the court house being 3,333 feet elevation. The inhabitants on this plateau generally speak of the country east of the Blue Ridge as "below the mountains," hence this plateau is "above the mountains," yet there is all the mountain climbing here an amateur would want. Frequently peaks are found rising more than a thousand feet above the surrounding valleys.

This is the home of the Appalachian Training School, established by the legislature of North Carolina in 1903. It has over four hundred students and receives an annual appropriation from the State of over $12,000.00. The purpose of the school is to furnish secondary education and to train teachers. The equipment of the school consists of 400 acres of land divided into two farms and six buildings supplied with water and sewerage systems. The water is supplied from mountain springs and spouts from drinking fountains in the school building as from perennial springs. The school has begun two new enterprises. One is the construction of an electric lighting system to be operated by New River water power on one of the farms. The other is the construction of a new woman's dormitory 200 feet long by 110 feet wide. The brick for this building are being maufactured on the school grounds.

It is rather surprising to find a school so largely patronized yet so difficult of access. The nearest railway at all easy of access is at Lenoir 33 miles across the Blue Ridge and, at that, by roads almost impassable in winter, yet students come hundreds of miles. Farming lands are surprisingly costly. They range in price from $50 to $250 an acre. Grass of nutricious quality grows abundantly even on the most precipitous mountain sides. I find no farmers feeding their cows at all, yet these cattle are as sleek as the stall fed kine I have seen in other parts, and give usually from 3 to 5 gallons of milk a day. Horses all fat and well-groomed live also mainly by grazing.

This is the Daniel Boone country. He is reported to have camped here nine years in the 60's of the eighteenth century, while hunting and exploring these Indian infested mountain fastnesses. A monument marking the spot where his cabin stood was erected in this valley in 1912 mainly by the efforts of Esquire W. L. Bryan, a reliable Daniel Boone authority and an aged citizen highly respected here. The old oak on which Boone used to hang his game is still standing near the site of the old cabin. The Bryans here as well as William Jennings Bryan, Secretary of State, are of the same family of Bryans from which Boone got his bewitchingly pretty wife.

Boone went from these parts in 1775 to Kentucky blazing the way which was followed a few weeks later by settlers. He had started two years earlier with one of a party of 18, seven of whom including his sons were killed by Indians in one of the mountain passes soon after they set out. The others turned back and the undertaking failed. The next expedition included 30 persons and resulted in the first white settlement in Kentucky. This trail of Boone's has recently been indicated by granite markings bearing plates of cast-iron letterings, set up along the way. All of these markers have been put up by the Daughters of the American Revolution. One, a fine block of granite, stands near the court house here and was unveiled October 23, 1913. Under the auspices of the Daughters of the American Revolution, Colonel John P. Arthur of Asheville has written a history of this "above the mountains" country. The book is now in the press, the proof sheets of which I have had the privilege of reading since my coming here.

W. P. LAWRENCE.

Boone, N. C.

The Fact Remains

No amount of misrepresentation by the peddlers of alum baking powders, no juggling with chemicals, or pretended analysis, or cooked-up certificates, or falsehoods of any kind, can change the fact that

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Royal Baking Powder is indispensable for making finest and most economical food.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION, EASTERN NORTH CAROLINA CONFERENCE

If you are interested in this Convention read every word of this, but if it's a case of indifference don't-care-ism, or stay-away-ism better read twice and add a little prayer, thought, and meditation, then, ask God to direct you.

This Convention meets Tuesday and Wednesday, July 21st and 22nd, with the Christian Church, at Sanford, N. C. Our time of meeting was established several years ago, and has proven to be the very best time we can find. Some of us have been talking, planning and thinking of the convention, ever since we adjourned at Pope's Chapel, July 23, 1913. We are sorry this convention and the Chautauqua at Virginia Beach should conflict, and we have discussed with several of our active workers, other than the Executive Board of the Convention the advisability of changing our date; all except one or two favored holding convention at time appointed, majority rules, time is fixed. Do your duty.

We trust above explanation will convince everyone that we are not knocking the Chautauqua, only wish we could attend same the whole week, but if we go, *it must be via Sanford.* Can't you attend both, if not, then go where your *duty* lies, and where you can *do* the most good. Convention meets Tuesday morning and closes Wednesday evening and it is our purpose not to have a dull moment during this time. We want every Sunday school and Christian Endeavor society in the Conference to be represented by a delegation that is worth while. We want every Sunday school superintendent to be there. We want every pastor to be there. We want every one who attends to take a part. We want the chairmen of all standing committees appointed at last session "to get busy," and not wait until the convention meets to write up their reports. We want "new ideas," more inspiration and enthusiasm. We want *you to talk this Convention until it convenes."* We want your prayers, your presence, your -o-operation. Now if we can get all these few wants we are assured of the very biggest and best convention known to the Eastern N. C. Christian Conference. Why not? Let's arrange to be there let's plan to be there, *lets be there* "everyone of us."—Selah. If you want information of any kind regarding this convention, don't hesitate, but write the President at once. If its *an excuse* you have to offer, "first talk with God about it," then *write,* if you can't be there. Otherwise we shall count on you and expect you. More later.

C. H. STEPHENSON, Pres. Convention.
Raleigh, N. C.

RAILROAD RATES TO CHAUTAUQUA AT VIRGINIA BEACH

The railroad rates to the Seaside Chautauqua and School of Methods of the Christian Church at Virginia Beach, will be equal to *ONE AND ONE-THIRD FARE.* The traffic Manager of the Eastern District states that the Chautauqua had better use the standard season rates to Virginia Beach, as they are the same as would be given in case a special rate was made. The special rate would be good only for ten days, while the season rates are good until next October.

All who expect to attend the Chautauqua had better see their agents prior to the date they expect to start to the Chautauqua. Notify him to have on hand the authority and the ticket you wish. This will cost you nothing, but will be a saving to you. If these tickets are desired they will be on sale from all points.

The committee on transportation will be pleased to furnish any information they can, in reference to rates.

J. W. HARRELL, CHAIRMAN.
709 Washington St., Portsmouth, Va.

CHURCH NEWS

HIGH POINT

We had the first service in our new house of worship in High Point on the evening of June the 11th, 1914. We had a splendid congregation and an interesting service. Rev. L. I. Cox was with us and preached the first sermon to great acceptance. We continued the meeting for nine days. There were about thirteen professions and on the last night of the meeting we took the names of nineteen persons who became charter membrs of the new High Point Christian church. Bro. D. V. Cassady was elected as secretary, and treasurer. The other officers will be elected at a later meeting. The work here is very hopeful.

I am now in my meeting at Haw River. We have had one profession up to date, and the interest continues to grow with each service.

We will write more of our meeting here later.

J. F. MORGAN.

WAKEFIELD NOTES

On the evening of June 2nd the Ladies' Aid Society of the Wakefield Christian church entertained the church from 8 to 10 o'clock at the home of the pastor. After spending a while in talking, songs and in striving to get better acquainted with each other, refreshments were served by the society and all present seemed to spend a pleasant and we hope profitable evening.

Just before the exercises were over, the pastor was called to the front porch and told that he was desired to make a talk. After thinking of a few things he would like to say and when he reached the porch; the pastor learned that Mr. T. L. Moore, Editor of the *Wakefield Entreprise* was to speak first. After speaking very kindly and beautifully of the events of the evening, Mr. Moore branched out to other lines and before he had finished presented the pastor with a nice purse, as a gift from the Wakefield people. Some of the things the pastor had planned to say were not said at all after such a pleasant surprise..

We appreciate such kindness more than we can express. We have been kindly remembered by several friends since coming to this field and all these remembrances are very much appreciated. They make one desire to serve more faithfully such kind people.

R. H. PEEL.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature. Adv.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

Virginia Beach, July 20-26, 1914.

The following rates for the week of our Chautauqua will obtain:

COTTAGES

Three blocks from waterfront, $7.00-$9.00 per week, board and room.

Two blocks from waterfront, $9.00-$12.50 per week, board and room.

On waterfront, $12.50-$15.00 per week, board and room.

BEST HOTELS

$20.00-$25.00 per week, board and room.

BOARDING HOUSES

Board without room, $1.00-$1.50 per day.

TENTS AND ROOMS

Tents and rooms will be provided on application at reasonable rates. The best possible terms will be secured for every person attending. Write:

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27 Hardy Ave., Norfolk, Va.

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Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

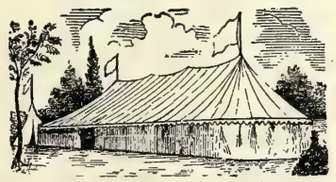
Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

IT IS A SAD SIGHT

To see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough scaly patches, pimples, ezcema, tetter, ringwom, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.



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"Redemption's Way in Song"—By S. H. Hall, Flavil Hall and F. L. Rowe—especially suited to Evangelistic and Gospel Tent Work. **PRICES**: 15c a copy, prepaid; $1.40 a doz. not prepaid; $1.60 a doz. prepaid; $10 per hundred, not prepaid; 50 at hundred rate. Send all orders to

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Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.
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W. P. Lawrence, Treas., Elon College.

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Virginia Pearl Aycue	.10	
Mary Nell Holland .	.10	
J. Howard Holland	.10	
R. P. Crumpler, Jr.	.10	
Madeline Atkins ..	.10	
Glenn Pickard	.20	
Mary Virginia Cox.	.10	
J. Harper Cox	.10	1.20
MONTHLY S. S. OFFERING		
Haw River	3.05	
Damascus, Orange County	.95	
Mt. Auburn	4.00	
Richland Ga.	.75	
Bethlehem, Nansemond County	3.33	
Sweet Valley, Pa. .	1.60	
Rose Hill, Columbus	1.34	
Wake Chapel	5.00	
Ether	.56	
Shady Grove	.72	21.30
SPECIAL		
Suffolk S. S.	100.00	
Geo. E. McNeal ..	2.00	
Ingram Church ..	2.00	
Cash Collected Holy Neck		
J. E. Vincent	25.00	
E. T. Holland	15.00	
R. C. Norfleet	5.00	
B. D. Jones	2.50	
T. A. Piland	1.00	
S. P. Whitfield ...	1.00	
E. S. Norfleet	1.00	
M. J. March	1.00	
F. B. Norfleet	1.00	
S. R. B. Howell ..	1.00	
R. M. Norfleet ...	1.00	
J. J. Gomer	1.00	
C. A. Piland	.50	
J. H. Howell	.50	
Miss Ava Jones ..	1.00	
Sarah Norfleet Daughtry	.50	
Elizabeth Vincent	.50	
Mary Nell Holland	.50	
Mrs. Worrell	.25	
Cash from Holland, Va.		
W. J. Holland	5.00	
Mrs. W. J. Holland	1.00	
J. T. Jones	1.10	
W. Q. Peel	1.00	
Ernest Rawls	.25	
Ayler Holland ...	.25	
Friends—no name given	1.80	
From Shiloh		
W. H. You	2.00	
Mrs. Wright	1.00	
Rev. H. A. Albright	.50	
Geo. Brady	.25	
Quincy Asbil	.25	177.65
Total cash receipts for the week		200.15
Grand Total		$2,213.86

Dear Children and Friends:—

I promised in my last to tell about my visit to Holy Neck and Holland on last Sunday. But I find it was so good and pleasant all the way through I hardly know where to begin, what to say, when to stop.

Perhaps I had better begin by telling the purpose of my visit. When our Board of Trustees met they discovered that we were behind nearly $1,200 in our current expense account, and some of these accounts had been standing for more than three years. The trustees declared we must get out and raise a sufficient amount to pay off all these accounts. I agreed to go if they would allow me to come to their churches first. They agreed and Brother Vincent arranged for me to be at his church on its annual Mission Day. We had all day meeting and a bountiful dinner on the ground. The house was full of folks and they listened so attentively and contributed so liberally that my heart declared, "It is good to be here." Their offering amounted to $75.00 in cash and subscriptions. It would have been a delight to tarry a long time with this good people, but I could not. I worshipped with the Holland congregation that evening, and a warm evening it was. The congregation was small, but liberal, loyal souls were there and they cheerfully contributed $27.50 in cash and subscriptions. So I retired that night feeling tired and happy, while the good people of these two churches who had contributed so liberally I am sure felt good.

Monday I ran down to Norfolk and spent the day seeing old friends and talking Orphanage with them. I am sure the day was not spent in vain. We have other things to say but not now.

Driver, Va., June 22, 1914.

Dear Uncle Jim:—

It has been some time since I have written to the corner but I haven't forgotten you and the cousins. I have been so busy in school studying hard, so I could be promoted and am very glad to say I was.

My sister has just returned home from the hospital. She was operated on for appendicitis. She seems to be getting along very nicely now. I hope you and the cousins are well. Enclosed you will find twenty cents. With love,

LOIS BRINKLEY.

Thank you, Lois, for your nice interesting letter. We are so glad to hear from you and to learn that you were promoted in your school grades.

Stem, N. C., June 26, 1914.

Dear Uncle Jim:—

The weather is still hot and dry here. How is it at Elon? Our garden has been "dried up" for some time. We've almost forgotten how garden vegetables taste. Our chickens are not large enough to eat, yet; but we shall make them "scatter" when they do get large enough. For we have nothing else to eat; and Daddy is some sort of a preacher you know.

Enclosed find my dime for June. Love to you and all of the "Cousins."

R. P. CRUMPLER, JR.

I am sure the "pious fowls" will fare bad at the hands of the preacher and the son of a preacher.

Henderson, N. C., June 24, 1914.

Dear Uncle Jim:—

I reckon you get tired of hearing from the same ones. I wonder what all th cousins are doing this hot, dry weather. I think some of them have forgotten to write their monthly letters.

Uncle Jim I have to cut some teeth once in a while an mama says I am cross little girl on those days, but they are so hard to cut through I am bound to be ill.

There has been a lot of sickness around here, and it scares mama out to hear talk of a baby being sick, she thinks my time next, but I hope I won't be sick much.

Hope you and all your large family are well. Enclosed you will find my dime. With love to you and all the cousins.

Lovingly,

VIRGINIA PEARL AYSCUE.

We sincerely hope you will soon get your teeth and be real good and happy again.

Holland, Va., June 25, 1914.

Dear Uncle Jim:—

Here we are with our love and dimes. We are one week late, please pardon us for that. The weather is so warm. I (Mary Nell) have three little girls visiting me this week, we are having a fine time. Uncle Jim I was so glad to see you at Holy Neck last Sunday. I hope you will come again. Howard has the whooping cough and could not see you.

Sincerely,

MARY NELL HOLLAND,
J. HOWARD HOLLAND.

Uncle Jim was delighted with his visit to Holy Neck and enjoyed every moment of the time.

Isle of Wight, Va., June 20, 1914.

Dear Uncle Jim:—

My how the months do fly! here it is June or time for my dues again. They had Children's Day at Woodland M. E. Church last Sunday and I had a piece to say. We had our first fried chicken Wednesday. I want to congratulate William Staley with his new brother. I also prayed for a little sister and was blessed with a little brother. But I don't think a sister could have been any sweeter than he is. Well I must close

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with love to all. Your little girl,
MADELINE ATKINS.

I am sure you had a fine Children's Day. Wish I could have heard you recite.

Liberty, N. C., June 21, 1914.
Dear Uncle Jim:—

Here I come with my dime for June as I am late. I will send my dime for July. I hope you and your large family are well. Much love to you and all the cousins.
GLENN PICKARD.

Thank you, Glenn, for your love, dimes and interest.

Lillington, N. C., June 23, 1914.
Dear Uncle Jim:—

I am rather late this time, but have had a Children's Day at Pleasant Union and have been busy getting up songs and pieces. Wish you all could have been with us. I send my dime for June.
Lovingly,
BUIE LONG.

Thank you, Buie, we are glad to hear from you, even if you are late. I am sure you had a fine Children's Day.

THE ORPHANAGE BUILDING SCREENED

We are glad to report that every window, door and even the transoms of our building are securely screened now, and that much dreaded and very troublesome pest, the fly, is shut out while we enjoy our meals in peace. We wish to record our sincere thanks to Bro. C. A. Sharpe and the loyal liberal Suffolk Sunday school for this much needed equipment.

It is an established fact that the more good you do the more you want to do. This Sunday school has for some time been contributing $25.00 monthly to the Orphanage, and they felt so good over it that they wanted to do more, that they might feel better, and when they learned of our very sore need of screens they instructed us to have the building screened at their expense. Saturday the treasurer handed me check for $100.00 in payment of the account. The Superintendent and every member of our Orphanage family are happy and grateful on account of this good deed.

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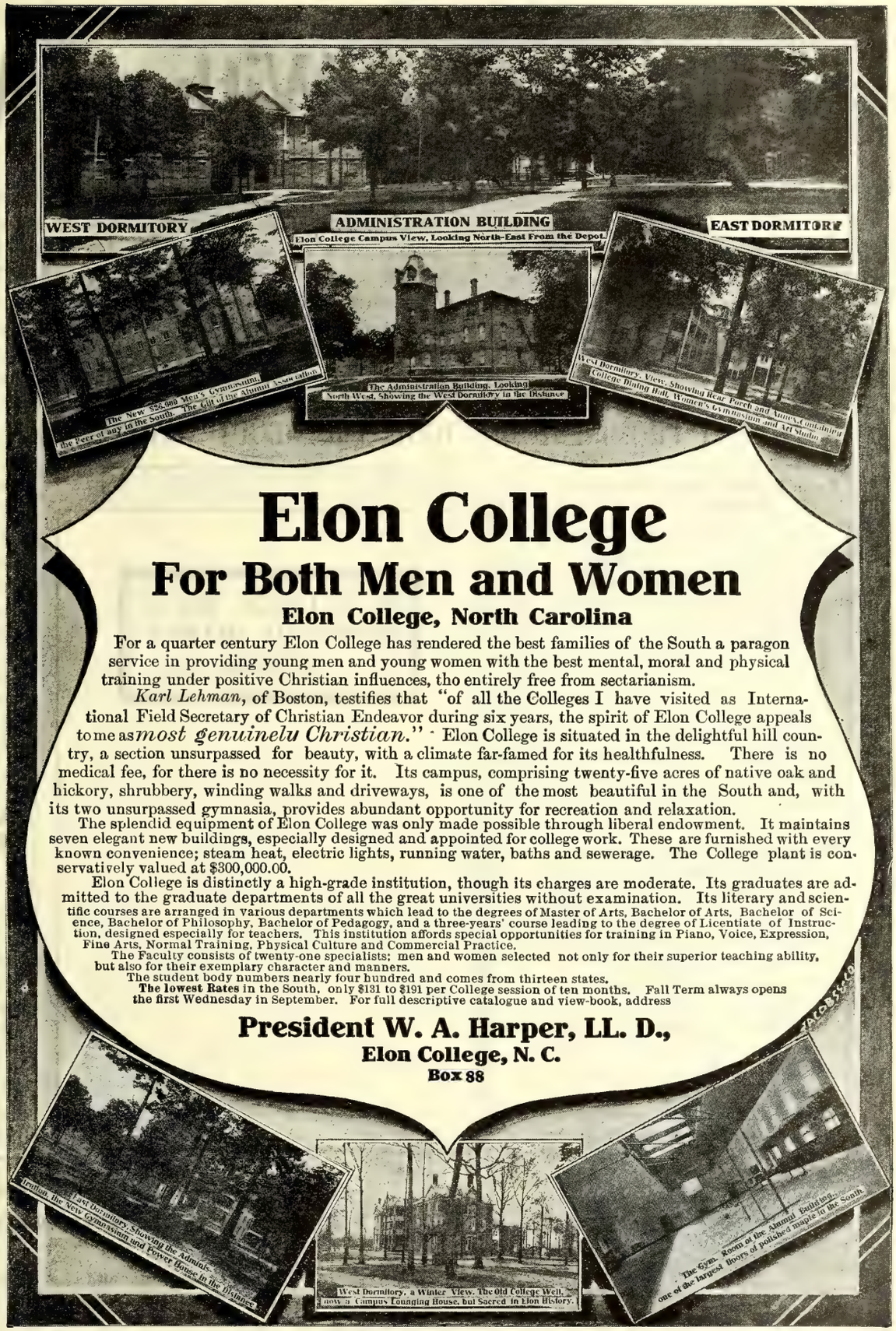
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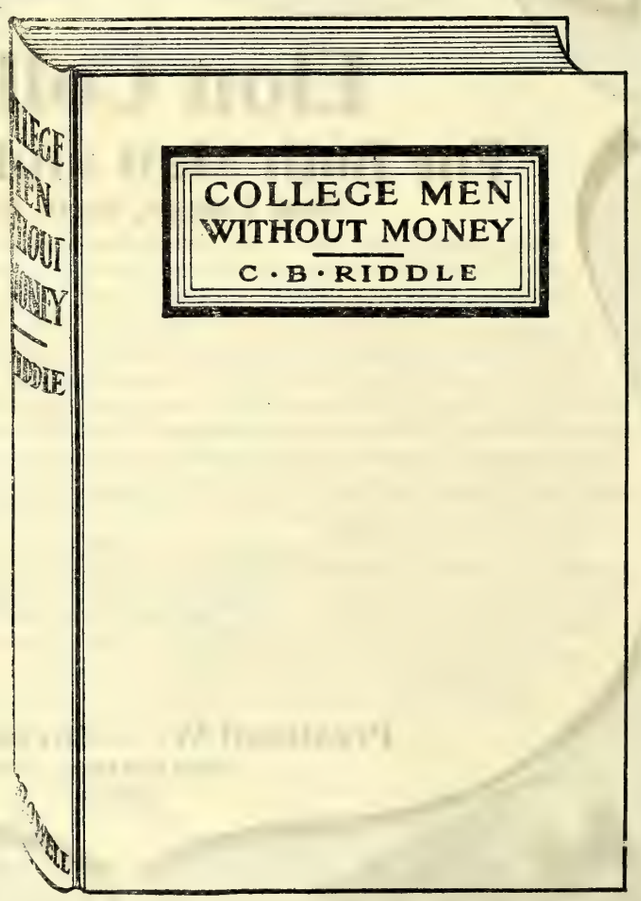

From The Herald of Gospel Liberty, Dayton, Ohio

"Mr. C. B. Riddle, of Elon College, is compiling a series of articles from men who have earned their way through college, each telling why and how he did it. This is a worthy undertaking and we wish our young brother the highest success in his laudable efforts."—Herald of Gospel Liberty, Dayton Ohio.

From Rev. William G. Sargent, D. D., Secretary of Education, American Christian Convention.

"The undertaking of Mr. C. B. Riddle, of Elon College, to collate and publish a series of articles on the manner in which young men and women have worked their way through college by self-help, is most timely."—Rev. William G. Sargent, D. D., Secretary of Education, American Christian Convention, Providence, R. I.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

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Shaw

Near Union Ridge, N. C., June 24, 1914, Mrs. Elizabeth A. Shaw, aged 79 years and 10 days. She was the mother of six children—four girls and two boys. The girls are all dead. She leaves one brother and sister and many friends in sorrow because of her death. She had been a worthy member of Union church about sixty years, and was highly esteemed by all who knew her. Burial services and interment at Union church conducted by her pastor.

J. W. HOLT.

Matthews

Mrs. Mary Holdsworth Matthews was born July 3rd, 1839, and departed this life June 7, 1914, being 74 years 11 months, and 4 days old.

She was married February 17, 1874 to Mr. Merritt O. Matthews who preceded her to the spirit land not quite 6 years ago (Sept. 19th, 1908.)

To them were given three children, A. F. Matthews, C. C. Matthews, and Miss Adelle, all of whom survive their parents. Sister Matthews was a member of Moore's Swamp Baptist church and was loyal and faithful to same. She was a kind neighbor, ever ready to lend assistance in time of sickness or need. She was a loving and devoted wife and mother. She was a patient sufferer, having been confined to her bed for 18 months, and was never heard to murmur or complain. She was in possession of her faculties till the last and died with these words on her lips "Good bye children, take me Lord." She was buried at Spring Hill Christian Church in the presence of many loved ones and friends and sleeps beneath the beautiful flowers of love. Burial services by the writer.

JAS L. FOSTER.

Cooper

Mrs. Ada Cooper departed this life June 16, 1914 in her thirtieth year. She was the daughter of J. W. Ellison of Franklinsville, and was greatly loved by all who knew her. Her mother and all of her brothers and sisters had already gone on before.

She professed faith in Christ when a girl, lived a consistent life, and in death she was not forsaken, for her testimony was beautiful and consoling.

She married John Cooper and the young husband is left almost heart broken. She leaves also an infant of nine months.

She was buried at Patterson's Grove and the large congregation present at her funeral was evidence of the high esteem in which she was held. Beautiful flowers covered her grave, and a large congregation silently walked away, feeling that her life though brief had not been in vain.

T. E. WHITE.

Richardson

Little Sarah Elizabeth Richardson, daughter of Eugene C. and Sallie L. Richardson, of Suffolk, Va., after a few days of sickness. She was born February 2nd, 1913, and died June 5th, 1914. The burial services were held at Spring Hill Church where the little body was laid to rest beneath a bank of flowers. Services by Rev. J. L. Foster, pastor of said church.

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6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

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7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
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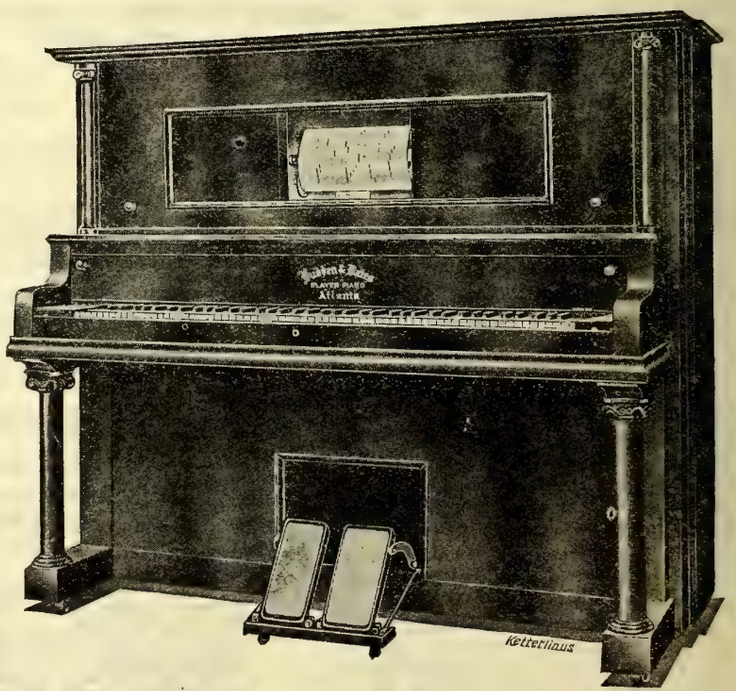

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LUDDEN & BATES CHRISTIAN SUN PIANO CLUB DEPT., **ATLANTA, GA.**

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JULY 8, 1914 NO. 27

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Where Youth and Love Abound

This is related of Thomas Jefferson and his bride, by one of his biographers: "The road to Monticello, from the main road, was a rough mountain track, upon which the snow lay to the depth of two feet. Late at night, exhausted with their long journey, and penetrated with the cold, they reached the house, to find the fires all out, and the servants all gone to their own cabins for the night. Not a light was burning; not a spark of fire was left; not a morsel of food could be found; and not a creature was in the house. This was a sorry welcome to a bride and bridegroom; but they were young and merry, and made a jest of it." Love and youth and glad hearts can turn the dreariest situations into places of peace and happiness. That was why Solomon wrote: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." (Prov. 15:17.)

At War

You have seen people,—among gentlemen they are few and far between, and among Christians rare indeed if at all,—who would not shake hands. They are at war, in heart and soul if not with sword and bludgeon. The *Telegram* (New York) gives this interesting item from history: "In olden days, when every man who had any pretensions to being a gentleman carried a sword, it was the custom for men when they met, to show that they had no intention of treachery, to offer each other their weapon hands, or, in other words, the hand that would be used to draw the sword, and to hold back the hand was usually a signal for a fight. This habit became so fixed that long after men ceased to wear swords they still offered the weapon hand to a friend and declined to offer it to an enemy. To this day when you refuse to shake hands with a person it signifies that you are at war. Among savages who never carried swords the practice of shaking hands is unknown." To be at war means hatred. And hatred means death. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.)

Into the Pit

A dynamite bomb, said to have been one of the most powerful ever used in that city, exploded in an apartment house in New York, July 4, blowing off the upper part of the house, killing four persons who were in the house, and injuring a score of others nearby, besides wrecking much property in the vicinity. Those in the house were I. W. W. men and were, it is alleged, manufacturing the bomb to be used in connection with their threatened demonstration, and possible destruction of persons and property, about the Rockefeller home at Tarrytown, New York. These persons, plotting and pursuing the destruction of others, were themselves destroyed, demonstrating, as it has been demonstrated ten thousand times, the wisdom of the words of Psa. 7:15, 16. "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

Parcels Post

Among the contributions to the world by the blind must be included our present system of parcels post. We borrowed the idea from England, and that country got it from her blind Post Master General, Henry Fawcett. When a young lad, Henry was out bird hunting with his father, whose gun accidentally discharged and put out both eyes of the youngster. Instead of giving up and becoming a helpless dependent, the boy determined to have an education. By thirty he had so mastered the science of political economy as to be able to write a book upon that subject that made him professor of that science in Combridge University. Two years later he was made a member of parliament, and came to be such a noted parliamentarian that he was made postmaster-general at forty-seven. In this high office he thought out, and put into operation, the system of parcels post which has been a source of profit and beneficence to millions of people in two continents. (It may be a source of human interest to many SUN readers to inject the further information here, that because of his blindness his wife helped him in preparing one of his editions on economy for the press, and she became so enthusiastic over the science, and such an adept in it, that she wrote, "Political Economy for Beginners," one of the most succinct and popular books ever written on that theme and one which has gone into many editions and is used as a text-book in many colleges and universities in this country, Elon College among the number). That which sometimes seems a misfortune, a dire calamity, an irreparable loss, is in the hands of almighty God turned into infinite benefit and blessing. Instead of pining over our misfortunes, and brooding over our disadvantages, it is far wiser and the part of heroism to join in word and spirit with the inspired writer: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." (Psa. 68:19.)

Prisoners Petition

Prisoners in the penitentiary of Pennsylvania have drafted a petition to be presented to the legislature of that State declaring that seventy per cent. of the crime committed (they speak from experience) is from the excessive use of intoxicants, and therefore they pray the law makers to enact State-wide prohibition. It is said that the petition will bear the names of 1,500 prisoners. Unless Pennsylvania wishes to keep up its schools of crime, support its institutions of debauchery, and continue to recruit its criminals by legalizing its own crime, it will give heed to this petition, and consider the cry of these poor victims of its folly. How long before statesmen, we wonder, will place the responsibility of crime where it belongs, namely, upon the saloon, and then proceed to outlaw it as the worst scourge and bitterest curse that ever befell mankind. This petition of the prisoners, that others may not be induced to come their way, reminds one of that pitiful plea of Dives to Abraham: "I pray thee, therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment." (Luke 16:27, 28.)

Long Life

It is well to live a long time: it is better to live well, even if by so doing one does not live so long. Life is not measured by days, but by deeds. A minister was told by his physician that if he would live much longer he must quit work. "How long can I live if I quit work?" queried the minister. "Six or seven years, doubtless," replied the physician. "How long if I continue to work?" "Not more than two or possibly three years, I should say," replied the physician. "Well, then," said the minister, "I will take the three years of work in preference to six years of idleness." The world has honored Moses much more than Methuselah. The one lived 120 years, the other 969 years. It only takes three verses of scripture to tell of the life, deeds and death of the latter; the Bible never does get through telling about Moses, the man of thought, consecration and action. The Psalmist blended life and deeds in these words: "What man is he that desireth life, and loveth many days?" Now mark the answer: "Depart from evil, and do good; seek peace, and pursue it." Look: depart, do, seek, pursue. Difficult to find more words of movement, activity, deeds, than those in the same brief space. (Psalm 34:12, 14.) The Psalmist evidently thought one would better wear out with good works, than rust out from idleness.

A happy and worthy pastor writes: "I am planning to go to the Seaside Chautauqua at Virginia Beach July 20-26. My church has voted to send me and pay my expenses. I am looking forward to the trip with great pleasure and profit." Good for that church! Let others follow this lead and send their pastors. It will be worth while to all concerned. Your faithful pastor needs and richly deserves this kindness at your hands, brethren.

EDITORIAL

A SUFFICIENT RULE

The Holy Bible is a sufficient rule of faith and practice. If that is not sufficient we do not understand how anything is to be sufficient. The Bible has stood the test of time; it has withstood the onslaught of foes within and without, of critics who professed to believe some of it, and of skeptics who distrusted all of it. And more than this, it has been a source of counsel to princes and comfort to paupers, of wisdom to scholars and knowledge to the ignorant.

"The Christian Church affirms that the Holy Bible is its only rule of faith and practice, and, therefore, special emphasis should be placed upon it as the Book of supreme authority and counsel." So do we as a church and a people declare and teach. When men and women everywhere come to take the Bible more as their rule of faith and practice, and what men have said about the Bible less as their rule, the Christian world will come closer together in comunion, in fellowship, and in service.

The Bible does not separate and divide people, the one from the other. It brings people together. It unifies. It is what men have said about the Bible, what they have tried to impose upon other people of their own beliefs from or about the Bible that has distracted the people of God and set at variance the followers of Christ.

One believes from reading the Bible that Christ practiced and taught immersion as the right, proper and only form of baptism. Well, let one so believe. We shall certainly not take a fall out of readers and believers who teach that. That is good doctrine; that is wholesome, helpful, inspiring. Let one who believes that believe it with all his mind, heart, strength and soul. But that which puzzles us is to find the Bible teaching to the effect that a church should be founded and built upon that particular interpretation—to the exclusion of all others.

Our Savior spoke only once about founding a church; He certainly did not say then He would found it on any man's belief about any sort of rite, sacrament or ceremony. "Thou art Peter, and upon this rock I will build my church," said Jesus (Matt. 16:18). Upon what rock? Upon the rock of Peter's confession, in these words: "Thou art the Christ, the Son of the living God." That was the confession that gratified Christ; those were the words that expressed a faith, a belief, a doctrine that Jesus approved.

One believes that one is saved by election; by predestination; by the foreknowledge of God, and by the grace of God as a gift, without any work or effort on man's part. Well, if one believes that from one's reading of the Bible and if that belief helps one to live right, and be right, and do right, let one hold to it, and let one's faith and hope and love grow strong in it. That is wholesome, helpful, inspiring, and thousands have been saved in that belief. But where is the Bible doctrine which teaches that those who believe that shall go off into a church all to themselves, and exclude all who do not believe the same way about the same thing? Did Christ enjoin that a church should be built upon the belief of predestination or foreordination? We do not find that injunction in the Book. "Thou art the Christ, the Son of the living God," said Peter. "Thou art Peter, and upon this rock I will build my church." Peter's confession was not that of a belief about what He thought Christ meant to teach, or should somewhere and in some way enjoin. His confession was that this Jesus was the Son of the living God; that in Jesus the Christ was light and life and salvation.

The Bible is sufficient. There are truths and teachings and doctrines and declarations so plain and clear in the Bible which we who accept Christ as our Savior can agree upon, that it seems a pity and a shame that we must needs call up minor points and non-essentials to differ and disagree about—and even to build churches upon.

The church is not founded upon what one says another must believe about baptism, communion, apostolic succession, presbyteries, bishops, elders, election—these are all very sweet and precious beliefs to many natures and temperaments and dispositions—but upon Christ Jesus the Son of the living God, and one's attitude to and belief and life in Him.

It may be this writer's stupidity in reading the Scriptures, but he never has been able to see why one who believes in deep water baptism should not belong to the same church with the one who believes in shallow water baptism; nor why one who believes in election should not belong to the same church with the one who believes in free grace; provided both and all believe that Jesus Christ is the Son of the living God, that He is the head of all, even of the Church; that salvation is through Him and Him alone, and that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be made perfect." (2 Tim. 3:16, 17.)

THE MASTER'S TRAIL

Our good Doctor J. P. Barrett, Dayton, Ohio, has recently written, and the Christian Publishing Association has published, a delightful volume entitled, "Camping Along the Master's Trail." It is not a pretentious looking volume, but it is well named, and attractively bound. I have been reading it leisurely and with a great deal of pleasure and profit. Instead of chapters the author makes his divisions into "trails," in which trails you are supposed to follow the Great Teacher as He camped along the wayside, or down by the sea, or in a garden, or on the mountain top, and discoursed about holy themes and things. Since we were not here to camp with Him, the author would have us camp along the way He went, and there by the roadside, or in the valley, catch the meaning of some of the best things the Master said, and come to know some of the deeper truths He came to teach.

Doctor Barrett teaches that if we would camp more on His trail, follow more closely the path He went, that we should have more and more light as we advanced, and an ever deepening love would fill our hearts. Some of the trails we are to follow are: "The Twilight of the New Life," "Divine Fire in the New Life," "The Lighted Candles and the Sweeping Woman," "On the Hills Far Away," "The Ready Bride," etc., etc. There are sentiments and selections of poetry between the trails that add merit and lend effect to the work. What the author is really after, the reader readily sees, is to bring one into a closer knowledge of the Man Christ Jesus, and thus into a deeper spiritual life.

To our mind this is far and away the best book Doctor Barrett has ever written, and that is saying much, for he has several popular ones to his credit. It is destined to have wide reading and a wholesome influence. It is a joy to read such a volume,—clean, wholesome, edifying, and uplifting. It only costs 50cts., and we wish a host of SUN readers would order and read it. It can be had from the House at Dayton, and no one who reads the volume will regret the price.

THE UNFRIENDLY ENVIRONMENT

"Here lived in the days of his youth, one who was providentially called to preserve a nation and release from bondage the souls and bodies of a race. Near by on yonder knoll rest the ashes of Nancy Hanks Lincoln, who gave birth to a son who was destined to stand among the world's greatest statesmen and benefactors. Here, among the primeval forests, far removed from the centers of political and commrcial power, her son, with no richer dowry than a mother's love, grew to manhood; here he lived amid a modest and kindly folk, surrounded by homely and severe conditions, which after all are the best nursery of the finest fiber of the republic. I have always felt that the apparently unfriendly environment was indeed the best, and that an all-wise Creator designed it so as to fashion the character of the youth in his plastic days, in order that he could the better interpret the needs and aspirations of our humanity." So spoke former Vice-President Fairbanks to the editors of Indiana the other day at the site of the little farm and humble home where Lincoln lived from the age of nine to twenty-one, and where the grave of his mother is. "All that I am," said the great Lincoln, "I owe to my sainted mother." The richest boy in all this America today may be some lad whose only asset is a godly mother, a poor cabin, and a will to do, dare and die for the sake of humanity, and of almighty God.

"COLLEGE MEN WITHOUT MONEY"

Mr. C. B. Riddle, a student in Elon College, and editor of our Young People's Department in THE CHRISTIAN SUN, more than a year ago conceived the unique idea of compiling in a volume the experiences, the trials, and the triumphs of men all over the United States, who had gone to college without money, had worked their way through, and were men of usefulness, prominence, and influence in the various walks of life. Accordingly, he wrote to the presidents of the leading colleges and universities of this country and was successful in securing from them names of men of this type whom they knew from the records of their own institutions.

With these names in hand, the author then wrote directly to the men themselves who had come from humble and obscure surroundings to eminence and success, and asked them to tell for his proposed volume their life's story. The responses were spontaneous and ample, and after duly compiling, editing and arranging them, with skilful assistance and scholarship, Mr. Riddle went to New York and presented the contents of his book to one of the largest and most successful publishing houses in this country, that of Thomas Y. Crowell & Co., and this concern immediately decided to take all risks and bring out an edition of five thousand copies. The book is now before us. It is beautifully bound in substantial green cloth with gold side and title, is copyrighted by Thomas Y. Crowell & Co., in June, 1914, and makes a volume of 287 well printed pages. The selling price by mail is $1.10, and every father and mother with sons and daughters to educate ought to buy this book. It is a mine of rich and varied experiences, of helpful information and thrilling inspiration, that from those who "went through the mill," and have written from experience that which they do know.

If I were a boy without money and without education, I would have a copy of this book if I had to walk ten miles to borrow one, or work five days to earn the money to buy it with. It will prove a starting point for many

a boy and girl to usefulness, achievement and the better life.

Mr. Riddle has certainly made a contribution of inestimable worth to the literature of his day, and conferred a priceless favor upon the reading public.

During the few years of wireless telegraphy it has been instrumental in saving more than five thousand lives at sea. Here indeed is an agency of mercy and an instrument of blessing.

Mexico held an election last Sunday for president, ministers and senators. General Huerta was almost unanimously re-elected president. But Generals Villa and Carranza don't care. The fighting goes on apace.

A daily prohibition paper is soon to begin publication at Washington, D. C. It is to enter the fight for nation-wide prohibition, and is to preach temperance doctrine from the nation's capital till the saloon is outlawed. Let the good work go on.

Within five years the management of the Southern Railway expects to have a double-track line the entire distance, 649 miles, from Washington to Atlanta. President Harrison has made arrangemnets for financing this great undertaking of immense importance to the entire South, and it is planned that the work shall go forward as rapidly as it is possible to carry it on without interfering with the heavy freight and passenger traffic which moves over this line.

It was not Waterloo, nor Austerlitz, nor Lodi that killed Napoleon. It wsa said to have been an empty heart, an empty hand and an unoccupied brain. Idleness and indifference are more dangerous and deadly than bullets and battles. There never was such opportunity, such privilege, such invitation for position, place, prestige and power in the world to the poor boy and the needy girl as tdoay. "Go in anywhere; there is good fighting all along the line," replied a general once to an enquiring soldier.

The unprecedented wheat crop in the West has put the farmers out there to discussing how they shall spend their money, and the automobile manufacturers are shipping their output West by solid train loads, we are informed. Now let a drought, or a wet season, strike that region next year, and of all the howling and whining about poor crops and starvation you will hear the loudest and longest. People do not know how to be grateful for prosperity, but they know how to complain of adversity.

West Virginia entreed the column of prohibition States at midnight of June 30 under what is declared to be the most drastic act so far adopted by any State. There were "for rent" signs on 600 buildings July 1 where on the previous day intoxicants were for sale. The State adopted prohibition by over 100,000 majority some months ago. The State has elected a Commissioner of Prohibition to see that the law is strictly enforced, and he gives out a statement that the law shall be put into effect, if means within his power can make it so.

This writer does not claim the powers of a prophet, nor is he engaged in any sort of political game, but just for the sheer pleasure of predicting something afar off, he guesses that Attorney General T. W. Bickett will be the next Governor of North Carolina. We knew Bickett at college and have observed him since. The star of destiny seems to hover friendly over his pathway—and have you not observed that he makes good, and comes forth with an idea that counts and carries every time he is called upon? There are a great many gubernatorial candidates springing up here and htere, and we do not know General Bickett's mind in the matter, but if he has aspirations in this direction the brethren will have him to reckon with.

NOTES AND PERSONALS

—Rev. H. W. Elder, the church builder, is engaged in a series of meetings at Enigma, Ga.

—Rev. C. C. Peel, Elon College, N. C., has been quite unwell for the past week. Though somewhat improved, he is still confined to his bed and under the care of a physician. It is hoped he will be out in a few days.

—Have you read Pastor B. F. Black's letter telling how the Holland people did? Well, it is worth while. Conference apportionment $175. A day appointed to raise the amount. On that day, in brief time, $309.91. That is business—the King's business, done in regal style. Count on Holland.

—Rev. J. V. Knight has been at his home in Alabama the past four weeks, but returned to Elon this week to take up his work with churches nearby of which he is pastor. He will be engaged the remainder of the Summer in revival work. He assisted Rev. E. M. Carter the past two weeks in a successful meeting at Columbus, Ga.

—Rev. J. Lee Johnson, Holly Springs, N. C., has already taken, since the Convention, a special offering for Foreign Missions on the $1800 we of the Convention have undertaken to raise, and the amount is $84.50. If other churches of our Southern Conferences shall do as well, the entire amount of the Convention's pledge will be in hand long before the time limit in September.

—Rev. W. H. Denison, D. D., writes in this issue on a most important and meritorious matter. If we, the churches of the Conferences of the Southern Convention, are to raise the $1800 of the $9,000 missionary indebtedness allotted us, we will have to bestir ourselves. The task is not difficult, nor the burden heavy, if all will take part. It is a worthy matter, and there should be liberal and ready response.

—Upon his resignation recently as Superintendent of the Burlington Graded Schools, Dr. P. H. Fleming received from the Board of Trustees a beautiful letter of thanks and appreciation for his services the past year, and resolutions setting forth in strong and striking terms the high esteem in which Bro. Fleming is held by the Board. Dr. Fleming goes to the pastorate of the Manchester, N. H., Christian church, for which place he left Wednesday, July 2. His family remains in Burlington for the present.

—Rev. H. W. Elder, pastor, announces that Oak Grove church, near Chipley, Ga., will be dedicated on Saturday before the third Sunday in July (18th inst). This is the nineteenth church building Bro. Elder has to his credit. Think on that one moment! A busy pastor, with a full field requiring all his time, building nineteen churches, and he yet a young, active and vigorous man. I wish Bro. Elder would stop long enough some time to write it out for THE SUN and tell all of us other pastors how he does it. Here indeed is a preacher who goes forward.

—Burlington and the people hereabout who were fortunate enough to attend declare that the Chautauqua last week was great in all particulars, and that it will come again in 1915. The world grows greater in its admiration for clean and edifying entertainment and enjoyment. Even five years ago the Chautauqua would have met with but meager patronage. Now everybody wonders why it did not come long ago, and how so much real enjoyment and uplift can be had for so little pay. Great is chautauqua. Growing, also, is our taste for the good, the clean and the wholesome.

—In keeping with a recommendation at the recent session of the Southern Christian Convention, the Trustees of the Christian Publishing Association, through its Executive Board, last week elected Bro. M. E. Winston, formerly of Youngsville, now of Blue Ridge, N. C., as Publishing Agent for the Convention. Bro. Winston has served as Business Secretary for the Y. M. C. A. of Tennessee, and has taught school the past year. He comes to us most highly recommended and with a record of usefulness and success as a publicity man and one well acquainted with the business end of large public interests. The Committee deems itself fortunate in securing his services for this important phase of our church work. He is to begin his duties September 1.

WHY NOT BEGIN NOW?

No newspaper advertisements, no platform speaker, nor even the wisest distribution of catalogs and educational literture can be so potent in winning new students for our church schools as the old students themselves. They have special friends back at home over whose lives they cast a guiding influence. Young man, young lady, your chum or your friend has been watching you more than you suspect. He expects an invitation from you for the school in which you have been a student and will perhaps feel disappointed if you pass this opportunity by. It may be that there are those in your community who have never had the advantage of school life who would like to hear how you look upon it. It may be these lives are at the turning point now. Thousands of boys and girls have gone to waste like the trees of the broad pine forests and all because someone did not draw back the curtain and show them as far as possible the wonderful blessings in the educational world. Or it may be that these boys and girls are now waiting for some one to come along and help them decide upon the place to go to this Fall. If so, why not let it be to one of our own schools? Why not see them now and begin to head them toward the church school where you have been a student? To wait until they have about made up their minds is but to make the task harder and the chance poor for enlisting them. We can see their parents and lay before them the advantages of the school and at the same time bring all our powers to bear on these young people themselves in deciding in our favor. Because the vacation is three or four months long should not cause us to defer this duty and this privilege for our church. The presidents of these different institutions need the co-operation of all as they go forward with this work. There are many boys and girls they can not possibly reach that your friendship may reach. It is surprising the influence you can have and the power you can be in helping to swell the rolls for our institutions for the coming year. To win a student to a first class church school or college is to increase his chances for amounting to something worth while in life. To all boys and girls of our communities we should go with invincible argument, and we should keep skillfully and faithfully at it. Why not begin now?—*Wesleyan Christian Advocate.*

—Ex-President Roosevelt has resigned as contributing editor of *The Outlook* in order to devote all his time to politics. The Colonel will not be idle, never has been, and will be heard from as the months go in matters political.

CHRISTIAN CHURCH

Seaside Chautauqua and School of Methods

W. H. DENISON
President

Virginia Beach, July 20-26

S. M. SMITH
General Sec'y

OPENS MONDAY EVENING and CLOSES SUNDAY EVENING

ON TO VIRGINIA BEACH

On to Virginia Beach is the thought and plan of many of our people. Have you planned to be there? It is July and you should be having your arrangements nearly completed, for the opening session is July 20 and you should be on the ground floor.

We are to have special Sunday school privileges that the workers of our schools should not forget. At least four on our program are now in attendance at the great International Sunday School Convention at Chicago and will come fresh from that meeting to our chautauqua. There are possibly others on the program who are there. Dr. W. C. Wicker, Miss Elizabeth Harris, Rev. W. T. Walters, Mrs. W. H. Denison are there.

The Sunday School Faculty

Mr. Hermon Eldredge, Editor Sunday School Teachers' and Officers' Journal.

Dr. W. C. Wicker, Sunday School Secretary of American Christian Convention.

Dr. W. A. Harper, Teacher Training Superintendent of Sunday School Board.

Mrs. M. E. Bullock, Superintendent Cradle Roll of Southern Christian Convention.

Miss Elizabeth Harris, Superintendent Elementary Department of New York State Sunday School Association.

Prof. S. M. Smith, General Sunday School Secretary Eastern Virginia Christian Conference.

Mission Faculty

There is no theme now interesting our people more than that of missions. There will be frequent conferences on mission work; and there will be meetings of mission committees. The Foreign Mission Committee of the Southern Christian Convention will hold a meeting. Several members of the A. C. C. Commission on Missions will be present. Dr. M. T. Morrill has recently inspected our Japan work and Dr. J. F. Burnett recently inspected our Porto Rico work. The faculty are:

Rev. M. T. Morrill, D. D., Foreign Mission Secretary A. C. C.

Rev. W. H. Denison, Secretary Mission Board A. C. C.

Mrs. C. H. Rowland, President Women's Mission Board, S. C. C.

Mrs. W. H. Denison, Treasurer Women's Home Mission Board, A. C. C.

No pastor can afford to miss Dr. W. W. Staley's daily addresses, five in all, on "The Pastor." They will be worth your time and expense.

WARREN H. DENISON, President.

REUNION OF ELON STUDENTS

There will be in attendance at Virginia Beach many alumni and former students of Elon College. If the number is sufficiently large and arrangements can be made without too much conflict with the regular program, it is proposed that an outing of Elon students to Cape Henry be arranged for one afternoon, when appropriate exercises, and a twilight supper be given on the big sand hill overlooking the ocean. The U. S. Government is now making plans to build at Cape Henry one of the largest forts on the Atlantic coast. A trip there will be interesting.

Cutting Down Expenses at the Beach

While the rates at the cottages and hotels are, we believe, very reasonable, there may be some who feel that they cannot afford to pay so much for entertainment. The camping arrangement which is being provided offers opportunity for putting in the entire week at the lowest possible expense. For instance, a tent large enough for two people may be rented for $3.50 for the week, cots 66 2-3 cents each. Tent 16x20, large enough to accommodate six or eight people, will cost $7.50, cots extra. By bringing cooked food from home, living expenses may be reduced to a minimum. A number of people do this every year during the Baptist Encampment.

Sight-Seeing Trips

For the benefit of those coming from a distance, who may never have been to Norfolk before, sightseeing trips to places of interest will be conducted each afternoon during the Chautauqua. The Navy Yard with the big battleships, Cape Henry with the light-house, the life-saving station and the weather observatory, historic Hampton Roads, Old Point, Fortress Monroe, Ocean View and other nearby places will be of interest to visitors. These trips will be conducted by competent guides.

Vesper Services on the Beach

An added feature of the program will be the vesper servicese on the beach each evening after supper and immediately preceding the auditorium lectures. It is intended by the committee that these evening "get-togethers" shall be most pleasant socially as well as most helpful socially. Good speakers are being selected and these services will be inspirational and devotional.

The Coming of George Stuart

Everybody knows George Stuart. Fortunate indeed is the committee in having secured his services. He is widely known for his association with the late Sam Jones, whose lifelong friend and co-worker he was.

He is one of the strongest temperance lecturers in the country today. Although pastor of one of the largest Methodist churches in the South, much of his time is given to Chautauqua work, for which he is in great demand. His coming to Norfolk at this particular time is opportune. Christian forces throughout the State are in battle against the saloon and his coming will do much to help the cause along. On Thursday he will speak on "The Saloon and the Age." The Anti-Saloon League of Norfolk is planning to turn out in full force to hear him.

NOTICE

The Chautauqua Exhbiit Committee requests all schools, colleges and Sunday schools to ship their exhibits to B. L. Nichols, Virginia Beach, Va., in time for them to arrive there by July 17, and also to send notice of shipment to B. L. Nichols, 217 Thirty-fifth street, Park Place, Norfolk, Va.

B. L. NICHOLS, Chairman.

THE SPIRITUAL ASPECT OF THE CHRISTIANS' GATHERING

Some of our readers have been at Northfield, Blue Ridge, Silver Bay, Lake Geneva and other places where Summer conferences are held. Thousands have gone away from these few days of quiet never to be the same persons. Some have here decided to give their lives to Christian service, many have met Jesus Christ there anew; they have sat beside some "round-top," gathered by the water's edge, climbed some hill, been alone with God, and have come down from the mountain side, or gone away from the seashore with holy visions. That is what the management desires to occur at Virginia Beach. We want groups of our people to gather at sunset on the seashore, others of our people who room at the same cottages to meet on large orches, or in the large tents, and there hear brief messages from spirit-filled men, join in devotion, sing, pray.

We hope that this, our first seaside meeting, will be a gathering that will be long remembered by many because of the spiritual power and uplift that shall come. We ask the brotherhood to pray to this end even before they come. We want the very presence of the Spirit of God to be in it all. It is our sincere desire that all shall feel that they have been well repaid for their presence.

The Exhibit and Book Tables

Both the Christian Publishing Association and the Southern Christian Publishing Company will have book tables with the best books, Bibles, and church work charts, etc. They will be young book stores and you will have opportunity to see and buy the very latest and best books.

The Exhibit Committee is working for the largest and best display that the Christians have ever had. Our colleges will have displays, our mission work, charts, and all will be well worth your investigation.

Remember to hear the opening sermon Monday night by Dr. J. O. Atkinson and stay until the closing sermon by Dr. Lightbourne Sunday night.

WARREN H. DENISON, President.

NOTICE TO SUNDAY SCHOOLS

It is the desire of the Chautauqua Exhibit Committee to have an interesting and creditable Sunday school exhibit, setting forth, as far as possible, both the work already done in our Sunday schools and that not yet undertaken. The Publishing House has agreed to furnish us with material that may be used in our schools to advantage, and the hearty cooperation of individual schools, in sending exhibits in handwork and such things, is earnestly requested.

B. L. NICHOLS,
Chairman Exhibit Committee.

COTTAGES

Advertised and obligated to help care for delegates to the Christian Church Chautauqua and School of Methods, Virginia Beach, July 20-26:

Driftwood, Mrs. M. H. Logue; terms, $8 per week.

Pine Grove, Mrs. H. Drinkwater; terms, $8 per week.

White Cottage, Mrs. W. C. White; terms, $8 per week.

Williamson, Mrs. V. O. Williamson; terms, $9 per week.

Atlantic, Mrs. T. F. Miller; terms, $10 per week.

Gardner, Mrs. W. K. Gardner; terms, $10 per week.

Ocean Wave, L. P. Blam; terms, $10.00 per week.

Pocahontas, Mrs. A. B. Williams; terms, $10 per week.

Ferebee Cottage, E. D. Ferebee; terms, $12.50 per week.

Porter Cottage, Mrs. Guy Porter; terms, $12.50 per week.

Fitzhugh, Mrs. S. T. Adair; terms, $12.50 per week.

Waverly, C. V. Boush; terms, $12.50 per week.

Greenlee, E. M. Smithson; terms, $15 per week.

Arlington, W. P. Ashburn; terms, $15 per week.

The above rates include board, room, public bath, and are based on two persons to the room. For further information, ask

L. F. Johnson,
Chairman Entertainment Committee.
27 Hardy Ave., Norfolk, Va.

RAILROAD RATES TO CHAUTAUQUA AT VIRGINIA BEACH

The railroad rates to the Seaside Chautauqua and School of Methods of the Christian Church at Virginia Beach, will be equal to *ONE AND ONE-THIRD FARE.* The traffic Manager of the Eastern District states that the Chautauqua had better use the standard season rates to Virginia Beach, as they are the same as would be given in case a special rate was made. The special rate would be good only for ten days, while the season rates are good until next October.

All who expect to attend the Chautauqua had better see their agents prior to the date they expect to start to the Chautauqua. Notify him to have on hand the authority and the ticket you wish. This will cost you nothing, but will be a saving to you. If these tickets are desired they will be on sale from all points.

The committee on transportation will be pleased to furnish any information they can, in reference to rates.

J. W. Harrell, Chairman.
709 Washington St., Portsmouth, Va.

NEWPORT NEWS LETTER

I counted it a great privilege to be able to attend the recent commencement at Elon College, and to visit my aged mother and other relatives while on the trip. I have not been back to Elon very many times since leaving there with the Class of 1896, eighteen years ago. I can hardly realize that so many years have intervened since that memorable year. But the years have passed pleasantly, and the feeble service rendered, although not without its difficulties, has been very much enjoyed. I prize most highly the opportunities enjoyed during those years spent at Elon. I rejoice with the many who have enjoyed the same opportunities, and with many who have had greater advantages, especially in recent years when so many improvements have been made in the way of equipmnt, etc.

It is an inspiration to get back to Elon on these commencement occasions, to note the many improvements that have been made, to breathe once more that wholesome college atmosphere, and to come in contact with the hundreds of enthusiastic young men and women with such lofty ideals who are striving to fit themselves for some useful position in life.

The meeting of the Alumni Association was not so largely attended this year as it has been in other years. It was decided to put forth a special effort to make the next commencement a kind of "home-coming" or reunion of the alumni and former students, it being the quarter century anniversary of the institution. It is hoped, too, that by that time every cent of the $26,000 to pay for the Alumni Building will have been subscribed. We are glad to learn that there is only about $8,000 more to be provided for on this fund. This is a commendable undertaking, a good opportunity to help Alma Mater, and we predict that it will not be long before the entire amount will be subscribed. With a great desire for Elon's continued success, I am, Fraternally,

W. D. Harward.

CONVENTION NOTES

The Sunday school and Christian Endeavor Convention of the Eastern North Carolina Conference will meet at Sanford, July 21-22. Possibly you have heard this before, but a good idea is to read these notes "lest you forget." We have the time—we have the place—we have the schools: now let's have the delegates, good reports, and all together for a grand and great convention.

Blanks for a full report of your school and society have been mailed to every school in the conference. Please see that these reports are properly filled out. Read to your school and elect your delegates at once. Don't say, "Oh, well, we will wait until the Sunday before the Convention meets," "I don't see any need to hurry or worry," etc. Of course you have plenty of time, that's what we are sending you these blanks now for—but you haven't any to throw away. Get busy, and you'll get there.

Sometimes it's the case that a superintendent resigns, moves away, dies, or wears out. In that event the school usually elects another. Now, if we haven't the right man or the right address, and your school has not received a report blank, please write Rev. J. C. Stuart, the secretary, Route 6, Henderson, N. C., at once, and he will gladly mail you one.

The program is complete and in the hands of the printers. They will be ready. If you failed to read last week's Sun, go and hunt it up and read it right now. Make up your mind good and strong that you will meet me at the Convention in Sanford July 21 and 22. Talk it, sing it, pray it. Let's fill the church to overflowing and show the good people of Sanford that we have a convention that is worth while, and our apprecaition of their invitation and hospitality by being there.

C. H. Stephenson, President.

WINCHESTER LETTER

Chicago, Ill., June 25, 1914.

Dear Brother Atkinson:

Through the generosity of the Sunday schools of Frederick county, I am here as one of the State delegates from Virginia, attending the International Sunday School Convention.

There is a large delegation present and it is a great meeting. It is impossible to grasp the magnitude or to see the size of it because of the many simultaneous meetings. Something of the largeness of the work may be had from the report submitted by Mr. Marion Lawrence, the General Secretary. The present Sunday school enrolment of North America is 18,441,036. The schools are increasing at the rate of 11,655 every Sunday.

An average of 50 Sunday school conventions per day have been held during the last three years.

The following are some of the annual goals recommended in the report:

One million total abstinence pledge signers.

One million accessions to the church from Sunday school membership.

One hundred thousand new members enrolled in Teacher Training Classes.

I have met Dr. W. C. Wicker, Dr. S. Q. Helfenstein and Mr. Netum Rathbun. I understand that other members of our church are here. I will write more of the Convention later.

W. T. Walters.

DAT MULE OF SIN

[Preached by a colored brother whose name is not given, and forwarded to us by Capt. J. A. Turrentine, Burlington, who learned recently that some years ago The Sun's editor preached from the same text (2 Sam. 18:9) and wonders if there was not plagiarism on our part.—J. O. A.]

In de X, V, three I's ob two Samuel, an' nine verses from de beginnin', I fin' dese rema'kamable wo'ds: "An' de mule dat was under him went away." Who gwine to doubt de troof ob de Scriptahs aftah dat? Dat was put down in writin' about de mule 'way back in de ole King Dabid's time—mo' yeahs ago dan all you bruddahs an' sistahs kin ma'k down on bofe sides ob a clapbo'd wid a bit ob coal in a week; an' heah am dat very same kind ob mule libbin' to dis very day—de very mule dat was undah you an' gits away. Who gwine to doubt de troof ob de Scriptahs aftah dat?

An' dat very mule dat h'istde Absolom, an' went away an' left him, ez like ez not's libbin' yit. Dat mule ain't no bettah fo' bein' a Scriptah mule. It was jes' his own ohn'riness dat tuk him undah de limb ob de tree fo' to scrape Absolom off. "An' den de mule dat was undah him went away." He went away jes' ez fast ez his legs 'ud cayah him, an' lef' young Absolom hangin' dah.

Yo' bruddahs and sistahs is all ob yo' ridin' some mule ob sin. Yo' is settin' on sideways and straddle, in carnal security. Yo' is starin' all about yo' at de vanity ob vanities; yo' is holdin' on to de yeahs an' de tail. Some ob yo' sistahs is settin' up behin', in yo' carnal security, huggin' de bruddahs; an' some ob yo' bruddahs is reachin' roun' ticklin' de sistahs; an' dah yo' go on de back ob dat mule ob sin, prancin' an' dancin' an' cumflootin'. Yo' ain't takin' no notice ob how dat mule is gwine to h'ist yo'. Yo' ain't takin' no notice ob how dat 'ere mule dat is under yo' is gwine to went away frum dah an' leab yo'. He's gwine to leab yo' in a pile 'longside ob de road, to de debil. He's gwine to souse yo' in de mud ob perdition, er flam yo' into de fence co'ner ob iniquity, er leab yo' settin' straddle ob de top rail ob wickedness. Den he'll leab out, an' hehawnk an' hehawnk an' hehawnk, an' flop his tail, an' kick up his hoofs an' went away fo' to fetch de debil to show him whah he done dump a load ob sinnahs fo' him. Dat mule ob sin is libbin' yit.

Las' wintah was a yeah, yo' all knows, young Richahd William got 'ligion in dis yere sanctua'y. Dat same night he was ridin' home cross 'Possum Bottom Ford, an' de mule dat was undah him went away an' lef' him settin' dah. An' I hain't nebbah been able fo' to git dat young Richahd William neah enough to de watah to babtize him sence. Dat mule ob sin is libbin' yit, sho'. An' breddren, yo'-all bettah be lookin' out how youse rides.

A delightful place to spend your summer vacation—Virginia Beach, July 20-26.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The time is near for the Seaside Chautauqua and School of Methods at Virginia Beach. It is July 20-26, and the program has been completed and all arrangements made through committees to execute the program. It is not out of order to say that the program is one of the best ever provided for any Chautauqua week anywhere.

Inquiries for lodging and board for the week of the Chautauqua indicate a good attendance from a distance, and plans for spending the week at Virginia Beach by nearby people lead the Committee to believe that there will be a good attendance.

The program is a combination suited to the needs and tastes of all church people of every age and location. It will richly repay all who take advantage of this Summer opportunity. Write Rev. Dr. L. F. Johnson, 27 Hardy Ave., for information about entertainment.

I desire to call the attention of *laymen* to the importance of this Chautauqua. Much of the program contains help for laymen in their work in Sunday school, missionary work, methods of church work, and help for all departments. But there is a financial side to this undertaking. The Baptist buildings have been leased. Much printing is necessary, expert speakers must be paid, the expense of those who render service without compensation must be provided for, and many incidental expenses must be met. The receipts from the sale of tickets will not be sufficient to meet all these charges. In the beginning two ministers and three laymen put up a guarantee fund of $500 —$100 each—to make the Chautauqua possible. It is hardly fair that these men should bear all the burden of so worthy an undertaking. This word is an appeal to the laymen of the church to attend the Chautauqua, to estimate its importance and value, and to put the force of their approval and help into it. If you cannot come, it would be a generous thing to offer some financial aid, for we are anxious to make such a success this year as to make annual meetings permanent. Laymen are so busy that they often overlook opportunities for helping most worthy causes; but this enterprise is so important to the church and the cause of the Master that it should appeal to the financial support of laymen. If you are willing to aid in this way, send your check to S. M. Smith, General Secretary, Y. M. C. A., Norfolk, Va., and he will turn same over to J. W. Manning, Treasurer.

W. W. Staley.

ELON COLLEGE NOTES

Mrs. L. J. Atkinson has been quite ill for the past few days, but is now improving rapidly. She recently began housekeeping in her new home adjoining the President Moffitt property.

Mr. F. F. Myrick, Spartanburg, S. C., was a pleasant visitor here last week. Mr. Myrick is engaged in Y. M. C. A. work in Spartanburg.

Rev. J. F. Morgan has just concluded a great revival in Haw River. There were nearly 100 conversions and a large number of additions to the church. Oldest citizens declared it the greatest meeting known there within fifty years. Brother Morgan is very successful as an evangelist.

The many friends of Miss Blanche Teague, who was, a week ago, operated on for appendicitis, will rejoice to learn that she is now able to sit up and will soon be able to return to her home.

Brother L. M. Clymer, Greensboro, N. C., has been recently elected Superintendent of the Masonic and Eastern Star Home for North Carolina located in Greensboro. This is an honor and a trust that will be fully measured up to.

Mr. C. B. Riddle's new book, College Men Without Money, was delivered here July 4th. It is handsomely bound and makes an attractive volume. It deserves a large sale.

Rev. L. I. Cox preached a great temperance sermon at Pleasant Hill church, near Liberty, last Saturday. The temperance society at that church is the oldest in North Carolina. At Providence, near Graham, the first Sunday school in North Carolina is said to have been organized. The Christian church has always led in forward movements for the Kingdom. Brother Cox's people requested him to have his sermon printed in The Sun.

Mr. D. T. Surratt, of the Class of 1914, has been elected principal of the Haw Fields High School, near Mebane, N. C.

Mr. W. C. Purcell, who attended the Blue Ridge Conference as one of Elon's representatives, is here and laying large plans for usefulness of the local Y. M. C. A. next session. Mr. Purcell graduates in 1915, and is president of the Y. M. C. A.

Rev. J. O. Cox is busy raising money to install a heating system for the Orphanage. He deserves the support and co-operation of all. Ours is the only North Carolina Orphanage without an adequate heating system.

Miss Nannie Emma Farmer, who is attending Summer School in Greensboro, spent the holiday season visiting Misses Gertrude and Pretto Brown.

Mr. and Mrs. R. W. Seward, Burlington, N. C., were guests of Mr. and Mrs. Womble Sunday.

Dr. Atkinson's sermon Sunday morning on "This New Time" was very helpful to all Christians. The open air service of the evening conducted by Dr. Wicker was also helpful. He discussed the Abundance of God's Grace. Dr. Wicker reports a splendid convention of Sunday school workers in Chicago.

President Harper visited the Methodist Protestant Ministers' Conference in High Point last week and reports a splendid meeting, full of inspiration and uplift. He invited the Conference to meet here next year, but the M. P. Orphanage asked for it and received it.

The Executive Board of Trustees of the College is called to meet in the President's Office on Thursday evening of this week. It is learned that important business is to be transacted.

From all indications the next year is to be a good one. The students, alumni, ministers, and interested friends are sending in lists of prospects every day. Applications for admission exceed those of a year ago, and things look bright and promising. The friends can make those bright promises real and here is believing they will.

"X."

SOME OBSERVATIONS ALONG THE WAY

On Monday morning, June 22, my wife and I boarded the train at Elon College to go to the famous historic spot known as the University of Virginia. Numerous things attracted our attention on the way, but perhaps nothing more than a nice shower of rain that began falling shortly after we left the hill city of Lynchburg. As we had not seen any rain of any consequence fall for over two months, this was a pleasing sight, and the cool breeze that came with the rain and after was most enjoyable and refreshing. When we arrived in Charlottesville, we found that quite a shower had fallen and the grass and crops seemed revived and in a state of growth. And since that time we have had a number of thunder showers, all of which seemed needed.

Quite a number were on the train coming to this University in quest of deeper learning, and, while none of us were very well acquainted, we had a fellow feeling of sympathy.

Having arrived, we left our checks with the University authorities, and boarded the car for the University. Finally we were directed to the room to which we were assigned, but the key given to us would in no wise turn the lock. It was indeed a lockout. But as fortune would have it, we found another room in the same building with doors wide open and unoccupied, save by the furniture that was stored in one corner of the room.

On the advice fo our guide, we took up our abode here for the night, and after another shower and a good night's rest in these improvised quarters, we were ready for the opening of the Summer term. The quarters in which we were lodged did not in every way suit us, so after quite a little maneuvering and a little worry, as well as the expenditure of some perspiration, we secured quarters more to our liking, and are now very pleasantly located.

It had been our hope that, here among these everlasting hills at the foot of the greater mountains to the west, cooler and more refreshing breezes would blow than we had been having at home. But in this we were disappointed. If any difference, it must be warmer here than at Elon. And had it not been for the fact that the showers came and cooled the air, I hardly know how we would have survived.

The attendance here is quite large this Summer. There are about one thousand who have registered already, and they tell us that there are more to follow. It is supposed that as many as twelve hundred will register in all.

On Wednesday after we arrived classes commenced work. The duties and routine of the day were fixed and now we are in the rut of effort and work. Somehow or other the classes we attend are rather small, as those who take Summer courses prefer "cider and soda water" courses rather than those that have in them a great deal of sound doctrine. The course in games is well attended, so we understand, and so this proves the pet statement made so often by President Harper.

The University grounds are all that can be desired. They are covered with groves and forests, with shrubbery and flowers. Birds of almost every kind sing and scream from the trees and the willows, and often we see Bunny sitting on his haunches and cracking a nut on the lawn or climbing some gnarled tree.

The plan of the University buildings is unique, the model and plan being that of the immortal Jefferson. On every hand is seen the mark of his genius. He was indeed the father of the University of Virginia. His plan was that at opposite ends of a terraced lawn should stand two large buildings. And so there face each other the Rotunda, the larger part of the space of which is taken up by the University Library, and Cabell Hall, which contains the large auditorium and a large number of recitation and lecture rooms. On either side of this lawn is a row of dormitory rooms and professors' homes. Did I say one row? There are two parallel rows of these dormitory rooms. But the plans have widened since Jefferson's day, and we have many other buildings and groups of buildings scattered over these more than six hundred acres of land.

Perhaps in some later article I may have more to say of these buildings, their equip-

ment, etc., but time and space fail me now.

Among the special features of the Summer School is the Lyceum Course offered. The first number of this series was given last Saturday evening by President Southwick of the Emerson School of Oratory in Boston. We had heard President Southwick before, but he was certainly at his best on last Saturday evening. His rendition of Richard III and of the orations of Brutus and Mark Antony were grand. We feel that we shall not hear the like again until we again have the opportunity of hearing this great interpreter of the lives and passions of men.

The vesper services held on Sunday evening just as the sun sends his rays athwart the hills, causing the shadows to lengthen into the night, were indeed inspiring. Gathered on the north steps of the Rotunda and on the lawn about the entrance were some twelve hundred who had come from every southern state and represented every denomination to worship one common Father. Here, at least, was every heart united with every other heart in a prayer and hymn of praise to the God of all. The service was led by Dr. Wanchope, of the Deartment of English in the University of South Carolina. He took as his theme, "The English Bible as a Literary Masterpiece." After the address and the prayers and the hymns of praise, all dispersed, feeling that we had had a good time of soul communion with God.

THOMAS C. AMICK.

THIRD CHURCH, NORFOLK

The first half year of our pastorate with the good people of the Third Church has come to a close with the beginning of the present month, and we are happy to say that it has been one of the most pleasant periods of service the writer has ever had with any people during his experience as pastor.

Getting the reins of a new situation in hand, as pastor, has been by no means an easy task (it never is), and on the other hand, getting accustomed to the new minister with all his peculiarities and individualities, we presume, has not been an easy task for the people, for it seldom is, but withal, the time of adjustment with each other soon passed and we found ourselves settled down for real business in the kingdom of our Lord.

We are glad to report that every department of the church life has shown a marked increase during the half year. It has been our privilege to see during that time between seventy and eighty people give themselves to the Master, either anew, or for the first time, and we have extended the right hand of church fellowship to sixty-three. There have been also twenty-one baptisms by immersion.

The Sabbath school, under the leadership of the efficient and energetic Superintendent, Dr. J. W. Manning, with his faithful corps of teachers, has steadily grown and the report is that it never was in a better condition than now, nor never was so large as at present. The enrollment, including Cradle Roll and Home Department, comes near the three hundred mark. We would like to remark right here, too, that we have never found in our experience a more devoted and faithful band of teachers than there is here in Third Church. They are always at the post of duty ready for service.

The prayer meeting attendance has been unusually good, the average being fifty-three. The largest attendance on a single night reached ninety, which was, at the time, more than 75% of the membership of the whole church. It is our constant hope and endeavor to keep the prayer meeting revived for, undoubtedly, even in the twentieth century church life, it is the most important factor of the church activity in fostering the spiritual life.

The spirit of missions is constantly on the increase. Throughout the year Mission Study classes have been in progress and it was plainly evident that the missionary spirit was getting hold of our people. To what extent that was true we are unable to tell until the test was made in actual giving. This test was made on Sunday afternoon, May 17, when five teams, consisting of ten men, who themselves were thrilled with the spirit, met at the church for prayer, after which they went out in automobiles and canvassed the congregation, giving every member of the church an opportunity to do something definite for the cause of missions. This canvass resulted in the laying on God's altar the sum of $550 in cash and pledges, which amount, added to the other gifts to missions through the channels of the Sunday school, etc., will make a grand total for the year of approximately $700.00. The gift is at least four times greater than that of any previous year in the history of the society. As one of the results of this canvass, the duplex system of finances has been inaugurated in the church and is to be found in full operation with all of its usually attendant advantages and blessings.

Now in closing, just a word about the social life of the society. As one of the most important events of this side of the church life, we might mention the first annual banquet of the Young Men's Bible Class which was held at the Central Y. M. C. A. on Tuesday evening, May 26. Fifty men were in attendance at this banquet and several splendid addresses were made. The guest of honor was Senator J. E. West, of Suffolk, Va., who made the principal address of the occasion, using as his subject, "The Christian Man in Politics."

We are yet planning for greater things along all lines in the future, remembering that these years are marking but the infancy of the society. In this growing community and in a thriving city like Norfolk, there should be no end to the development of a church that "in all things gives Him the pre-eminence." The people are loyal to their pastor, their church and to the cause of Christ in general, and we feel that as long as they are characterized by the spirit of loyalty, consecration and humility, God is sure to bless them with an abundant increase as the years go by.

GEORGE DELMAN EASTES, Pastor.
216 Thirty-sixth St.

HOLLAND LETTER

The third Sunday in June, Holy Neck had all-day services. At 10 a. m. Sunday school; 11:30 a. m., preaching by Brother Cox, Superintendent of our Orphanage. Bro. Cox presented the claims of the Orphanage in a masterly way, showing in his address that he is not only our Superintendent, but that he is making a study of the problem in hand, and that he has his heart as well as his hands in the work.

At 1 p. m. dinner was served to 250 people. At 2:30 p. m. we re-assembled and the missionary society gave a splendid program. Songs, recitations, then the roll call and the collection of monthly dues.

Our offering at the close of preaching service for the Orphanage was $61.00. Bro. Lem Rawls gave a barrell of sugar, which made the offering about $75.00.

At 8 p. m. Bro. Cox spoke to our people in Holland church. Being an off Sunday, only the village members were out; and we think the offering of $25.00 very good.

Brother Cox desires that every church in our convention bounds shall make a definite monthly contribution. This will enable him to do more work and have less worry. May each church pledge a monthly offering.

We call for a birthday offering each Sunday. And the boy or girl, man or woman, having a birthday the past week, marches up and puts pennies in the bank, one for each year of his or her age. Then the organized classes pledge an amount to be given monthly; then six, ten or fifteen members, including the pastor, stands for the amount that may be short. If you get more than your stipulated pledge, hold it over; you may be short next month. No church is so poor as to feel justified in turning a deaf ear to the many calls of our church.

It was my good fortune to be with the people of Boxelder third Sunday night, and address the Boxelder Prohibtiion Club. The people here seem determind that this good old State shall go dry. I am reminded of the good old Roman and his death knell to Cathage: "*Cathago delenda est.*" Amen!

The fourth Sunday in June was a red letter day for Holland Christian Chapel. Our conference call was for $175. The offering was $309.91. Following a twelve minutes' sermon, a hundred and fifty partook of the communion.

The Ladies' Aid Society gave to the church a beautiful individual communion set. This gift added greatly to the comfort of the service. Our ladies here work and they know how to make the other fellow work.

The quarterly conference on Saturday before the fourth Sunday at Holland was good. The conference appointed a committee of four whose business it is to canvass every member of the church for pledges for our new church. $12,000 is what we need. Others built for us. Will we build for the future? "Remember the days of old. Consider the years of many generations."

Meet us at Virginia Beach July 20-26.

B. F. BLACK.

"SEE ME!"

Delegates and others who expect to attend the C. E. and S. S. Convention at Sanford on July 21 and 22, 1914, will please notify the undersigned so entertainment can be arranged. State how you will come, and what time. S. A. L. trains from the north reach Sanford at 10:22 a. m., 5:38 p. m., and 7:15 p. m. Southern at 3:20 p. m. and 9:45 p. m. A. and W. at 12 m. and 7 p. m. "See me" when you come.

J. D. GUNTER,
Chair. Entertainment Committee.
Sanford, N. C., Box 15.

FIND THE ANSWER

(The following has been handed us. Send us the number for next week's Sun.—Editor.)

To the number of books in the New Testament add the number of disciples Chrst had, subtract the number of books in the Old Testament, add the number of temptations Christ had in the wilderness, add the number of sons Jacob had, add the number of plagues visited upon Pharoah, add the number of spies sent from Kadesh-Barnea by Moses to review the Promised Land, add the number of times the Israelites marched around Jericho, divide by the number of commandments given Moses upon Mount Sinai, add the number of letters in the shortest verse in the Bible, subtract the number of years Jacob worked for his two wives, add the number of foxes Sampson turned into the fields of the Philistines, divide by the number of men Gideon finally selected, multiply by the number of days Christ was alone in the wilderness immediately after baptism, divide by the number of pieces of silver for which Joseph was sold into Egypt, multiply by the age of Methuselah, and subtract the number of verses contained in the thirty-first Psalm. This will give a number much in use now.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

GREATNESS THROUGH SERVICE

Sunday School Lesson for July 12.—Mark 10:32-45.

Golden Text.—The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45

Lesson Story

James and John, sons of Zebedee, came to Jesus for a favor. They wanted to have chief seats in heaven, and made this request of the Savior. Matt. 20:20 says their mother made the request for them. However it was, and which writer is exact in details does not concern us like

The Mistake

These men made, and sad it is that men continue to ask for places of power and prominence without working for them. Men ask for honor to be bestowed upon them, when honor that really means something comes to the man who least suspects it. The way to the chief seat is through service, but too few are willing to serve and hence miss the best attainment in life. Discord and confusion have come into many a church where some one sought a higher place than he was worthy to have. We will admit that there is always a place higher up, but yet there is a great work to do lower down.

Nothing in all Christ's teachings is so striking and revolutionary as that which He impresses in this lesson. The message was important to His disciples, and is important to us. His message is not to get something from others, but to give something and make humanity better by laying down our lives in helpfulness to our fellowmen. Oh, that the world might learn the lesson of serving, and less of being served!

The Mission Spirit

The time is ripe for us as a denomination to begin a greater and better missionary work. Give, give, give, should be our watchword, and this lesson has for us a supreme message, the giving of self. Bearing on this point, we found the other day a very striking paragraph, and we quote from it:

"When the ideal of Jesus becomes the ideal of his people the world will change. When every Christian and every group of Christians begin to make it the ambition of life to help the most people possible, and to help people the most possible, then there can't be any longer neglected opportunities of service. The undeveloped people of the mountain, the underpaid people of the city, the workers in factory and mine, the children who can't play and learn because they must work, the women who work under conditions that abase their womanhood, the immigrant that comes to us to seek a better land, the negroes descended from our own slaves, the uncounted millions abroad who are living and dying in ignorance and sin and pain—what splendid opportunities these and many others offer for the attainment of Christian greatness, through the servcie that is ready to give life! And how quickly and eagerly these opportunities will be seized when we have the ideals of Christ! And this good day is coming fast."

It is learning music that many youthful hearts learn to love.—*Ricard.*

CHRISTIAN ENDEAVOR TOPIC: JULY 12

Christian Ministry of Music.—Ps. 150:1-6.

(Led by the Music Committee.)

Singing and Saying

Just when man began to sing we do not know. Just how he found out the art and talent of singing we cannot tell. The oldest history we have makes record of singing, and all down through the ages sweet songs have been sung and the heart of mankind made to rejoice. Many a song has made a house into a home and a place of dwelling into a paradise. Men have been saying things and singing songs. There is art in both. To say a thing well and effectively is an art, but to sing well and have for its effect the emotions of a godly feeling is a greater art, and there is something about it that is holy and divine. There is something that we cannot understand about a song, let it be religious or patriotic. Just now while we pen these words a group of boys are out in a nearby field singing "By the Moonlight," the words of which we cannot repeat, but somehow we are lifted up by the melody and made glad by the merry voices.

Preaching and singing go hand in hand. A well worded song sung by a devoted person may penetrate the heart when words expressed otherwise would not. The songs of the birds give hope to the despondent and make music for the child. If men and women would sing more, the world would be happier and heaven drawn closer to us. Learn to sing and keep on singing. Sing songs of prayer, songs of devotion, songs of consecration, songs of victory, and make some one happier. Let your Society organize and visit the sick homes, hospitals, and sing for the sick. This is the true meaning of the subject of this meeting.

Inspiring Points from Eloquent Pens

Where painting is weakest, namely, in the expression of the highest moral and spiritual ideas, there music is exceptionally strong.—*Mrs. Stowe.*

All musical people seem to be happy; it is to them the engrossing pursuit; almost the only innocent and unpunished passion.—*Sidney Smith.*

Music can noble hints impart, engender fury, kindle love, with unsuspected eloquence can move and manage all the man with secret art. —*Addison.*

Music is the art of the prophets, the only art that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us.—*Luther.*

Music, of all the liberal arts, has the greatest influence over the passions, and is that to which the legislator ought to give the greatest encouragement.—*Napoleon.*

A NEW CHRISTIAN ENDEAVOR SOCIETY

At the last session of the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference, I was appointed Superintendent of Christian Endeavor. Since that time it has been my purpose to organize societies in the bounds of this convention. The work of Christian Endeavor has been very interesting indeed to me, especially since I have learned more about it.

Last Thursday night I was delightfully honored with a good attendance at the Palm Street church, Greensboro. At the close of an interesting prayer meeting, after I had explained the principles and workings of a Christian Endeavor Society with the many opportunities afforded for Christian service, we succeeded in organizing a thrifty society with twenty-seven charter members. The officers are: President, Willie Rich; Vice-president, Miss Grace Trollinger; Secretary and Treasurer, Earl Rich. Also the necessary committees were appointed. We are expecting many good things from this society and there are many good reasons for thinking so. We have already enrolled some of the best workers in the church and I sincerely hope that it will not be long before we shall have fifty members at this place. I believe this kind of work affords an opportunity for service in the church and co-operative work of an interdenominational nature that no other organization does.

I shall be glad to organize a society in any other church within the bounds of the convention. Wherever I can be of asistance in such work don't fail to let me hear from you. Remember, I am not doing this work for any compensation of a financial nature, but because I am interested in the work of the church and anything that may help to extend the cause of Christ. We have many bright young men and women in the church that are simply failing to use their inborn powers because of the lack of opportunity. Fellow pastors, let's get to work and give to the young of our churches a channel of service that will not only bless their own lives, but will be a blessing to all those with whom they associate.

H. Shelton Smith.

Elon College, N. C.

S S NOTES AND NEWS C E

The young people of today will be the leaders of tomorrow.

Ninety per cent. of our best men get their start in the Sunday school.

See that a report from your school or society is sent to your Convention.

Remember the School of Methods, Virginia Beach, July 20-26.

The Secretary of this department has a few Hand Books left over if any one would like to have a copy.

The Sunday school is said to be the backbone of a community. Do you have a good Sunday school in your community?

Don't forge tthat Rev. J. O. Cox, Elon College, N. C., is treasurer of the General Convention and that he needs your help now.

One good Brother writes that a goodly number of our pastors are the "Excuse me, please" kind, and never attend the Sunday school conventions, even of their own Conference.

"Citizenship Day" is to be observed the third Sunday in October under the auspices of the national work of the C. E. Society. Mr. Daniel A. Poling, Boston, Mass., was appointed about a year ago to foster this idea and plan for the day. The movement has been endorsed by President Wilson.

The Hobson temperance bill came up for discussion Monday. Mr. Hobson made a direct appeal to Christian Endeavorers to give their support in this campaign. We received a request some days ago to wire or write our Congressman to give his support to the Hobson Bill. This we gladly did in the name of our S. S. and C. E. work.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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OUR EIGHTEEN HUNDRED DOLLARS

The readers of THE SUN know that as we come to the end of the present quadrennium of our mission work that there is a deficit in the foreign mission department of some nine thousand dollars; also, that the Southern Christian Convention voted heartily to assume eighteen hundred dollars of that amount and raise it before the middle of September so that it can be gotten to the hands of the Treasurer of the Southern Christian Convention, Dr. W. C. Wicker, by the Foreign Mission Committee in time for him to get it into the hands of the Mission Treasurer, Dr. J. G. Bishop, before the books close for the last fiscal year of the quadrennium, September 30.

The Convention chose the following brethren as the Foreign Mission Committee and among other things directed them to raise this amount: Rev. W. H. Denison, D. D., Norfolk, Va., Chairman; Rev. W. D. Harward, D. D., Newport News, Va., Secretary; Rev. J. W. Harrell, D. D., Portsmouth, Va.; Rev. J. W. Holt, Burlington, N. C.; and Mr. J. W. Lane, Langdale, Ala.

The committee by correspondence and by meetings has been laying its plans of work and we are now asking that the brotherhood give their hearty co-operation to the plans that the Committee shall soon present. Determine now that you will help your very best to raise the eighteen hundred dollars. That is not a large task and the committee believes that it will be as easily done as it was heartily adopted at the Portsmouth Convention.

The Presbyterian Board of Foreign Missions ended its year wtih a deficit of $292,000 in spite of the fact that its income last year was $304,000 larger than the year before. Our nine thousand is not a large amount for the quadrennium of our largest mission work. Our work is healthy and it demands larger clothes each year. You have heard in many of the churches and conferences from the lips of our missionary to Porto Rico, Rev. D. P. Barrett, and from his wife, the wonderful opportunities in Porto Rico, and our responsibility for the evangelization of seventy-five thousand of people in the one district.

Our Foreign Secretary, Dr. M. T. Morrill, last year inspected our work in Japan and after enumerating the fields, the needs of the stations, workers, and the pleas that come every day to our workers and Board, he closes his message with these words which seem inspired:

"In the foregoing enumeration I have mentioned most of the points visited by your Secretary in touring the fields. Everywhere one could see the word "opportunity" staring at him; everywhere the slender equipment given pastors was painfully evident; everywhere the task loomed far above the ability of the lonely pastor, capable and devoted though he be; everywhere the seed sparingly sown is bearing fruit, and adequate seeding would long since have brought us harvest joy. Our missionaries average quite as good as those of other denominations; our pastors in Japan would average well with our pastors in America; the missionary efforts we are putting forth are blessed above what we might justly expect—results have been surprising. And yet, after having seen the work, and after having reviewed it all in quiet thought, seeking a just appraisal of it, I am deeply impressed with the thought that our missionary force—missionaries and pastors—is pitifully small, and the equipment that we have provided for the work is pitifully inadequate.

We have undertaken a great and worthy task; we have a corps of workers in the field that demands unqualified confidence and adequate support; we have acquired $16,200 of property; we have seen most blessed results from the work. And it is a fact that the financial stringency in which we have been for several years has entailed downright hardship upon some of our workers, and greatly hampered the whole mission.

These facts are a trumpet call to the whole denomination. They are a challenge to the denomination's loyalty to Christ and fidelity to the cause of Christ. We must have co-operation from all our pastors in America. We must get hold of our church members, and make them feel the joy of missionary service. We must have more money for our work, and arise out of the shame of our present financial quagmire. Will you take the matter to heart, consecrate yourselves to the task, and help us to swell our funds by several thousands of dollars? It is time for us to prove that we are Christians, and show ourselves as devoted to the cause of winning the world to Christ as are our co-laborers in the Empire of Japan."

One of our great needs is for some of our brethren to give thousands of dollars, large gifts so that it may be a stimulus to those in the ranks to increase their gifts in splendid proportion. It ought not to be any task at all to raise the eighteen hundred dollars voted by the Convention. Will you help?

The Foreign Mission Committee,
WARREN H. DENISON, Chairman.

SPECIAL MISSION COLLECTIONS

We have taken a special foreign mission collection in each of the churches of my charge with the following results:

Catawba Springs	$22.50
Piney Plains	9.00
Wake Chapel	28.05
Christian Light	4.00
Ebenezer	8.55
Six Forks	12.40
Total	$84.50

The same has been turned over to Treasurer of Conference to be forwarded to Foreign Mission Treasurer at Dayton, Ohio. May God use it for the salvation of His people.

J. LEE JOHNSON.

Holly Springs, N. C.

CHURCH DEDICATED

The new house of worship of the Liberty Christian church, Liberty, N. C., was, on June 28th, dedicated by Rev. A. B. Kendall, D. D., of Burlington, N. C. The following program was observed:

11:00 a. m.—Hymns Nos. 33 and 707, Christian Hymnary.
Invocation by Rev. J. F. Dosier.
Scripture Lesson by Dr. Kendall.
Prayer by Rev. W. C. Kennett.
Hymn No. 457, Gospel Hymns.

Dr. Kendall then, in a few minutes, raised in money and pledges, $25.00 to liquidate all financial obligations upon the church for their new house of worship.

Song No. 692, Gospel Hymns.

Sermon: The Why of the Christian Church. This was preached by special request.

Brief history of the church read by the pastor. This history shows that the church was organized by Rev. J. W. Holt, August 21, 1884.

Bro. O. T. Hatch, of the then Liberty organization, and brethren, Dr. D. H. Albright and Capt. Wm. Teague, of Pleasant Hill Christian church, were appointed a Building committee.

The new house is a beautiful brick structure, costing approximately $2,000.

The entire indebtedness being raised, Dr. Kendall then proceeded to dedicate the house to the service of Almighty God, which he did in a most impressive manner.

Dedicatory prayer by pastor.

Doxology. Benediction by Dr. Kendall.

Thus closed a most splendid service to the delight and edification of a large congregation.

At 8:30 p. m. we met again, and the fine congregation listened most attentively to a second strong sermon by Dr. Kendall, on the theme, "Moving Forward." His text was an extract from the history of the children of Israel at the Red Sea. J. W. PATTON.

THE WORKING STUDENT

The good summer months may mean ease, comfort, and pleasure to many, but there is a class about whom we are thinking, whose tasks have been hard and long, and whose burdens now are none the less. This class is made up of that college student who scarcely heard the last of his commencement exercises before he hurried out to find work sufficient to warrant him another year in college. He wants an education, he is sincere in his purpose, devoted to his task, and deserving in his effort. You have seen him; you have heard of him. A few years from now you will see him again; you will hear from him, for this class of noble young men who seek education's Holy Grail with limited means, gives the pulpit its men, the colleges their professors and presidents, the State her statesmen, and the business world her progressives.

Not only can be found those who have already entered the race for an education, but many a young man, and woman too, is losing hours of sleep studying how to go to College. Some of these have been trying for one, two, or three years to make the trip. Wanting an education? Yes that is it, and yet many are denied the privilege of cultivating their minds for lack of means, while others with means reject the opportunity and pass out upon the stage of human action on the same level as the boy or girl without money and an education.

But thanks be to God a new day has dawned a long time ago for the boy and girl who desire an education and have not the ready means. We have never known a college to send home an honest young man or woman because they had no money. Neither have we ever known an institution refuse an honest and diligent student work that he might make his expenses. Help the young man who is struggling for an education; give him your words of encouragement. ELONITE.

Every pastor should be making his plans with a view to attending the Seaside Chautauqua and School of Methods at Virginia Beach, which takes place July 20-26, 1914.

CHURCH NEWS

BURLINGTON

The work in the Burlington church is moving along nicely. The congregation seems to be keeping up to the usual attendance mark in spite of the extremely hot weather. The pastor has been giving a series of Sunday morning sermons on the Psalms, taking them in order. The people seem to have been enjoying them.

On the evening of June 14, the church set a new stake in the path of progress, when thirteen members of the Teacher Training Class completed their course and received their International Sunday school diplomas. Only two of the class fell below an average of 90% in the five examinations; eight averaged over 95%, and two of the class averaged 99 2-5 %; while the average of the whole class was just under 94%.

On the occasion of the graduation the following was rendered:

Program

Hymn: Day is Dying in the West.
Scripture Selection: XIX Psalm.
Hymn: Break Thou the Bread of Life.
Prayer - Rev. P. H. Fleming, D. D.
Duet: The Wondrous Cross *Heyser*
Mrs. J. L. Scott and Rev. A. B. Kendall
Paper: Preparing the Lesson for Teaching - - Mrs. W. H. Carroll
Paper: The Equipment of an Up-to-date S. S. - - Mr. J. R. Foster
Paper: The Cradle-Roll and Beginners - - - Mrs. R. M. Morrow
Paper: Best Methods of Bible Study - - - - - Mrs. O. P. Shelton
Anthem: Go Forward, Christian Soldiers - - - - - - - *Adams*
Choir
Address: The Sunday School an Educational Institution
Rev. H. E. Rountree
Presentation of Diplomas.
Hymn: I'll Live for Him.
Benediction.

The class roll consists of: Mr. John R. Foster, Mrs. W. H. Carroll, Mrs. R. M. Morrow, Mrs. J. L. Scott, Mrs. O. P. Shelton, Mrs. A. B. Kendall, Mrs. Jas. P. Montgomery, Mrs. J. H. Brooks, Mrs. Maude Patzsch, Miss Bessie I. Holt, Miss Sibyl Shelton, Miss Bessie Lea Sellars, Miss Ollie Hall.

The papers were all of a high order, showing that much care and thought had been given them. The address by Rev. H. E. Rountree, Superintendent of Teacher Training of the Southern Christian Convention, was fine, his blackboard illustrations being very pointed and striking. The music was well rendered, and all together it was a very enjoyable occasion. Supt. Rountree told us that this was the first class to graduate within the bounds of the Southern Convention. Hope there will soon be many more.

Rev. P. H. Fleming, D. D., filled the pulpit last Sunday while the pastor was at Liberyt for the dedication of the new church at that place. S. C. RIBLER.

DAMASCUS

All who know the churches in the Eastern North Carolina Conference know that Damascus is one of the best. That word "best" can be applied to many churches in some one particular, but at Damascus it can be applied in many ways.

This is the third year that I have tried to serve the church as pastor, and I never knew a better people to serve than these. Through the influence and work of the young men's Baraca Class, the house has been repainted and paid for this year. This is a fine class of young men and their work is counting for much in the church and Sunday school.

We have a large Philathea Class of young ladies, who are also busy in the church and Sunday school.

The Sunday school as a whole is good. They make a monthly offering to the Orphanage.

The church is in harmony and in good working condition. They have agreed to join the group of churches forming a pastorate with Chapel Hill, O'Kelly's and Martha's Chapel.

I made a call for the Conference apportionments in January and in fifteen minutes the entire amount, $73.00, was in hand in pledges and cash. They are responsive to the call of the pastor.

May the Lord bless them in this work, and that the right man may be sent to take that field which is a forward movement for the good of both pastor and people of all our churches.

Fuller's

This is my first year at Fuller's as pastor. The church is in good working condition. The great need of the church at this time is a new building. The congregations are large at each appointment. While the house is not large enough to accommodate the crowd, my observation is that the congregations have increased this year.

The outlook of this church is bright, and its opportunities are great for doing good. The work is encouraging and I am looking for great things at Fuller's. We are planning to begin our series of revival services the second Sunday in July. Rev. W. L. Wells will assist in the meetings. May the Lord bless us abundantly with a great harvest of souls.

Liberty (Halifax Co., Va.)

Of all the churches I know Liberty is the most wide-awake country church. Rev. C. E. Newman, the former pastor and builder, did a most effective work and built upon solid foundation.

The church is wide awake upon the issues of the day. The congregations are large and increasing, although the membership is small. They have a membership of 48. They pay for pastor's salary $175. They are up with the salary to date.

The Sunday school is alive and interesting. The attendance is good. They have Christian Endeavor which meets twice a month. While I have not had the pleasure of attending one of their meetings, they tell me that they are good.

We expect to begin the revival meeting the first Sunday in July. Rev. C. E. Newman will be with us after Sunday and will do the preaching. I am looking for greater and better things from Liberty.

Henderson

There is so much to say about Henderson I hardly know where to begin. Henderson is one of the baby churches of our Conference. We have a membership of 58. They pay $300 on pastor's salary. Last October we installed nice oak pews costing more than $500. They are paid for. The Ladies' Aid has bought and paid for a nice carpet covering the entire floor. This week they have bought and paid for a nice communion table which cost $14.36. We recently painted the wainscoting, doors and windows to match the furniture which cost $25.00. The choir rostrum has been raised and nicely curtained off by the Ladies' Aid.

The Christian Endeavor, which is small but much alive, has furnished the pulpit with nice upholstered chairs to match the pews.

The Sunday school is holding its own. They have recently re-established the Cradle Roll which has at this time twenty-nine babies on roll. Mrs. Banks, Superintendent, and Mr. O. W. Mayo, Asst. Supt., are working to make this roll equal to the Sunday school, which is about 50.

The fourth Sunday in May we began a series of revival meetings with Dr. I. W. Johnson to do the preaching. I never heard better preaching than Dr. Johnson did. His sermons were inspiring and uplifting. The meeting came at an important time, conflicting with the Graded School commencement. Hence the attendance was small most of the time. There were three professions. At our last appointment Mr. and Mrs. J. W. Lashley moved their membership from Pleasant Hill to Henderson. Others are planning to join us soon. Bro. Johnson endeared himself to the people here and they wish for him an early return to Henderson.

We have preaching twice each month, but the work most needs every-Sunday preaching. We believe that will mean more for the church here than anything that can be done. The people want it and the work demands it, but to have it we must have some outside help to supplement the pastor's salary. We hope to get this through the Home Mission Boards of our Conference, the S. C. C. and A. C. C. Brethren, this is worthy of your support. Help us. We are going to do our best.

I doubt if there can be found any more loyal people to their pastor than these. Besides many other kindnesses to Mrs. Banks and myself, they richly pounded us last January. While we have not expressed our thanks publicly, we have personally, and our hearts go up in thanksgiving to our heavenly Father for these many good things. The Lord bless them all.

Fraternally,
A. T. BANKS.

HAW RIVER

I am now in my special meeting at Haw River. Brother Joe Trollinger, of Greensboro, is leading the music to great acceptance. I am doing the preaching. The weather is very warm, but the people come just the same, and the church

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is working nicely. We are having a great meeting. There have been some thirty-two professions to date, and on last Saturday night we received eight into the church, and the names of four others to join other churches.

We are trusting God for other souls before we close the meeting.

Yours in Christ,
J. F. MORGAN, Pastor.

Later: Our revival began last third Sunday and continued for twelve days. We had no ministerial help, but we were very ably assisted in the singing by Bro. Joe Trollinger of Greensboro.

The Lord gave us a great meeting. There were between 95 and 100 professions, 29 joined the Christian church and wen sent the names of about that many to other pastors of churches of the town. There will be others to join later.

This was th greatest meeting I have ever had the privilege of conducting. We were very glad to have Bro. Trollinger.

To God be all the praise and glory for the great meeting.

J. F. MORGAN, Pastor.

Woodard

May 3, 1914, Brosia Ballard, 18-month-old son of Mr. and Mrs. M. D. Woodard, departed this life after much suffering. Funeral service by the writer. He was buried in the Ballard family burying ground.

How hard to give up these little ones! What heartaches when we return to the house and see the empty crib and vacant chair. May the Lord comfort these dear parents. Their loss is heaven's gain.

B. F. BLACK.

COUNTRY GIRL STENOGRAPHER WANTED

We say "Country Girl" because our home is in the country, seven miles from railroad, but we use automobile to get about. I want office help, some one who writes a good hand, and who can do some short hand work; good typewriting required. You will live in my home. At times it is impossible to keep a cook; when such is the case, would you be willing to help Mrs. Howard, same as you do in your own home? The office work would not be heavy. State experience you have had, and salary expected, no board to pay.

Sam C. Howard, President,
The Howard Nursery Company,
Stovall, N. C.

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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Interest on Endowment	60.00	73.50
Total rects. for week..	$	98.63
Grand Total		$2,312.49

My Dear Children and Friends:

We are now starting upon the last half of the year. Have we done half of the work that we wish to see accomplished during the year? I am sure we have not, but I believe the good things we have done will inspire our hearts to undertake greater and larger things, and with a long, hard pull "all together" we will come to the end of our "best year" with rejoicing in our hearts.

Let us note some of the good things that have been accomplished. One of the greatest and best things was the running of water line from the college water plant to the orphanage building. Our children are now supplied with plenty of pure, fresh water, which is both a necessity and a luxury these hot days. We have a most excellent water and sewer system with six bath rooms, two supplied with showers and four with tubs.

The Suffolk Sunday school has securely screened out the fly and the mosquito at a cost of $100.

The next urgent need is a central heating system, which will cost about $1200 to install. This must be supplied before cold weather. The Trustees have said we might put it in if we could raise the money, and we are going to raise the money and have the plant installed before frost. Already one good friend has offered to be one of twelve to furnish the money, and I am sure the other eleven can be easily found. If any one who chances to read these lines feels that the Lord would have him be a partner in supplying this needed equipment, just write us a card, send a telegram or a check for $100. We will gladly enroll him or her among the eleven who are to administer unto their Lord in this way. I am sure your own fire will burn more cheerfully on the cold days of next Winter, your home be warmer and your heart happier because of this deed. Try it.

A summary of the receipts for the month just closing shows that 41 children have written and their contributions have amounted to $5.90; 39 Sunday schools have made offerings during the month, which have amounted to $167.84; and the special offerings from individuals, churches, societies and Sunday schools amounted to $261.96. The total receipts for the month were $435.60. We are very grateful for these amounts, and if we just could get all those schools and individuals who contributed nothing to do as well as those who are now contributing, there would be no $1200 deficit, and we would have more buildings and give a home to the twenty or more needy orphan children that are now knocking at our door. Brother Superintendent, will you not help us open the door?

Franklinton, N. C., July 2, 1914.
Dear Uncle Jim:—

Three weeks ago today I came with grandma Staley home to spend a while. I am having such a good time, haven't been homesick at all, but I want to see little brother.

My cousin, Eugene Pearce, came over from Franklinton and spent a week with me. We enjoyed playing together. Went fishing in papa's pond. Eugene caught two fish and I caught four. Annie did not have time to fish, as she kept busy baiting our hooks.

Annie and I went to Louisburg in an automobile to see my little cousin, Florence Patricia, spent a few days. Patricia is a pretty baby and so sweet, I love her. Willie took us to the moving picture show. I wore my sailor suit and saw lots of sailor boys in the pictures.

I wanted to stay longer in Louisburg, but had promised to spend a day with Eugene, so we came home on the train. Eugene's papa ran his toy engine for us. By putting on string belts it turned a woodsaw, wind mill, gang saw, and printing outfit. I was delighted, because I do love to see wheels turn, and the little governor on the engine turned so fast, and the whistle blew pretty when the steam was high.

I can answer Dwight Lankford's question. I know the bee stung him when he held it in his hand, because one flew on my forehead and stung me, and I run now every time I see one.

I send a dime that grandma gave me. Love to you and the Cousins.

William Staley Cheatham.

Who ever heard of a boy getting homesick while he was at grandma's and having as fine a time as your letter tells about?

Dear Uncle Jim:—
Norfolk, Va., June 26, 1914.

Enclosed please find our dues to July 1st. Joseph was three years old on the 14th, so we are sending a little birthday offering. We know we are late in sending it, but hope it will do much good. With love,

Thomas Brickhouse, Jr.,
Everett Brickhouse,
Joseph Brickhouse.

Thank you, faithful friends. We are glad to get your letter and liberal help. The letter reveals the fact that Joseph and Uncle Jim have the same birthday—the 14th of June. I will not tell you his age, you may guess at that.

Suffolk, Va., R. F. D. 1,
June 29, 1914.

Dear Uncle Jim:—

How are you all making at the Orphanage this hot weather? It is awfully warm here, so warm that mama almost let June slip by before writing for me. I am going to Sunday school now, and enjoy it fine. I send one dime. Hope you and the Cousins are all well and enjoying life.

Your nephew,
Joel E. Harrell, Jr.

Yes, it is hot, but we are enjoying it. Glad to learn you are a Sunday school scholar.

Durham, N. C., June 28, 1914.
Dear Uncle Jim:—

Here I come with my dime for June. Our school is out now and I have been thinking so much about play that I almost forgot to write to you. I hope you and all the children are well. Love to you and all the Cousins.

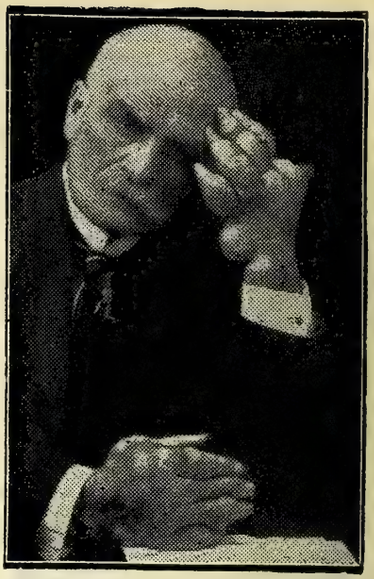
Vesta Mulholland.

Now, Vesta, don't get so busy with your play that you forget your old friend and the orphans too.

Holland, Va., June 30, 1914.
Dear Uncle Jim:—

This is the first time we have ever written to the Band of Cousins. I am ten years old and my little sister is six years old. Our papa died five years ago last March. We have a brother twelve years old.

I wonder have any of the Cousins been huckleberrying. I went yesterday. Aunt Tilly said she would buy them from me. She paid me five cents, so that is the



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way I made my money for the Orphanage. Mama will give five cents to sister. Enclosed you will find ten cents.

Virginia and Frances Holland.

Thank you for your nice letter and dime. We are delighted to have you become one of our faithful helpers. There is always need for laborers in the Lord's vineyard, and He pays every one well.

Elon College, N. C., July 2, 1914.

Dear Father:—

We were pleased to find our names in the paper last week, and to learn that we are now members of the Band of Cousins, in good standing, because our money has been paid; but we are sure Patricia Holden and many others are wondering what became of our letters. For fear they will make the wrong guess I will explain. Mother was so busy that she failed to get our letters written in time.

Perhaps some of the Cousins would like for us to tell them how we like living in the Orphanage. We like it fine because there are so many little ones for us to play with; and we enjoy the playing to the fullest extent. We know every one by name. If the Cousins will come to see us we will introduce them to our little friends and show them how to have a good time.

Your devoted son and daughter,
Mary Virginia and J. Harper Cox.

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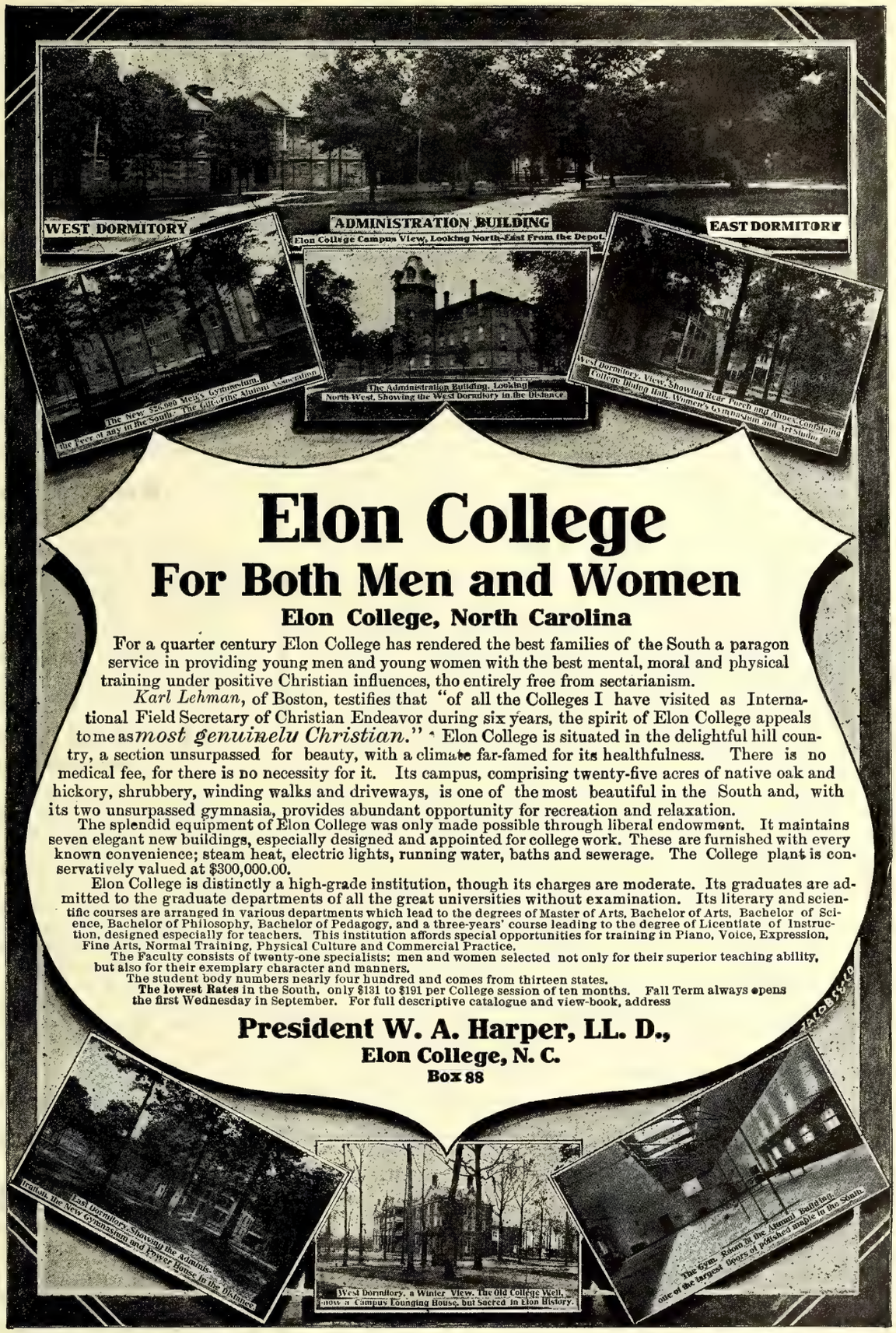
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A WORD ABOUT COURTESY

(President Fairfax Harrison of the Southern Railway sent every officer and employe of that system the following letter, which seems to us worth while. —Editor Sun.)

Washington, D. C., June 23, 1914.

To All Officers and Employes of Southern Railway Company:

A railroad is first of all a public servant. It follows that the success of a railroad as a business enterprise depends, in very large measure, not only upon the efficiency of the transprotation it affords, but upon the personal treatment which those doing business with the railroad receive at the hands of its officers and employes. Therefore, in addition to doing everything in his power to promote the physical efficiency of our service, each officer and employe, whatever may be his rank or duty, must at all times consider the moral efficiency, and this means first of all that he should treat all patrons of the Company and others with whom he may come into contact with politeness and courtesy. This is a primary rule of management of Southern Railway Company, but it is no more than each officer or employe himself expects of every one from whom he buys. This rule should be observed regardless of the amount of business that the individual may give to the Company, not only because that is the part of a gentleman, but from self-interest, for the occasional traveler or the small shipper of today may be the constant traveler or the large shipper of tomorrow. A nursed grudge growing out of a surly answer has been responsible for many of the troubles of the railroads. Let us then all try to please the public.

The station agent should remember that at his station he is the Southern Railway Company and that public opinion regarding the Company in his community is very largely his responsibility. In addition to maintaining the highest efficiency at his station, he should see to it that he and his subordinates maintain pleasant and agreeable manners in meeting the public and that all questions, even unreasonable questions, are answered with politeness and courtesy.

It is equally important that trainmen shall observe the rule of courtesy and politeness, giving full, responsive and intelligent information to those passengers who solicit it about anything that may happen on the road. The operation of a railroad is interesting to every intelligent man, and the more information such a man has about actual conditions the more he will understand the difficulties encountered in operation and so contribute to sound public opinion.

I am proud to believe that the general average of courtesy and politeness in the Southern Railway organization will compare most favorably with that of any railroad in the United States. Good manners are traditional in the South and our men are Southern men. This is attested by many letters which are received by the management commending individual employes for conspicuous acts of courtesy and painstaking efforts to serve our patrons.

Occasionally, however, letters are received complaining of instances of discourtesy. These may be entirely eliminated if each officer and employe will adopt as his rule of conduct the declaration by the late President Finley that "He serves the railroad best who serves the public best."

FAIREAX HARRISON, Pres.

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I feel by joining the Club I got a much better piano for the money than I could have anywhere else." MISS ROSE EDNA BROWN.

"I advise all who want a high-grade piano at a low price and on good terms to buy through the Club." C. B. HAYES.

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"The piano purchased from you is giving perfect satisfaction. The case is beautiful, the tone is sweet and becomes sweeter by use. It is all that one could wish in the way of a piano. The Club plan is good and makes it possible for many people to have a piano who, otherwise, would have to be without." JAS W. SIMPSON.

Of the hundreds who have joined the Club, all are delighted. You are cordially invited to join. Write for your copy of the Club Catalogue today. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Adv.

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"To the young men and women of our country who desire to rise I most heartily recommend this book. It will most surely encourage them. It will open up avenues for self-help which perhaps otherwise would not occur to them. It should be placed in the school and public libraries of our country. I earnestly hope that it will come in the way of many of the choice youths of our country, and will give them confidence in themselves and an inspiration to thoroughly equip themselves for life's work."

A Few of the Contributors to "College Men Without Money"

Some of the contributors to this interesting and unique volume are: Hon. Chas. G. Saunders, A. B., LL. D., President Iowa Bar Association; Hon. Frank C. Wade, Fredonia, Kans.; Rev. Bishop Edwin H. Hughes, A. B., M. A., S. T. D., LL. D., D. D., San Francisco, Cal.; Dr. Thomas Arkle Clark, Dean of Men in the University of Illinois; Rev. J. C. Day, D. D., Labor Temple Supt., New York City; Rev. E. A. Watkins, A. B., A. M., D. D., President of Palmer College, Albany, Mo.; Dr. Edward Van Ruschen, Plankinton, S. D.; Dr. W. W. Staley, Ex-president of Elon College; Dr. W. P. Lawrence, Dean of Men in Elon College; Hon. Burton F. French, M. C., Washington, D. C.; Miss Agnes Wright, State Librarian of Wyoming; Rev. W. J. Nelson, B. A., M. A., Th. M., Th. D., S. T. D., D. D., Rock Hill, S. C., and many others of a similar type.

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J. O. ATKINSON, ... EDITOR

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Sharp

Alfred Stith Sharp was born March 3, 1829, in Surry County, Va., and died May 21, 1914, being 85 years, 1 month and 21 days old. His first wife was Miss Sue Faison. To them were born three children, Sarah E., John S., and Mollie F. He was married a second time to Mrs. Anthier B. Barrett, February 7, 1878. To them were born six children, Bennie E., Mills B., Hattie A., Grace E., Ruth O., and John A., five of whom, with the loving wife, survive him.

Brother Sharp did not want to live on account of his infirmities. For about two months he was confined to his bed and suffered much. In his last days he uttered words which caused his loved ones to believe he was trusting Jesus. He was a brave Confederate soldier and was buried in Waverly, Va., cemetery, beneath flowers of love and the flag of the Confederacy. Burial services by the writer.

JAS. L. FOSTER.

Etheredge

Samuel A. Etheredge passed from the earthly life to the heavenly reward Tuesday, June 23, at the family residence in Norfolk, Va. His devoted wife and four noble sons and daughters were present in the departing hour. Brother Etheredge had not been a well man for some years, yet his departure was anticipated but a few hours, and loving hearts and hands did all in their power to minister to him. He leaves two sons, Mordaunt and Samuel. He was almost 68 years of age, and one of the most esteemed of men. He was a member of the Old Providence church in Norfolk county for many years, and was superintendent of the Sunday school. Years ago he became a deacon in the Memorial Christian Temple. He was a good man, faithful to God, his church, family, pastor, his community.

The funeral services were held at the home on Brown Avenue Thursday morning at 10:30 conducted by his pastor, the writer. His body was laid to rest in Elmwood cemetery beneath a mass of beautiful flowers laid by loving hands. There is nothing more valuable in the world than such a character as his, made noble by faithful service to Jesus Christ.

W. H. DENISON.

Duke

Henry Stanley Duke, a member of the Memorial Christian Temple church and Sunday school, passed from the earthly life to that of the heavenly June 1 at the home of his mother, Mrs. Mary J. Duke, on Second street, Fairmount Park, Norfolk, Va., at the age of thirteen years and eleven months. The funeral services were held the following day at the home of his mother. They were conducted by Rev. J. W. Harrell, D. D., of the Portsmouth Christian church, in the absence of his pastor from the city.

Stanley was one of the best Christian boys we ever knew and so faithful and clean in his life. He early became a Christian and a worker. Interment was in Forest Lawn cemetery. His life was a worthy example to all boys and to the boys of his large class in Sunday school especially.

W. H. DENISON.

Boyette

R. R. Boyette departed this life June 28, 1914, aftew two years of confinement to his room and six years of suffering. Had he lived until July 1, he would have been 61 years old. He was patient and gentle all these years. He was a faithful member of Holy Neck church.

He leaves a devoted wife, Sarah C., three sons, one daughter, and one sister, Mrs. Bettie Holland, to mourn their loss.

Friends from far and near came to pay the last tribute of respect to this loyal citizen, this good neighbor and Christian gentleman.

It was my pleasure to visit the home a number of times during his illness. We read the Book, talked and prayed together. His wife and children were devoted to him and did all in their power to comfort him in his suffering. He was buried in the family burying ground on the farm near Holy Neck. Funeral services conducted by the writer. May the Lord comfort these dear ones, and may they look up daily and strive the more to emulate his virtues.

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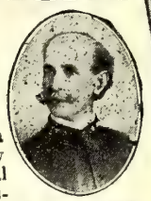

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No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

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RALEIGH, N. C.

MARRIAGES

Gwynn-Matthews

On the afternoon of May 31, at the home of Mrs. R. E. Hockaday, of Newport News, the writer performed the ceremony uniting in marriage Mr. Raymond Emmett Gwynn and Miss Elsie Matthews. The marriage was a quiet one, being witnessed only by the members in the home. Th eyoung couple will make their home, for the present, in this city, where the groom has a position as ship-fitter at the Newport News Dry Dock and Shipbuilding Company.

Their many friends unite in wishing for them a happy and useful life.

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6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JULY 15, 1914 NO. 28

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Giving Gladly

A Boston paper remarks that it was worth having a mission-board debt even of $276,000, as did the Northern Baptist in convention at Boston the other day, if for nothnig else than to see the people awakened to their duty and privilege. John D. Rockefeller gave $50,000 and said he would give a like amount, if that much was needed to wipe out the debt. January 1st next. Many churches through their delegates gave a thousand dollars each; a group of Indians gave $100.00; a Vermont church with only one hundred members gave $500. Joy was abundant, and gladness filled the house. "Give, and it shall be given unto you" (Luke 6:38).

Religion in the White House

"The White House has been, without notable exception, under the control of Christian men. As a rule no man has been elected to the presidential office who did not appeal to the deep moral and religious undertone of our national life and character." So begins a paragraph in a current journal. In our own day and recollection our Presidents have all been men of deep religious conviction. The Hayes administration was noted for its religious and temperance atmosphere. Garfield was a preacher before entering the White House and remained a man of deep personal piety. President Harrison maintained family prayer scrupulously after going to the White House as he had done in his home life before going there. Cleveland was the son of a Presbyterian preacher and a man of marked devotions. McKinley was a devout Methodist and a faithful Christian of whom John Hay well said, "He showed how an American gentleman should live and how a Christian gentleman could die." Roosevelt was a consistent church member and not infrequently occupied some pulpit on Sunday. Taft, though a Unitarian, was reverential and observant of Christian practices and principles, and Wilson is the son of a preacher and himself a hard and fixed Presbyterian. It is doubtful if any man, however bright or influential, could win his way to the White House if it were known that he was not a professed Christian. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment." (Psa. 37:30.)

How Washed?

Just after they had finished singing the hymn, "Whiter Than Snow," one of the Salvation Army addressing the crowd is quoted as saying, "There is a great difference between being whitewashed and washed white." Jeremiah 2:22 conveys the same idea: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

Under the Sea

A year ago the first successful photographs ever made under water were given to the world from scenes at the bottom of Hampton Roads, Virginia. Since then, by the aid of a novel submarine tube the man with a camera steps from the deck of a vessel down into the deep and there takes snap shots of what the watery vicinity may contain. Charles Williamson, father of the Williamson brothers who are making many views, was the inventor of the wonderful system by which the bottom of the sea is presented to the eye by use of the camera. A wonderful motion picture film has been made recently with the Williamson device and thousands are viewing, from the comforts of easy chairs and electric-fanned halls, the wonders of the deep. This was foretold by David, in Psalms 106:24: "These see the works of the Lord, and his wonders in the deep."

God and His Word

God's Word, the Bible, expresses much, but it does not express all, not even all of God. The word never expresses the full meaning of the idea behind it. "Feeling is deeper than all thought, and thought is deeper than all speech," said a philosopher. His Word being insufficient, God sent His Son, "the express image of His person," to show to the world Who and What He was, and what He would have us be. "God expressed himself by giving himself," said Dr. W. W. Staley in a recent address. This is the only way one can express himself—by giving himself. "He that findeth his life shall lose [give] it." (Matt. 10:39.)

Take-it-Back Day

A town out in Oklahoma has instituted, and recently observed, "Take-it-Back Day." The Mayor of the town is to appoint some day in June of each year for the unique observance. On this day people who have borrowed money or valuables or trinkets from their neighbors and have failed to return them during the year are to be reminded and urged to discharge the debt. The day was observed recently and a dispatch says: "Many persons who had grudges against others also took advantage of the good feeling inspired by the day to "make up," and several neighborhood feuds were ended." Let us hope this day and observance will spread throughout all the towns, cities, villages and country places of the nations. This reminds one of the day of atonement the Lord established for the Israelites: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." (Lev. 16:30.)

Riches

The Bible most heartily commends riches to us, but never riches of this world which perish. Again and again we find "riches of his grace," "riches of goodness," "riches in glory," "riches of his word," "riches of full assurance." These are the true riches that never perish. It should never be forgotten that riches in wealth are a means to an end, are good servants, if properly managed, but a most treacherous and despotic master if allowed to dominate or control. David gave a fair and timely warning about the riches that perish, "If riches increase, set not your heart upon them." (Psa. 62:10.)

Ten Talents

A good kinswoman graciously loaned a young man fifty dollars forty years ago that he might go West and begin work for himself. "Some day," said the grateful youngster, "I will pay you a thousand dollars for every dollar of this." The young man has made good and now writes that he is ready to send the $50,000 to his early benefactress. "Then he that had received the five talents went and traded with the same, and made them other five talents. His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. (Matt. 25:16, 21.)

The Tunnel

The train was sweeping along at bright noonday. The sun was shining, the birds were singing, the scenery was inviting, passengers were happy and gay. All of a sudden the porter flashed on the electric lights—in broad, open day, as if to drive out the glorious sunshine. We wondered if the man were crazy or jesting, when lo, all of a sudden our train shot into a deep, dark tunnel. But for the electric lights provided beforehand we would have groped our way through the tunnel in gross and deep darkness. So the way of death is deep and dark and chilly and dreary only to those who have not provided the light of life beforehand—even while it is called today. This is what the Psalmist (36:9) meant: "In thy light shall we see light."

Two-Thirds

Much has been done, but far more is to be done, if the church is to triumph in the world, and give every one a chance to become a Christian. Even in the Protestant churches of our country two-thirds of the members give nothing and do nothing for the coming of the kingdom. Of the people in this (Christian) country two-thirds of the population are outside the churches and are not professing Christians. Of the earth's population two-thirds live in non-Christian lands and are unevangelized. And of those living in non-Christian lands two-thirds of the people have never so much as heard the gospel or had a chance to hear it. And all this nineteen centuries after our Lord commanded, "Go ye and teach all nations: and lo I am with you alway, even unto the end of the world." (Matt. 28:19, 20.)

EDITORIAL

THE GOSPEL OF MAMMON

The SUN's editor heard a thrilling lecture the other night. He had read that such lectures and sermons were delivered, but this was the first he had really heard. Not the first thrilling lecture, but the first really fascinating one he had heard, which was founded on a very pernicious and false philosophy, and yet so cloaked, costumed and adorned as to make it both beautiful and inviting. It was frightfully interesting. The title was very suggestive, "Acres of Diamonds." The speaker was a distinguished Doctor of Divinity, Rev. Russell H. Conwell, of whose great work in Philadelphia we had heard much and read some.

Dr. Conwell is a great man, a very great speaker, and a master of assemblies. It takes that sort to make great mistakes, and to perpetrate magnificently, and therefore dangerously, pernicious doctrine.

Dr. Conwell's lecture was simply a sermon setting forth the gospel of mammon—and that, too, in a most attractive form.

The first half of his lecture was harmless because it proved nothing. It was given solely to relating instances in which men had left home to find fortunes (and didn't find them) when others came along and found the fortunes at the very doors these had left. That was all right. He could, however, with equal facility, have spent twice that much time in relating instances in which men left home to find fortunes—and found them. One wondered what Kansas and California would be today if men had not left their homes in New England, the North, and the South, to go far out to find their fortunes—and found them, became rich a long way from the place of their raising.

But let that part be. It could not hurt. (Maybe it helped some boy to stay at home and to dig hard there who ought to do so—and who would starve if he ventured out into the great world to dare and do.)

The part that interested us most, and provoked most amazement, was Dr. Conwell's advocacy of the gospel of mammon, pure and simple. We did not take notes; but some few of his sentences stick and can be repeated verbatim. Hear a short one from his lips: "Money is power; therefore get money." So is dynamite. So is gunpowder. So is bad liquor. So is swearing. So is sin. Therefore get these—one could have, with the same reasoning. We cannot think of a more dangerous and deadly power in all this world—not even that of Satan himself—than that of money in irresponsible hands—in the possession of those who haven't character and care nothing for character. And not once did the distinguished lecturer refer to the right sort of character, or to any sort of responsibility in handling money. "Get money," that was the fundamental principle and the single goal he held out before that great audience.

Again: "If you have a merchant in Burlington who has been merchandizing for twenty years and has not saved up more than ten thousand dollars you should run him out of your town—should have done so nineteen years and six months ago. Your town has decided that that merchant is only worth five hundred dollars a year and has paid him accordingly. A town always pays a man what he is worth to it and no more. A man who makes $500 a year in a town is only worth $500 to a town." If a man can pack a more pernicious doctrine than that into fewer words than those, and so blend it with shades of truth as to make it decent and plausible, we don't see how he can do it. Did not that great thinker and eloquent speaker know that the rich do not lead in building up a town, an institution, or anything else—save their riches, The rich have ever and always to be led in building up the town and in doing for the common good. Who in this State are studying and preaching good roads, good streets, good side-walks, just and equitable taxation, better public schools, better and more humane prison systems, the abolition of the drink habit, prohibiting the sale of liquor, the founding of colleges, the building of churches, the sending of missionaries, the advancement of civic justice and righteousness? Who *lead* in these things that make for the common weal? Your very rich? The one whom your town or county has voted is worth a million or so and paid him accordingly? Not much. Some of the most noble, valiant, worthy and helpful citizen any town ever had did not save up ten thousand dollars and never will. They might have done so, but in their efforts to make money they also had a care for the common good, and gave of their time, talent, and energy that they might have for others, as well as for themselves, better laws, better roads, better schools, better churches, better citizens. And this they did without reward, or without the hope of reward. If a rich man will properly manage his riches he has not the time, the talent, the opportunity to take the initiative in things that make for the common weal. He waits, by the very nature of the great work upon him, that of making and managing millions, he must wait till others, not so given to the task of money making as himself, find the place where he should spend his money—and then prove it to him that he should spend it there. Your town, county, State have, by Dr. Conwell's philosophy, voted that Mr. A is worth a million to it—therefore it has given him and he has saved the million! Did you ever hear of any man that had made a million who founded an institution of learning, established a church, built up the highways and improved the morals and the character of the town? Not much—not until some man—maybe he was a preacher, a teacher, a public servant who had never saved ten thousand and never would—until some such man or men persuaded, convinced, induced the man wrapped in money making that it was his duty and his privilege to endow or help institutions that are built for the public good.

Dr. Conwell's argument was this—that a man's worth is ever and always measured by the dollars he made and saved. May the angels defend us. Was Lord Christ measured by the dollars He saved? Was Paul? Was Martin Luther? Was Jonathan Edwards? Was John Wesley? These men lived humbly, wrought faithfully, blessed humanity and benefited all mankind. Yet mankind estimated them to be worth less than ten thousand dollars, and by Dr. Conwell's own statement, the world paid them their full worth, and since they were not worth more in money they should have been run out of their town. Ah me! If this is not the gospel of mammon we have never heard it. And yet he said he had delivered this same lecture ten thousand times, and the people listened—and said it was great. If that was great, it was the greatness of eloquence in preaching the gospel of Mammon.

We admit that the lecturer said many good and suggestive things, and said them powerfully, but his fundamental philosophy, that a man's real worth to society and the world is always measured by the dollars he makes, is either erroneous, or the Bible and history are, for the good Book and human experience declare in the words of Lord Christ that "A man's life consisteth not in the abundance of the things which he possesseth." And that is a doctrine diametrically opposite to all that Conwell taught.

Have we come upon a time when men from the pulpit can stand up and preach the gospel of Mammon and be pampered and applauded from one end of this great country to the other? God of our fathers forbid!

General Whistler, the inventor of smokeless powder, died June 26 at the age of 65. Being a Whistler himself, his invention caused many another whistler.

President Wilson and the Emperor of Germany exchanged wireless messages of greeting the other day, each being in his own country, and a trackless ocean between them—the distance being 4,062 miles.

While practicing war in the air near Vienna two military airships collided the other day, both being destroyed, and nine lives being lost. Men should not try to fight—up in the air. There is all too much of that on *terra firma.*

State tuberculosis sanatoria to the number of 42 have been established in 33 different states. Special laws providing for the establishment of local hospitals by municipalities or counties have been passed in 14 states. In 34 states, laws are in force providing for the reporting and registration of living cases of tuberculosis.

Legislation dealing with tuberculosis has been enacted in 48 states and territories of the United States, according to a comprehensive bulletin on this subject soon to be published by The National Association for the Study and Prevention of Tuberculosis. Only in the states of Arizona, Idaho, Nevada, Wyoming, and Alaska, has the subject been given no legislative consideration.

Why do rich men wait to see if poor men will make institutions successful before they will give their means to them? President Hadley announced at the recent commencement at Yale that gifts of $2,400,000 had been made to that University the past year. Once an institution is rich it can get all the other millions it needs. This seems to be on the principle that "unto him that hath shall be given."

Christian work goes forward and the true "progressives" are to be found not in politics only but in church movements. Witness the fact that the next session of the World's Sunday School Convention, two years hence, is to be held in Japan. This is storming the heights indeed, and moving the camp into the enemy's country. "The Son of God goes forth to war," and the battle cry of the age is Victory.

Southern Railway engineers who have made exceptionally good records in keeping their locomotives in goon condition are to be honored by having their named painted on the panels of their cabs. In announcing this new plan, Vice President and General Manager E. H. Coapman states that it has been adopted as a mark of Southern Railway's appreciation of the interest which its engineers have taken in the condition and appearance of their locomotives. Southern Railway practice is, as far as possible, to allow each regular engineer to have his individual locomotive. The engineers feel a great personal pride in the appearance of their locomotives and many of them have been beautifully decorated, in which the Company has co-operated with the men.

Of all the victories prohibition has won recently that in Minnesota by which more than half of that State is declared "dry" is the most unique. In a treaty of 1885 between the United States and the Chippewa Indians it was clearly stated that the territory ceded by that treaty to the United States was to be kept free from the sale of liquors. When Minnesota was admitted into the Union the liquor interests insisted upon selling liquor in the region affected by the treaty. The Supreme Court now hands down the decision that admitting the State into the Union did not affect the treaty with the Chippewas, and that all the territory originally affected, all of the northern portion and more than half of the entire State is and must be made and kept dry. The cause of sobriety, temperance and righteousness sweeps on, in grand procession, to victory.

NOTES AND PERSONALS

—Associate Justice Lurton of the United States Supreme Court died suddenly at a hotel in Atlanta, Ga., July 12. He was 70 years old.

—The fifth case from the bubonic plague in New Orleans has broken out. The Government is fighting the plague with infinite zeal and caution.

—Though Rev. J. W. Harrell, D. D., will go to Dayton, Ohio, the latter part of August, he will look after the Portsmouth work till Conference.

—Rev. P. H. Fleming, D. D., Manchester, N. H., writes under date of July 7: "We had good services Sunday. Manchester is a beautiful city. My reception has been very cordial."

—Rev. W. L. Wells, Durham, N. C., is assisting Rev. A. T. Banks, Henderson, N. C., in a series of meetings this week. Mrs. Wells is visiting her sister, Mrs. M. A. Atkinson, at Elon College.

—The Baptist Tabernacle, of Atlanta, is doing its best to get Dr. Len. G. Broughton to return from London to his former charge; and there is expectation expressed that he will return.

—Bro. C. H. Stephenson, Pres., has made a fine program for the Eastern N. C. S. S. and C. E. Convention at Sanford next week and hopes that many delegates and visitors will be present.

—Rev. Orman T. Headly, 108 Bogle St., Fall River, Mass., a very successful pastor, and a Southerner who has strayed off to New England, would like to return to the South, the New England climate being too severe for his wife's health. Some of our churches casting about for a pastor would do well to correspond with him.

—Rev. J. W. Harrell, D.D., Portsmouth, Va., writes pointedly, "Shall We Make Good?" in referring to the Portsmouth Convention. That depends. Has the missionary spirit, so potent at the Convention, departed? We cannot believe it. But mark this: We will never do anything worth while for missions until we get a man in the field burdened with this business, his heart in the work, and his whole time and attention centered on this one thing. Till we get the man missions will remain only a matter of talk amongst us.

—At the close of business June 30, 1914, the Farmers' Bank of Nansemond, Suffolk, Va., as per its official statement to the Corporation Commission, showed footings of $2,996,134.82, with deposits of $1,914,675.93, loans amounting to $2,362,833.72, surplus $500,000.00, undivided profits $408,959.15; this in a bank whose capital stock is $20,000. This bank now ranks first of all in the United States in the matter of assets and liabilities in proportion to the capital stock. This is the highest testimony possible to the ability and Christian character of the gentlemen who direct this remarkable institution.

—This letter received recently will be of interest to some SUN readers, particularly to those who like history: "Has there been published a Life of James O'Kelly? If so, by whom and at what price can I obtain a copy? My grandfather was William Jefferson O'Kelly and lived in Fayette county, Tenn. James O'Kelly was his grandfather. My father was named Willis White O'Kelly. His mother's maiden name was Nancy Moring. There were some of James O'Kelly's books destroyed at grandfather's death without my father's knowledge. My husband is a minister in the M. E. Church, South. Signed, Mrs. C. C. Cecil, Mayo, Fla."

—We learn with great pleasure that Rev. Victor Lightbourne, Dover, Delaware, will be in North Carolina in September and that he will assist in evangelistic meetings if his services are desired by pastors and churches. He is now booking engagements for Fall and Winter work as evangelist, and we strongly advise any of our pastors or churches that contemplate special meetings from September 1 on to write Bro. Lightbourne *at once*. His services at Waverly, Va., at Burlington and Durham, N. C., last Spring, were of the very highest order, were very largely attended and the results most gratifying. Pastors and people who had him were all more than pleased. We sincerely hope many of our churches will avail themselves of the privilege of securing him for evangelistic services. Better not delay writing him.

—Brethren and beloved, how long before we are going to get disgusted with ourselves about the mission indebtedness, and arise with genuine sincerity and divine determination and wipe that debt out? Why will not some one give our good people a chance at this debt—tell them of it and lay the obligation of lifting it upon their hearts as a personal matter? If THE SUN's editor did not have his hands more than full, and his time occupied with duties he cannot lay aside, he would ask no lighter task nor sweeter privilege than raising in less than six months this entire sum, and put a balance in the treasury on the credit side. He has so much faith in the people to contribute to this cause that he would obligate to secure it in six months, or give every cent of what he did not raise in that time. And there are a dozen brethren amongst us, any one of whom can do this very thing, and would do it, far better than THE SUN's editor, if called to the task.

THE FIELD SECRETARY

The Commitee held a meeting in Suffolk July 7, 1914, and, after careful and prayerful consideration of Rev. Dr. C. H. Rowland's non-acceptance of the office and the nominations in our hands, and other names not suggested by other persons than members fo the Committee, it was finally decided to defer or postpone the election of Field Secretary until some indefinite future time.

In lieu of the Field Secretary, the Committee decided to ask Program Committees of the Seven Conferences composing the Southern Convention, to provide a place in their programs for the presentation of such matters as would have been presented by the Field Secretary, by persons chosen by this Committee. The names of persons chosen will be made public when they have signified their acceptance.

In this way the purpose of the Convention may be carried out, for the present, at a minimum expense, and the ground will be prepared for the Field Secretary to be chosen later, either by the Committee or the Convention itself.

All the members of the Committee were present and the conclusions were unanimous.

Respectfully,

W. W. STALEY,
J. E. WEST,
W. H. DENISON.

Pastor's Study, Suffolk Church, July 6, 1914.

"THE EMERALD ISLE"

Some CHRISTIAN SUN readers have kindly requested that I give an account of my travels in Europe. Most of my time was spent in the British Isles, and I was not lucky enough to discover a "River of Doubt," but I did observe and discover many interesting things that would impress readers greatly could they see them. Let us travel together for several weeks and perhaps things will seem more interesting.

First, imagine yourself on a great house-party out on the ocean waves: the great blue sky overhead, the billowy sea all around; with only a plank between you and eternity. You are in the midst of every amusement and many interesting people. "Dame Fashion" reigns there in all her splendor, and everything is lovely until Neptune awakes in all his fury and madness; then you'll feel as limp as a dish rag and wish you had never heard of an ocean voyage. All at once, we are wrapped in a dense fog and almost deafened by the noisy fog-horns. But we must be nearing land, for hundreds of hungry sea-gulls are swarming around the ship. The mist is slowly lifting and unfolding in the hazy distance, a faint outline of old Erin's rocky shore. Get your telescope and look at the green rolling plains, clothed with the richest verdure and dotted with little white cottages. This is Ireland.

We are in the harbor of Queenstown, and well may it be called Queenstown, for with its massive bank of green trees and moss-grown towers that grace the rocky terraces, it commands a most majestic view of the Atlantic. Get your rain coats and umbrellas, for you may look for rain in Ireland both day and night. See that crowd of rosy-cheeked, poorly-clad men who stand on the dock, cracking their whips, impatiently awaiting your landing? They are the jolly Irish cabmen who drive the funny little "jaunting cars." They are so persistent that you'll soon find yourself perched on a high seat over two wheels; sitting back to back to each other, with your feet dangling down on the side, and holding on very tightly as you whirl around the narrow, crooked streets to St. Mary's Cathedral. An hour passes very rapidly, and we are boarding the train for Cork. What funny litlte cars! Each is divided into several compartments large enough for about six people. The door is at the side of the car instead of at the end, and you sit facing each other. The conductor stands on the foot-board outside as he collects your tickets, then he locks the door and we are moving about forty miles an hour. It is a beautiful run for several hours—the waters of river Lee winding into small streams and rivulets on one side; on the other, a beautiful driveway over which numerous little jaunting cars are merrily making their way; beyond this a park of wide-spreading oaks and tall elms, with an ivy-grown porter's lodge at the side of the gate. The massive white walls of some old English manor shine out through the over-hanging verdure. Yonder, we see a farm-cottage covered with vines and a hedge of blood-red fuchias shutting it off from the road.

(Continued to Page 7.)

The Visible and the Invisible

BY REV. J. F. MORGAN*

A STUDY of the human race reveals the fact that man has been interested in that which is perceivable to the eye. The visible world in which he has been placed has ever been a source of inspiration; and he finds great joy in walking through labyrinths of grandeur and beauty, amid countless manifestations of creative power and providential wisdom. He acknowledges in all that he beholds the power that called them into being, the skill which perfected the harmony of the parts, and the discretion which consecrated all to the glory of God and the welfare of his fellow-creatures.

As he clims to the top of Alpine cliffs, peak rises behind peak, crest above crest, with such a variety of outline as to remind him of the tossing and foaming breakers of a stormy ocean. Yet over all this scene, if the air be calm, there broods a stillness which makes the mountains even more impressive.

He reclines in pensive mood on the hill-top, and sees around him and beneath him all the luxuriant beauties of field and meadow, of olive yard and vineyard, of wandering stream, and grove-encircled lake.

He enters the caverns buried far beneath the surface and is struck with amazement at the grandeur and magnificence of a subterranean palace hewn out as it were by the power of the genii, and decorated by the taste of Armida, or of the queen of the fairies.

Thrilled with admiration for the earth, which is covered with the richest embroidery, he turns his eye upward and beholds the unmeasured and vaulted sky sown thick with heavenly bodies. Observe the chief luminary of our nightly skies, and see how gracefully she promenades the self-same path which was laid out for her at the beginning of the world. Behold the resplendent "orb of day," and note how he has maintained his unsullied brightness through the rust gathering ages of time. Not a single thread has been lost from his golden fringe, and not even a speck has marred his splendor, but he is today the same glorious object that he was when he first burst upon paradise, and rolled back the darkness of chaos into unknown regions. And since the dawn of light, this universe has been crowded with visible wonders, and crowned with diadems of beauty.

We call these visible objects sublime; and truly. But the sublimity belongs not to that which they reveal, but rather to that which they suggest. That which bestirs a feeling of sublimity in man, is not that which he sees, but that invisible, unseen power which pushes out the invisible and makes itself known. We look with pride upon our modern methods of transportation, and communication; we boast of our ability to travel around the world in so short a time, our newspapers glitter with the achievements of wireless telegraphy on land and on sea, but that which fills us with awe is the invisible power that we call electricity which makes these things possible. It is the unseen reality that the scientist has never been able to define.

Hence, we live in two worlds; a world that we can see, and hear and touch, and a world that is invisible, inaudible and intangible. Admirable as is the former for its sublimity and beauty, it is far surpassed by the latter. For it is the invisible that makes the home, the state, and the nation. That which constitutes a home is not stone, or brick, or wood, but faith, hope, and love which bind together husband and wife, parents and children. The nation is not made great by its mines, forests, prairies and water powers. These all existed in America centuries ago, and America was not a great nation. But great men make great nations; and the qualities that make men great are invisible. We see their effect, but the qualities we do not see.

Our commercial prosperity is made possible by the unseen; for it is built upon credit, and credit is faith in the honesty of our fellowmen. There are men today serving out their allotted terms in prison, who a few months ago had large commercial interests, men of energy, enterprise, and financial shrewdness, but who lacked honesty. And today they are bankrupt alike in property, reputation and character.

The visible is valuable only as it is either the symbol or the instrument of the invisible. An orchestra is only an instrument for conveying music from one spirit to another, for music is not a volume of sound, but an experience which sound transmits from soul to soul. A library is not literature. It is only a series of symbols through which literature, which is an invisible life, passes from author to reader. The symbols change, but the reality remains the same. The Lord's prayer is still the Lord's prayer, whether we read it in Greek, Latin or English. The Bible is still the Bible, whether we read the King James Version, or the Twentieth Century New Testament. For the Bible is not the visible book, but the spirit, thought, and feeling which it reveals to us.

The invisible abides; the visible is subject to change and decay. The temples and statues of Greece are in ruins; but the beauty which they interpreted to the world, will never be lost. The palaces of Rome are no more; but the sense of law and order which Rome gave to the world, the world still possesses. These bodies of ours will decay and crumble into dust, but the soul, that invisible entity with its glorious destiny, and its capacity for eternal happiness, can never die.

Then let us not froget that the things which are seen are temporal, but the things which are not seen are eternal. And as we shall thus live in the invisible world, art will become more than pictures, Music more than orchestras, literature more than libraries, and man more than the tabernacle he inhabits. We shall then get a glimpse of the invisibles of man—the soul, the mind, the heart from which the world hears its sweetest melodies and receives its greatest expressions of life. What, indeed, are these but Jehovah's manifestations of His might, skill and excellence? What are they but a glorious volume forever speaking to the eye and ear of man, in the language of sight and sound, the praises of its author? And what are those but images faint and imperfect as they are of his own incomprehensible attributes? What are they, the soul, the mind, and the heart of an immortal being but the temple of the Holy Spirit, the dwelling place of Him whom the heaven of heavens cannot contain, who inhabiteth eternity?

He it is that created man in His own image, and gives him the privilege of becoming a citizen of the invisible Kingdom. Hence, we look for that day when all this outward world, though grand and glorious it may be, shall be destroyed; when the starry heavens shall be burned, and the earth melt away. But we can bear the loss, for the destruction of the seen is but the unfolding of the unseen. For that which is seen is but a screen hiding from us the celestial city where God and angels dwell. Then shall the great invisible power that rules the world become visible, and our eyes shall see clearly, and our spirits enjoy fully, the resplendent adornments of the now invisible home of the soul. Then—

"We shall come with joy and gladness;
We shall gather round the throne,
Face to face with those that love us;
We shall know as we are known.
"And the song of our redemption
Shall resound through endless day,
When the shadows have departed,
And the mists have rolled waay."

*Delivered on his graduation day at Elon College, N. C., June 3, 1914.

MISSION TREASURER'S STATEMENT

ForJune, 1914, as per standing rule of the Mission Board.

Receipts for the Month

For Home Missions	$ 1,700.61
For Foreign Missions	1,154.54
For all other purposes	167.65
Total receipts	$ 3,022.80
Cash Balance June 1, 1914	391.21
	$ 3,414.01

Disbursements

To Home Missions	$ 260.35
To Foreign Missions	1,284.50
To all other purposes	469.60
	$ 2,014.45
Cash Balance June 30, 1914	1,399.56
	$ 3,414.01

Liabilities

Bills payable	$ 6,000.00
	5,205.04
	$11,205.04
Less Cash Balance	1,399.56
Liabilities as per ledger	$ 9,805.48

J. G. BISHOP, Mission Treasurer.

Dannecker, the German sculptor, labored eight years to put into marble a vision of Christ which he declared the Lord had shown him. When through, he called a child into his studio and asked, "Who is that?" The child burst into tears and said: "Suffer little children to come unto Me." Afterward Napoleon Bonaparte asked Dannecker to make a statue of Venus for the gallery of the Louvre, but he refused, saying: "A man who has seen Christ would commit sacrilege if he should employ his art in carving a pagan goddess. My art henceforth is a consecrated thing." Every Christian should have a vision of Christ and consecrate his labors to Him.—*Selected.*

CHRISTIAN CHURCH

Seaside Chautauqua and School of Methods

W. H. DENISON
President

Virginia Beach, July 20-26

S. M. SMITH
General Sec'y

OPENS MONDAY EVENING and CLOSES SUNDAY EVENING

WE ARE READY

Some time ago the Cenrtal Executive Committee of the Chautauqua appointed me a committee of one to be general utility man for the week at the Beach to look out for the large tabernacle, tents, and in fact everything pertaining to the good and welfare of visitors possible. I want to promise this, after looking over the prospects of what promises to be the greatest gathering in the history of our church, that nothing will be left undone, on my part, of the duties assigned me for the comfort of all who attend. I have been down to the Beach and looked around. I find a large, cool auditorium that can be opened up on all sides. This is where the sessions will be held, and as I will have the keys I will make this promise, that those sides will be open so that the breeze from the ocean can have full sweep through the buildnig from early morning till late at night.

Ice water! Yes, plenty of that, too. Right in the same building, I find two large barrels. I will keep them filled with real ice water, no charges. Bring a supply of note books and a long pencil so you can make notes to take back to the home folks. Keep account of the glasses of this good water you drink, too.

No fans, no, we do not need them at Virginia Beach. The Chautauqua would not meet where fans are needed.

A large campus for those who want to live in tents. It would do the most of us good to camp for one week. If you ever try the tent outing once you will long for it again. Bathing; yes, bring your bathing suit. I will show you how to dry them out. Exhibits; well, I must retract from something I said. One small portion of the big building will have its side closed to what is destined to be the greatest display of Sunday school work and working material that has ever been put on exhibit hereabouts. Bro. Nichols and committee are at work and we are expecting Sunday schools, colleges and publishing houses to do their part well in having exhibits reach us by July 17. Express all material to B. L. Nichols, Virginia Beach, Va.

J. H. BLANCHARD,
Local Manager.

THE LAST WORD

This is the last word before the Chautauqua opens. We are expecting you. The prospects are for a fine attendance. All things are ready. The guides will meet you at the train as you get off at 17th street, Virginia Beach, Va. Buy your ticket to the Beach, have your baggage checked there. Be at the opening session Monday night and get the keynote sermon. There wil be no admission fee to any of the four sermons. Offerings will be taken on Sunday. Stay through to the end.

The exhibit will surpass anything we have ever had. All our colleges are sending displays, our leading Sunday schools from all sections are sending exhibits of their work, our mission office is co-operating and many mission scenes will be seen.

Certificates will be given to any who wish them showing how many periods they attended of each line of work as Sunday school, missions, church methods, etc. It will be a souvenir of your attendance and work at our first Chautauqua.

MISS ELIZABETH HARRIS
New York
One of the Chautauqua Speakers

We ask those who come and those who can not come to join in sincere prayer for God's blessing upon the work and workers?

There will be a meeting of the thirty-eight men who are on the General Executive Committee Thursday night at six o'clock. This will be a very important meeting as it will determine the future of the work. If any member can not be present please write to us your thoughts for the work.

Do not fail to be at the auditorium when the faculty and speakers are introduced.

WARREN H. DENISON, President.

CHAUTAUQUA SONG BOOKS

The new song book, "Make Christ King," has been adopted for use at the Seaside Chautauqua at Virginia Beach July 20-26. This is a splendid book for Sunday schools and is widely used in evangelistic work. We have ordered 200 copies, and these will be for sale at the reduced rate of 25 cents per copy. Any church or Sunday school desiring to purchase new books will secure a bargain and an excellent book by instructing your delegates to purchase some of these books for future use.

I. W. JOHNSON.

AN OPPORTUNITY

Brother Editor:—

To my mind an ideal way for the Sunday schools to get personal help from the Chautauqua would be for each one of our schools to send one or two of its most sincere workers there to spend the entire week and pay their expenses; that is, railway fare and board bill. This could easily be done by each of our schools and in return the school would get the advantage of better service as well as much inspiration from these representatives. Now, can a school afford to miss this splendid opportunity? I think not. If we could make the officials of each of our schools realize the advantage of such gatherings I know we could not keep them from sending some of their workers. I throw this out as a hint to our wide-awake schools because I personally know the great help that these studies are to those whose spare time from their daily labors is given to church and Sunday school work. I hope that all our schools will act quickly and send one or more of their workers to the Chautauqua, July 20-26.

J. H. BLANCHARD.

SHALL WE MAKE GOOD? WHAT SAY YOU?

The Portsmouth Convention was the greatest that the Southern Christian Church has ever held when we consider its missionary plans, the definite missionary note that was struck by almost every speaker, and the unsurpassed missionary enthusiasm that dominated and pervaded the netire session. It was plainly evident that the spirit of missions was gripping the hearts of ministers and laymen among us. We felt that it was a great thing o be in such a convention and to be swept on by its spirit to larger visions for God and His kingdom upon the earth. We saw visions and dreamed dreams during those days and we had faith and courage to plan for the undertaking of great things. Oh! how our hearts thrilled when we thought of the brighter day that was before us. We even reached home with a great deal of enthusiasm, the spell of the convention was still upon us. But, alas! the chilling breezes began to set in upon us soon after we reached home and by this time, I am wondering, what has become of all our missionary plans, enthusiasm, dreams and visions. How much faith have we today for the work?

Have we sufficient faith to make good? Are we going to take hold of the missionary work of the church in a definite way? Missionary enthusiasm, dreams, visions and plans must be transmuted into hard facts, deeds and intelligent effort or we will not have any great part in the bringing in of the kingdom of God on the earth. The missionary spriit needs to be carried into the local church and made to dominate ti as it did the Portsmouth convention. The local church needs the missionary vision. This would make her enthusiastic in all the work of the kingdom.

The Foreign Mission Committee of the Convention is now planning for a vigorous campaign to raise the special fund authorized by the Portsmouth Convention. And the Special Committee, in whose hands rest the matter of field secretary, is planning for definite things for all the conferences. We are greatly in need of facts and information along all missionary lines and we trust that ministers and laymen will gather them and give them to the people. If we only knew the facts as they are, we would have sufficient effort to make good in all things planned for at the Portsmouth Convention. The worthy standard set would be easily reached and that larger day we have been so enthusiastically talking about would dawn with great brightness and beauty.

J. W. HARRELL.

Portsmouth, Va.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Another chapter in sea-tragedy has been added to that long black list that has broken so many hearts.

On Thursday, July 9, the Methodist, Baptist, and Presbyterian Sunday Schools of Suffolk made a joint excursion to Virginia Beach. A good many from our Sunday school joined them and I was among the number. I made a double day of it, taking in the Baptist Encampment, where I enjoyed three fine addresses and met many Baptist friends among laymen and ministers.

Of course many of the excursionists enjoyed the surf-bathing. Almost all ages thronged the Beach and tumbled about among the breakers. A happier group of more than a thousand people rarely ever lined the ocean shore or rested under the great pavilion.

About 2:30 p. m. a distress call was made by Sidney Maxey, son of Rev. R. M. Maxey, pastor of Main Street Methodist Church, and a life-saver rushed toward the spot where the hand of Willie S. Tebo, Jr., disappeared before he could reach him. Vain search was made for his body and a great gloom settled down upon the great throng. None of his people had gone to the Beach that day and his parents were shocked by a telephone message.

Willie was six feet and one inch tall, sixteen years of age, the oldest son of Mr. and Mrs. W. S. Tebo, a member of the Suffolk Christian Church, and a member of John King's Sunday school class of sixteen nice boys.

The two Life Saving Stations and the Virginia Beach station through Manager Kintzing, together with personal friends, watched the beach all of Thursday night and Friday morning in quest of his body. In the forenoon of Friday a ten-year-old boy discovered his body inside of Cape Henry on the Chesapeake Bay shore. It had been tossed about in the surf for twenty hours and came out without scars, save a few slight bruises.

The body was embalmed by Mr. Oliver, of Norfolk, brought to Suffolk at 10 o'clock Friday night and lay in the home on Hill street until 5:00 p. m. Sunday. Finding his body was almost like finding him alive, after hope of finding him seemed vain.

Many, many friends entered that home in sadness and wept with the weepers. Mother sat by the casket, rubbed his hands and forehead and kissed him as her "darling boy." He was a good boy and worthy of her love. Father had to help mother bear the heavy load of grief.

His Sunday school class went in a body between Sunday school and church on Sunday morning and their visit was a sad but beautiful scene. Their hearts full of sorrow and their eyes full of tears carried comfort to that dark home.

I have known Willie from a babe. A bright, good boy, was he, the pride of his parents and the hope of their hearts. None but Jesus can fill his place in their lives. Let Him in and have peace.

W. W. STALEY.

ELON COLLEGE NOTES

Rev. C. C. Peel continues quite ill at his home of kidney trouble. His many friends will be anxious for reports of his speedy improvement.

Word reached here last week to the effect that Mrs. W. T. Herndon, on a visit to her daughter, Mrs. J. T. Moffitt, Asheboro, N. C., had fallen and broken her arm. She will have the sympathy of a host of friends in this affliction.

Mrs. L. J. Atkinson was able to be out Sunday. She has been quite indisposed, but seems now on the road to rapid improvement.

Miss Pearl Fogleman has gone to Columbia University Summer School, where she is to take special work in Domestic Science, which subject she is to teach at Elon next year, Miss Mildred Atkinson having resigned on account of her mother's health.

The Elon Summer Sunday school is to be duly represented in the N. C. and Va. Sunday School and Christian Endeavor Convention in Greensboro this week. Several of our people are on the program.

It has been learned here with regret that Rev. H. E. Rountree, who deliverd the Alumni Oration in June and occupied the College pulpit so acceptably the fourth Sunday in May, has resigned as pastor of the First Christian Church of Greensboro. Brother Rountree is a close student, a fine sermonizer, and a first-rate pastor. Any church would be fortunate in securing his services.

Prof. E. L. Daughtry has accepted the superintendency of the Gibsonville Graded Schools for next year. He will make them a good man. He is now in Y. M. C. A. work at Burlington, Vermont.

Rev. C. J. Felton, Class of 1912, and last year a teacher in Defiance College, has accepted the pastorate of the Christian church in Oshawa, Ontario, Canada. Brother Felton is a consecrated man and will be found faithful.

Mr. W. E. MacClenny, Sunbury, N. C., author of Life of James O'Kelly and member of the Class of 1897, is cashier of the Bank of Sunbury, but finds time to dabble deeply in the things of yore. Last week the *Albemarle Observer* of Edenton carried a lengthy historical article from his pen.

Miss Sallie Broom, Kinston, N. C., has been the guest of Miss Sudie McCauley at the Orphanage for the past few days.

Misses Nannie, Emma and Mabel Farmer, News Ferry, Va., were visitors here Sunday. They are taking the Summer Course of the Greensboro Normal School.

Mr. R. C. Lewallen, Asheboro, N. C., one of the Old Guard, visited friends here last week.

Mrs. S. E. Phillips, of Winston-Salem, is visiting her daughter, Mrs. L. B. Womble.

Several Elon people are scheduled to attend the Chautauqua at Virginia Beach next week.

Dr. Newman filled his regular appointment at Wentwroth church last Sunday. President Harper was at Howard's Chapel Saturday and Sunday morning and at New Lebanon Sunday afternoon. At night he was in Reidsville, where he reports a glorious revival in progress, under the labors of Rev. L. I. Cox, pastor, and Rev. J. F. Morgan, evangelist.

Dr. W. P. Lawrence is scheduled to arrive at home tonight. For the past six weeks he has been teaching English in the Summer School at Boone, N. C.

The Southern Railway Company has shown a commendable spirit in removing all cross-ties which had been inadvertently placed on the right-of-way east of the depot and in issuing an order forbidding unloading of any articles hereafter fronting the campus. Corporations have souls or rather have men with souls, who are always ready to help a good cause forward. They are also to lattice under the station platform and are hoping also to install electric lights and water shortly.

The Executive Board of Trustees, consisting of Messrs. Kemp B. and J. Beal Johnson, Cardenas, N. C., Dr. R. M. Morrow, Burlington, N. C., Dr. J. W. Wellons and Dr. G. S. Watson of the Hill, with President Harper ex-officio, held a called session last Thursday evening at which routine matters were discussed. It was decided to purchase a concert grand piano and to install it at once. The College music department has grown to such proportions that this instrument seemed a necessity. The Board voted to accept the magnificent instrument made by the Kimball people of Chicago, and sold by our clever townsman, Mr. J. R. McNally, an exact reproduction of the concert grand used in the recent American engagements by Miss Myrtle Elvyn. Miss Elvyn used this type of instrument in her performance last Winter before Kaiser Welhelm and Kaiserin Augusta and several others of the royal family of Germany. The instrument is to be placed in the College Auditorium, where the recitals of the music department always are given.

You can always tell the spirit of a town by the manner in which it co-operates in a public enterprise. The Executive Board of Trustees also passed the following order, which was communicated the next day to all the citizens: "That whereas the town authorities have forbidden bicycles, push-carts and other vehicles from using the town sidewalks, the same rule shall henceforth apply to the College walks, and further all streets as driveways shall be closed except that running from Mr. Oldham's to Mr. Lambeth's in front of the College buildings and from Dr. Wicker's to the front of the East Dormitory. On these two streets bicycles may be allowed, but on no others. Further every citizen is earnestly besought to use his influence to make the campus as attractive as possible by discontinuing the use of all by-paths not regularly laid off by the College." An order like this in some towns would have called out a mass meeting of protestants. Not so here. Every citizen said he would gladly help in the good cause and there has been every evidence of thorough co-operation to make the campus a place of beauty and a joy forever.

The Mid-Vacation Number of the College Bulletin is just from the press. It contains twenty-four half tone views of the College, depicting its life and spirit from the organization and departmental standpoints. There are two contributed articles of rare merit—one being Dr. Tagg's baccalaureate sermon before the Class of 1914 and the other a newspaper impressionistic "scoop" of the College as the intellectual center of Alamance County written by The Stroller, the nom-de-plume of Mr. J. O. Barrett, which article appeared in the "Forward Edition" of the *Burlington News*. President Harper contributes two articles, entitled The Making of Men and The Contributions of College Life. The most remarkable item of this number, however, is Marshall A. Hudson's monogram in his own handwriting on the Elon spirit, written in appreciation of what he discovered it to be during a recent visit. It will be a delight for Baracas and Philatheas everywhere to read this message from their founder.

Mr. M. E. Winston, former general secretary of the Y. M. C. A. for Tennessee and at this time financial secretary of the Blue Ridge Religious Summer Conferences, has been elected Publishing Agent of the Southern Christian Convention. He has accepted and will have his office located in the Publishing House here. He is to center upon his duties September first.

From all reports and appearances Elon faces a great opening in September. The crops are

poor in some sections, but the hearts are rich and loyal and solid work is being done. Last year was a great one and it will be hard to surpass it. Elon's friends can bring even that about if they keep steadily at it, as they surely will. "X."

"THE EMERALD ISLE"

(Continued from Page 3.)

This is quite small, but looks very comfortable and must be the home of a well-to-do tenant farmer.

We are soon in Cork, the metropolis of Southern Ireland. Watch the boats leaving port. They are heavily laden with meat, livestock and butter. What crooked little old streets and how tiresome it is winding up the rough stone steps! The narrow alleys teeming with ragged children, portray poverty and filth. Women wrapped in bright red and green shawls, with large baskets of peat strapped to their backs, are hurrying down the streets; while a crowd of idle men are sunning in front of the little liquor-shop on the corner. We pass a long row of low, rickety houses, in disgust, and lingering a moment on St. Patrick's bridge, move on to St. Patrick's street, which is much more decent. We climb to the heights of St. Anne's magnificent tower and take a peep at the famous "Bells of Shandon," well known in Father Prout's poetry for the beautiful chimes that sound o'er the river Lee. I shall tell you briefly about the city life, for the smoky chimneys, busy factories, and dirty streets are very annoying. Let us leave the dusty train, too, and travel in automobiles, so we can plunge into the very heart of nature and see the Irish peasant life in its truest sense.

Here we are at Blarney Castle, one of Ireland's most ancient relics of war and romance. This was her strongest fortress in Elizabeth's time. Cromwell bent his artillery against it and King William demolished all the fortifications, leaving only the towers. The old castle, situated on a moss-grown rock of limestone, amid its picturesque ruins, rustic bridges, and murmuring streams, is full of tradition and song and lends enchantment to every tourist. We wind around and around up the spiral stairway until we find ourselves almost staggering away up in the air, where we get a limitless view of green hills and intersected by the Comane, Blarney and Shournagh rivers. Then, with our friends holding us by the feet, we hang down from the top and try to kiss the famous Blarney stone set in the wall below. Our guide urges us to do this for every true Irishman firmly believes that—

"This is a stone, that whoever kisses,
Oh! he never misses to grow eloquent.
Like a magnet its influence such is,
Attraction it gives all it touches.
If you kiss it, they say, from that day
You may kiss whom you please wid your Blarney."

The mysterious underground passages that lead through the rock to the dark river below, make you tremble with fear.

Our route between Blarney and Glengariff lies between the mountains and the rocky Seaboard. Watch the little donkey-carts as they jaunt along the highway. They are laden with vegetables and milk; and on this side you see the pretty "colleens" in their short plaid petticoats; they are bareheaded and barefooted, but we cannot but admire and even envy them their beautiful rosy cheeks and radiant countenances. Over there is the humble little hut they call "home." Stones of every shape and size sticking together in some rough way; one or two little window-openings; thatched roof; floor right on the ground; children, pigs, and cows under the same shelter. Around this is a little patch of new mown hay. Irish potatoes, cabbage and strawberries. Soon we pass a green hillside dotted with frolicing lambs or goats; then vast peat bogs where the poor peasant is digging his fuel. There is very little forest, but the moisture keeps the mountain side clothed with rich verdure and luxuriant flowers of every variety—roses, butter-cups, daisies, purple heather, and the dear little shamrock. Bantry Bay comes into view on this side; great mountain heights rise on the other; and soon we are in the very heart of the "Emerald Isle." Valleys, gorges, glens, cataracts, broken, undulating cliffs, brown moss and purple heather clinging to the rocky crags over which misty clouds are hanging—all these blend in one sublime picture of nature.

Down the mountain side we speed, under leafy foliage of Irish yew, arbutus, birch and aspen. On the left, hemmed in by purple mountains, we look out over the wide, blue Bay of Glengariff crowded with tiny green islands. On the right, sheltered by a great bower of tall firs, red fuchias, and huge hydrangeas, we see a long white building glimmering with myriads of lights. This is Roche's Hotel, and we stop here for the night. Any lover of nature could linger in this romantic glen for weeks, but time is limited, and we are soon on our way to the beautiful "Lakes of Killarney." We must halt a few minutes at Kenmare, Ireland's great cattle-market. It must be market-day, for we pass droves of cattle by the hundreds and the long street of the town is thronged with oxen, sheep and horses, and a curious crowd of idle gossipers. Besides the cattle, there are donkeys, plenty of poultry, and pigs without number shrieking and pushing hither and thither among the crowd, rebellious of the straw ropes.

Killarney ls a charming little town with population about 5,000, and the surrounding country is the most beautiful of all Ireland. So let us stop here for several days. Of course, we must get a piece of real Irish lace. Watch the little girls, even tiny tots, making beautiful laces of every variety. Look at the magnificent school for Bishops; the great white palace and private parks of the Earl of Kenmare. And be sure to go to the town-hall at night, for you will be wonderfully amused at the Irish jigs and reels.

Put on your worst clothes and rain coats this morning, for we are going through the "Gap of Dunloe" and it's a long journey. Climb up into the high omnibus and drive to Kate Kearney's charming cottage, which is at the entrance to the Gap. There will be a dozen jolly horsemen swarming around you with, "Top of the morning to yez," and offering a nice little horse, already saddled. Their prices will be astounding, but mount one quickly and you are off into the wild gap. It is a very narrow pass between Magillicuddy Reeks and Purple Muntains. It's quite a thrilling journey and full of excitement; don't be alarmed at that thundering noise overhead, or those ragged men loafing under the cliffs like a band of robbers, for there are a number of watchmen on every side. Don't get excited if the barefoot, hungry mountaineers almost stop your horse and force you to take a little bunch of heather or a bottle of goat's milk; for they value a six-pence as highly as you do one hundred dollars. On you go, over the great stone Wishing Bridge, and now you are in sight of the "Black Valley" where they say the sun never shines in Winter. You are pretty tired and hungry when you emerge from these rocks and crags; so get off at Lord Brandon's cottage and have a delightful luncheon on the sunny banks of the Lakes of Killarney. Jump into one of the pretty boats as they glide along the bank and we are off for a 14-mile tour of the Lakes. The massive mountain peaks form prison walls, confining a number of lakes studded with tiny islets of green foliage. We are first gazing upon the lofty peak of Eagle's Nest mountain, thence under the rustic old Weird Bridge, and a halt at the "Meeting of the Waters." Here the two upper lakes are connected by a narrow passage through the rocks, which forms an arched bridge. Now we are on Lower Lake, which contains thirty-two islands. It is very rough and cold, but soon we are landing at the ivy-clad ruins of Ross Castle. Grand in outline, weird in appearance, there clusters about it closer and more luxuriant than its vines, a history that tells of Erin's joys and woes, triumphs and defeats. An omnibus will be waiting to take us back to Killarney.

Let us leave by rail for Dublin and travel all day through the bogs of Ireland. Look at the vast swamps filled with peat. The men are cutting the soft-spongy-looking stuff into bricks and laying them in the sun to dry; the women are carrying great baskets of it home on their backs.

Dublin is a magnificent city and the chief social center of the country. It has beautiful homes, libraries, schools and many evidences of culture and wealth. Oliver Goldsmith and Edmund Burke in their magnificent garb of bronze stand like sentinels before the halls of Trinity College. Tom Moore and the Duke of Wellington proudly guard the grounds. Don't try to tell what you see in the great libraries and museums. You can but wonder at the size and architecture of that massive building supported by beautiful Ionic columns. This was the Parliament House until 1800; it is now the Bank of England. Go through with a guide who knows something about the tyrannical bondage and oppression of Ireland and you will be glad enough when he lets you out.

Perhaps you are getting tired, but don't forget to go through St. Patrick's Cathedral where are entombed the bodies of Jonathan Swift and his beautiful "Stella." There are many other things to see, but by the time you run up to Belfast to see the great bleaching farms and busy linen factories, and take a peep at the "Giant's Causeway," you'll be ready to cross the Irish Sea, wondering what you will find in Scotland.

JENNIE GODWIN,
Chuckatuck, Va.

(To be Continued.)

RAILROAD RATES TO CHAUTAUQUA AT VIRGINIA BEACH

The railroad rates to the Seaside Chautauqua and School of Methods of the Christian Church at Virginia Beach, will be equal to *ONE AND ONE-THIRD FARE.* The traffic Manager of the Eastern District states that the Chautauqua had better use the standard season rates to Virginia Beach, as they are the same as would be given in case a special rate was made. The special rate would be good only for ten days, while the season rates are good until next October.

All who expect to attend the Chautauqua had better see their agents prior to the date they expect to start to the Chautauqua. Notify him to have on hand the authority and the ticket you wish. This will cost you nothing, but will be a saving to you. If these tickets are desired they will be on sale from all points.

The committee on transportation will be pleased to furnish any information they can, in reference to rates.

J. W. HARRELL, CHAIRMAN,
709 Washington St., Portsmouth, Va.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

THE SUNDAY SCHOOL LESSON—TOPIC FOR JULY 19

Read Mark 10:46-52.

With Your Class

We have the picture of a blind beggar calling for help as the Savior passed by. This is a common incident in Syria and Palestine at the present day, where blindness and beggary have always abounded. The beggar's name is mentioned, which indicates that he was a man of some note, for most writers of such incidents only say *a certain man.* The man was sitting by the roadside waiting for Jesus to come by. Now draw the picture in your mind, and then let us consider the

Spiritual Lesson

Which grows out of the incident. "Jesus, thou Son of David, have mercy on me." Here he shows his faith in Christ at the very outset, exactly what you and I must do before we hear the words of the Master, "Go thy way; thy faith hath made thee whole." This confssion was like Peter's, "Thou art the Christ."

"What Next?"

That is the one great question asked in the mind of many a teacher before the class. You have given your class the picture of the blind beggar, and clinched one great truth; namely, that we need to confess Christ. Now tell of Helen Keller, Senator Gore, Margaret Sangster, and others whose lives have blessed the world though their eyes have been closed to its beauties. Tell of the blind institution of your own State and how it cares for its inmates. From every item you have be able to draw a conclusion or make a point and thus keep in mind the heart of the lesson—spiritual blindness.

Leaving the Class

The bell tolls, the signal is given to conclude your remarks. What are you going to say for your concluding word? Let your final word be that we have blinded eyes which need to be opened, and not only the class, but others. Eyes of the soul are closed because of sin. All around us are the beauties of God, but with blinded eyes we grope in darkness and Jesus is trying to lead us to the light. Have your class to pledge themselves to help some one to the light before another meeting. Make the week a missionary one.

What comforts me is the thought that we are being shaped here below into stones for the heavenly temple—that to be made like Him is the object of our earthly existence. He is the shaper and carpenter of the heavenly temple. He must work us into shape, our part is to be still in His hands; every vexation is a little chip; also we must not be in a hurry to go out of the quarry, for there is a certain place for each stone, and we must wait till the building is ready for that stone; it would put out the building if we were taken pell-mell.—*Charles George Gordon.*

Do you observe why the wise men saw the King when all the others that night at Bethlehem were blind to him? The simple reason is that they were seeking him, and just because they were seeking him, they saw him.—*G. H. Morrison.*

CHRISTIAN ENDEAVOR TOPIC—JULY 19

Faithful in Little Things

DAILY READINGS

M.—Moses, the faithful ....Heb. 3:1-5
T.—Faithful servants ..... Matt. 24.52-51
W.—Faithful trustees ..... 1 Cor. 4:1-6
T.—Faithful in friendship ..... Prov. 27:1-10
F.—Faithful in money matters
2 Kings 12:9-15
S.—A faithful employee ..... Gen. 39:1-6
Sunday—Topic.

The Lesson—Luke 16:10-13.

10. He that is faithful in a very little is faithful also in much; he that is unrighteous in very little is unrighteous also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust true riches?

12. And if you have not been faithful in that which is another's, who will give you that which is your own?

13. No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

For the Leader

Place a blackboard or chart in front of your audience. Draw a circle near the middle of the board. From this draw a line and call it *duty.* Then have some one to give a few good definitions of duty. Draw another line and call that *faithfulness,* and have some one to make a short talk on faithfulness. Continue to draw these lines leading from the center and give them such names as Fidelity, Peace, Endeavor, Greatness, Student, Son, Daughter, etc. Then you have arranged for your talks on the faithfulness of these things.

The Faithful Endeavorer

The person who is a true Christian Endeavorer is always faithful in the little things. Sometimes you have a poor attendance and it seems hard to promote interest. The faithful worker at these times will always show a spirit of loyalty and love for the work and do all he can to make the best out of the present conditions. This is being faithful in the little things.

Some Quotations

Christians should be like the needle in the mariner's compass, not like the pendulum which within its limited range is always going from one extreme to another.—*Anon.*

It irradiates our days with lofty beauty, and it makes them all hallowed and divine, when we feel that not the apparent greatness, not the prominence nor noise with which it is done, but the motive from which it flowed, determines the worth of our deed in God's eyes.—

Suggestions for Comments

Let your position be high or low, be faithful to it. Why?

To whom should we be faithful?

Who is the faithful friend?

Why does being faithful in the little things give us higher places?

Loving words will cost us little
As along through life we go;
Let us, then, make others happy—
If you love them, tell them so.

S S NOTES AND NEWS C E

We are in receipt of a neatly prepared program for the Eastern North Carolina S. S. and C. E. Convention. President Stephenson is laboring to bring things to pass—and he will.

We hear that a Sunday school has been organized at High Point in the new Christian church. Write us about it, Brother Morgan, and let the good work go on.

When a man becomes servant he should serve as those to whom he is hired desire. We consider the position of editing this Department a place of service, and we are glad indeed to be the servant of the brotherhood in this small capacity. But the question arises in our mind as to whether or not we are rendering the best possible service, and in the best way. Our time is limited. We are busied with many duties and never feel that we have given the work the attention it should have.

But the point is, are we rendering the best possible service? We have asked for suggestions and no suggestions came. We have asked if our comments on the S. S. lesson and C. E. topic were sufficient, and no one said no. But even this does not make us safe, for too many of us are so modest that we dare not speak out in public. We endeavor to give our readers something original, though it may not be so deep and philosophical. But is it used, is it needed, and does it benefit the people, are the interrogatives we ask. There are many helps, hints and suggestions to be had, and the question is, do you need ours?

One good brother and splendid teacher suggests that in view of the fact that there are so many comments to be had, that we write on How to Teach the Lesson—Means and Methods, and so on. We consider this a good suggestion, and we are willing to do what we can along this line, but we desire to know if this is what the masses want. Our church is a democracy and not a monarchy, and hence we want to know what the brotherhood has to say. And now what do you say? Write us. May we not have many letters from the brethren?

"Sir," said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing the directions he had received, "I did not ask your opinion, I gave you my orders, and I expect them to be obeyed." Such should be the obedience of every follower of Jesus.—*C. H. Spurgeon.*

I am an instrument for His use; perhaps to bear burdens, as of pain, sorrow, or shame; perhaps to convey messages, writing, speaking, conversing; perhaps simply to reflect light, showing His mind in the commonest of all daily rounds. In only one way can I truly do anything of these; in the way of inner harmony with Him, and peace and joy in Him.—*Handley C. G. Moule.*

A man may prove himself big enough for a large task by the doing of a lot of little things.

Every pastor should be making his plans with a view to attending the Seaside Chautauqua and School of Methods at Virginia Beach, which takes place July 20-26, 1914.

A delightful place to spend your summer vacation—Virginia Beach, July 20-26.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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CHILDREN'S DAY MISSIONARY SERVICE, CHRISTIAN CHURCH, WAVERLY, VA.

June 7, 1914.

ARRANGED AND CONDUCTED BY MRS. J. L. FOSTER

Part I.—Introductory and Praise

Song—"Praise the Lord."
Lord's Prayer—Chant by the children.
Greeting by Evelyn Little.
Welcome Song.
Solo—"The Heavenly Watcher," Miss Edna Gwaltney.
Song: "June Is Here."
Recitation, Rodman Lilly.
Song—"Jesus Once Was a Little Child." Mary West and Lillian White.

Part II.—Our Missions

JAPAN

Recitation: "Let Us Remember," Ethel Branch
Recitation: "Twenty-five Years Ago," Lilly Spain
Solo: "Little Brothers and Sister Have I," Marcile White
"Our Orphanage in Sendai, Japan," Garland Gray
Recitation: "The Children of Japan," Audrey Sharp
Song: "Little Ladies of Japan."
Miss Hamaguchi ..... Elizabeth Ford
Mrs. Watanabe ..... Mary Eleanor Harris
Mrs. Abe ..... Madeline Rollings
Miss Oikawa ..... Bernice Loehr
Song: "Wise Little Men from Japan."
Takahashi ..... James Foster
Pastor Kitano ..... Paul Hartz
Pastor Matsuno ..... Gordon Little
Little Taro San ..... Harrison Little
Solo: "If I Were a Voice," Miss Eula Williams

PORTO RICO

Greetings from Porto Rico, Landon Gray.
"Ponce," Howard Richardson.
Young People's Field in Santa Isabel, Miss Gail Hartz.

Part III.—Our Privilege

"Johnny Gave a Cent to Missions," Daily Robinson.
"Missionary Pennies," ten little folks.
Trio: "See here, a bright new cent." Elizabeth Ford, Paul Hartz, James Foster
Recitation: "I'd like to be a Missionary," Gordon Little.
Recitation: "She Could not Divide," Helen Porter.
Recitation: "What Might Have Been." Marian Bryant, Mabel Bryant, Alice Porter, Ruth Gwaltney, Pearl Little.
Offering for Miss Hamaguchi's salary (our Bible woman in Japan.)
Song: "Now We Drop Our Pennies In."
Song: "This Money is for Jesus." Lilly Spain, Mary Lee Foster.
Song. Closing Prayer. "Good-bye."
Benediction.

Following are the recitations:

Welcome

We welcome you, friends, this morning in June,
While the birds are caroling a joyful tune;
Your presence shows your interest,
And we hope you'll see us at our best.
My little friends will tell to you
Some things perhaps you never knew—
Of how our missionary work began
In Porto Rico and Japan.
This knowledge you should have today,
Or else your interest will pass away;
So listen while they tell to you
These facts which are so very true.
Some strangers here we've come to meet;
We give them, too, a welcome seat.
And welcome, thrice welcome, we gladly say
To one and all, this Children's Day.

Our Orphanage in Sendai, Japan

Eight years ago a famine came
In far-away Japan.
Kind missionaries saw the need,
And an orphanage began.
For many little children, sad,
Had nothing like a home;
Food, shelter, clothing, all were gone.
And they were forced to roam.
And when the doors were opened wide,
In Sendai, Japan,
Among the first a shelter sought
Was little "Taro San."
Poor and weakened, nearly dead,
Was this dear orphan boy,
But, nursed to health and rosiness,
He became to us a joy.
And now the hope of living seems
To bubble in his face.
Who knows but what some day, he'll be
A blessing to his race.
One hundred and eighty others there
Are calling us to aid,
And many are the helpful plans
That are being made.
The Missionary Cradle Rolls
Are urged to concentrate
Their efforts to this noble work,
Thus early to create
A love within the babies' heart
For orphans o'er the seas,
And learn to know that Jesus loves
The little Japanese.
If any little children here
Have Teddy Bears, dolls or toys,
Which they would like to send away
To orphan girls and boys,
Please address Rev. E. K. McCord,
Sendai, Japan,
And give them with a willing heart
To boys like Taro San.

Twenty-Five Years Ago

Twenty-five years have passed away,
Since Rev. D. F. Jones and his wife one day
Determined to cross the rolling seas,
And preach the Gospel to the Japanese.
These were the first to start in this nation
The work of the Christian denomination.
Quite a number have gone since then—
Consecrated women and men,
Till now on the roster we have missionaries nine,
And eleven organized churches, we think that is fine.
Thirteen ordained pastors, and Bible women two,
Twenty-four Sunday schools, and outstations not a few.
Four mission stations where missionaries reside,
Eight hundred, seventy-three church members, whose faith has been greatly tried.
We think all our people should carry this in mind
And carefully commit to memory the facts that here we find.

Little Visitors from Afar

(All in costume.)

I am little Taro San,
I came from the Orphanage in Japan,
I'm only a little over six years old,
But you see I'm very bold.
Your people were very kind to me,
When I was poor as poor could be;
When I get old I'm going to teach,
And to all my heathen people preach.
I am Pastor Kitano.
I come this Children's Day
To greet you kindly one and all,
And to introduce you to Pastor Matsuno.
As Pastor Matsuno, I greet you;
I come with my brothers to meet you.
Three times a week Bible instruction I seek,
Give us your help, I entreat you.
Takahashi, from Dogenzaka,
That's my name and where I live;
I've come a long, long way to greet you,
And ask that you our people give
The blessed gospel message sweet
That they may worship at His feet.
Here is another Bible woman, Miss Oikawa, please.
My life is one of toiling, and not the life of ease.
But I am willing, oh, so willing, this noble work to do.
So give me your most earnest prayers, that I be good and true.
I am Mrs. Abe, another Bible woman, so
You see our native workers we wish you all to know.
We are needing you people, so help us all you can,
To carry on the good work which your missionaries began.
Mrs Watanabe, if you please, who comes today to greet you,
A Bible woman from Japan, I'm glad indeed to meet you.
Your appreciation of our work will give us inspiration,
And we'll try to do a greater work among our heathen nation.

Our Bible Woman

(By little girl dressed in Japanese costume.)

Miss Hamiguchi is my name,
I came from far Japan
This Children Day to greet you all,
That you might understand
Just who I am and what my work,
And help you see the clearer
That efforts made in His dear name
Make Missions all the dearer.
Some twenty years ago, this Fall,
Your missionaries found me.
'Twas then I gave my heart to God,
And burst the chains that bound me.
I've kept back nothing from the Lord,
My life I've gladly given
To save my people, one and all,
From their dark heathen prison.
I read and speak your language well,
Am helpful in translating;
Dr. Morrill, of Ohio, knows
These facts which I am stating.
Arising in my humble home
Each morning, I'm preparing
My frugal meal of rice,—no sugar
Or seasoning I'll be caring.
And then my work I'll undertake,
All planned the day before;
Into the homes of the sick and sad,
I have an open door;
I enter, still as any mouse,
And talk to them of Jesus,
The Bible read, and then to tell
Of how from sin He frees us.
When Sunday comes my heart does yearn
The children to be teaching.
I play and sing, with earnest prayer,
That some soul I'll be reaching.
When home at night upon the floor,
My well worn Bible reading,
Communion with my Lord, I know
My life He's always leading.
I thank the women of this land
Who help to clothe and feed me.
I clasp your hand, and say, "Farewell,"
Then back to those who need me,
Across the rolling seas I'll go,
My work to be completing,
For some day, perhaps not far away,
My Lord I must be meeting.

Ponce

Rev. D. P. Barrett
And his happy family
Are our principal missionaries
In the city of Ponce.
On February the 23rd,
Nineteen thirteen was the year,
A beautiful church was dedicated,
Which brought to our hearts good cheer.
And now around this city,
Twenty miles or more,
To the faithful Christian worker
There is an open door.
Long live the work in Ponce!
Long life to those who care
For the dying unbelievers
Enough, their burdens to share.

PROGRAM—EASTERN NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION

Sanford, N. C., July 21-22, 1914.

TUESDAY MORNING

9:30 Song Service.
10:00 Devotional Service
Rev. G. R. Underwood
10:20 Address of Welcome .... J. U. Gunter
10:40 Response ..... J. E. Franks
11:00 Business Sesion.
11:30 Annual Address ... C. H. Stephenson
12:00 What shall be the "Theme" of this Convention?
Discussion led by Rev. C. E. Newman
12:20 Announcements.
12:30 Recess.

TUESDAY AFTERNOON

2:00 Song Service.
2:20 Scripture Lesson and Prayer
Rev. J. C. Stuart
2:30 Business Session.
3:00 Report, "Music" .. Geo. M. McCullers
Talk: Its Importance in the Sunday School ..... Rev. J. Lee Johnson
Talk: Quality and Quantity, J. L. Sorrell
3:15 Report: Sunday School Literature
Rev. C. E. Newman
Talk: How Can We Improve It?
Rev. J. D. Wicker
Talk: Does Our Literature Meet the Demands? ..... E. M. Newman
3:30 Report: Organization and Expansion
Rev. W. G. Clements
Talk: The Future Outlook
Rev. Herbert Scholz
Talk: Missions in Sunday School Work ..... H. Shelton Smith
3:45 Reports: C. E. Societies:
Senior ..... Toka Banks
Junior ..... W. H. Stephenson
Talk: Their Worth to the Church ..... C. O. Eaves
Talk: Their Worth to the Community ..... J. U. Gunter
Talk: Their Worth to the Individual ..... Jno. C. Root
4:00 Criticisms: What is a Preacher's Part in the S. S.? ..... Superintendents
What is the Superintendent's Part?
Preachers
4:20 What it Takes to Make a Good S. S. ..... J. E. Austin
4:30 Address: Our Mission Points
Rev. W. G. Clements
4:45 Why I Go to Sunday School, and How Can I Get the Other Fellow?
Delegates, led by J. E. Franks
5:00 Announcements—Mizpah.

TUESDAY EVENING

8:00 Special Music and Opening Exercises.
8:20 Address: The Sunday School as a Recruiting Agency for the Church
Rev. J. C. Stuart
8:40 Address: Christian Endeavor
Prof. L. L. Vaughn
9:00 Address: Co-operation in our Work
C. B. Riddle
9:20 Announcements ..... J. U. Gunter
9:30 Mizpah.

WEDNESDAY MORNING

9:30 Song Service.
9:45 Devotional Service..Rev. J. D. Wicker
10:00 Business Session.
10:20 Annual Reports: Sunday Schools and Societies ..... Read by Secretary
10:40 Report: Cradle Roll, Miss Ethel Holmes
Talk: Its Importance and Help
Rev. C. E. Newman
Talk: How Conduct It
Geo. M. McCullers
10:50 Report: Home Department
Mrs. C. E. Newman
Talk: Its Place and Worth
Rev. G. R. Underwood
Talk: Why Not Have One in Every S. S.? ..... J. E. Franks
11:10 Report: Primary Department
Mrs. H. F. Wolf
Talk: How to Grade and Teach
Rev. W. G. Clements
Talk: Its Value in the Sunday School
C. B. Riddle
11:25 Report: Adult Classes
Rev. Herbert Scholz
Talk: Does it Pay to Organize?
J. U. Gunter
Talk: Class Work—What it Means
Prof. J. C. Root
11:40 Report: Teacher Training
Dr. W. C. Wicker
Talk: Its Purpose, Rev. J. Lee Johnson
Talk: How to Start the Thing
Prof. L. L. Vaughn
11:55 Address: The Conquest of the Sunday School ..... H. Shelton Smith
12:15 How May We Improve our Sunday Schools?
Delegates, led by C. O. Eaves
12:30 Recess.

WEDNESDAY AFTERNOON

1:30 Song Service.
1:45 Scripture Lesson and Prayer
Rev. J. Lee Johnson
1:55 Report Nominating Committee—"Install Officers."
2:10 Business Session.
2:30 Our Orphanage ..... Rev. J. O. Cox
2:45 Our Slogan, or Motto for the Next Convention
Discusion, led by Ex-President
3:00 Adjournment.

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Rev. J. C. Stuart, R. 6, Henderson, N. C.
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Rev. Herbert Scholz, Macon, N. C.
Primary Work
Mrs. H. F. Wolf, Youngsville, N. C.
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Christian Endeavor
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Junior Society
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CHURCH NEWS

THIRD CHURCH, NORFOLK

The Third Christian Church of Park Place, Norfolk, has moved out of doors for the Summer. Beginning the first Sunday in July the evening services will be held on the church lawn. The first Sunday evening the service was held in the open the congregation was almost double. The pastor stood in the church door while the congregation sat in chairs which had been provided. These vesper services begin at 7 o'clock and continue for one hour, which gives the members of other churches opportunity to attend, and then get to their own churches in ample time. The new pastor of Third church, Rev. Geo. D. Eastes, is one of the most progressive young ministers in our denomination. He is rapidly gaining favor in Norfolk and is much in demand by the Y. M. C. A. and other organizations, especially for open air meetings. The Third Church under his leadership is rapidly forging to the front and in a few years, we venture, will be one of our strongest churches. S.

MY VACATION

After the Commencement exercises at Elon I left the College and went into the community of Salem Chapel, where I remained for nearly a week and shared the kindness and unlimited hospitality of these good people. Such a treat I always look forward to with fond anticipation.

The first Sunday in June was Memorial Day at Salem Chapel, and it was a memorable occasion. The attendants came from the country and from the different towns for many miles around to commemorate the loved ones and friends who have passed out to try the realities of an unknown world.

Such a service always brings to the mind happenings of the bygone days and produces a certain degree of sadness; but despite this fact there is joy and inspiration.

Special music was prepared for the occasion and was one of the most enjoyable features of the day. Before the bowers were distributed, the writer urged the people not to wait to walk out into the silent city of the dead and there drop a flower on the tomb of the sleeping occupant, but to drop flowers in the pathway of the living that they may be inspired to seek the highest life, which was our theme for the hour.

From this place I went to Randleman, N. C., to begin a revival. I had no ministerial help, but Bro. J. L. Trollinger was with me and led the prayer meetings and the singing. Brother Trollinger is a fine worker and a sweet singer. The services rendered by him were highly appreciated, both by people and pastor. He endeared himself to the people. He will fill the pulpit for me there the second Sunday in July.

The meeting came to a close on Friday night before the third Sunday with eleven confessions and the church greatly revived.

Early in the morning of June 20 I started for my home in the far South and arrived on the following day. My people are well, and I am thoroughly and sincerely contented.

I am preparing to take up my pastoral duties again in the "Old North State" July 14, the Lord willing. R. F. BROWN.

Wedowee, Ala.

REPORT OF THE CONDITION OF The Elon Banking & Trust Company,

At Elon College, N. C., in the State of N. C., at the close of business June 30, 1914.

RESOURCES

Loans and discounts		$15,806.58
Overdrafts		133.20
Banking House	$1,474.43	
Furniture and Fixtures	1,090.61	
		2,565.04
Due from Banks and Bankers		2,360.24
Cash items		1,913.26
Gold coin		482.50
Silver coin, including all minor coin currency		13.80
National bank notes and other U. S. notes		307.00
Total		$23,581.62

LIABILITIES

Capital stock paid in	$ 5,000.00
Undivided profits, less current expenses and taxes paid	770.64
Time Certificates of Deposit	4,729.24
Deposits subject to check	12,881.74
Cashier's Checks outstanding	200.00
Total	$23,581.62

State of N. C., County of Alamance, ss:

I, W. L. Smith, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

W. L. SMITH, Cashier.

Correct—Attest:

W. P. LAWRENCE,
G. S. WATSON,
J. J. LAMBETH,
Directors.

Subscribed and sworn to before me, this 15th day of July, 1914.

H. D. LAMBETH, Notary Public.

My Com. expires Oct. 15, 1914.

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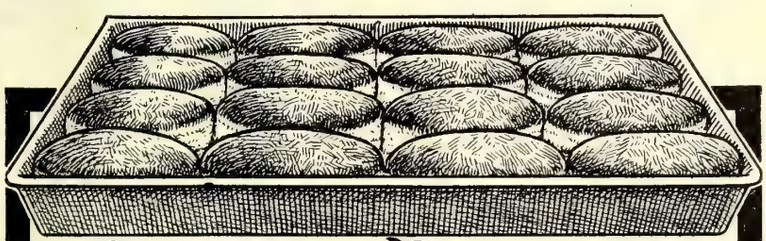

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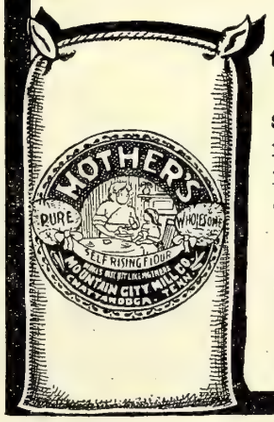

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Greenville, N. C.

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$2,312.39
CHILDREN'S DUES		
Florence Harvey Cheatham	$ .10	
W. S. Cheatham ..	.20	
T. H. Cheatham ..	.10	
Mary Edith Cobb.	.10	
E. S. Lankford ...	.10	
D. H. Lankford ..	.10	.70
S. S. OFFERING		
Pleasant Hill	$ 2.05	
Catawba Springs .	4.68	
Mt. Zion, Alabama	1.43	
Timber Ridge, Va.	2.10	
Moore Union	1.30	
Spring Hill	4.01	
Oak Level	1.41	
Hines Chapel	1.15	
Mt. Bethel	1.00	
Durham	3.86	22.99
SPECIAL		
Clove Christian church, N. Y. ..	$ 2.25	
Cash collection, Liberty Spring .	14.50	16.75
Total receipts for week ..	$	40.44
Grand total		$2,352.83

It was our pleasure and privilege to be with Rev. I. W. Johnson and his good congregation at Liberty Spring on last Sunday. The early morning rain interfered much with the attendance, but an atentive congregation listened paattentive congregation litened pacheerfully gave us twenty dollars in cash and subscriptions. We are very grateful for this help. The following appreciative word from the pen of Dr. W. P. Jacobs, founder and for forty-two years President of the Presbyterian Orphanage of South Carolina, expresses our sentiments most forcefully:

"As each morning the president takes his seat at his office desk and takes up his daily mail, he is led to feel that the Thornwell Orphanage has behind it the best body of supporters that any institution ever had. Expressions of love for the work, prayers for its prosperity, earnest wishes accompanying every donation and monthly donations from many scores of loving friends, make us bow the head in silent entreaty that God would pour out his choicest blessings upon these noble souls. Letters came on the same day, one from a little irl who had sold her pet chicken to help her little orphan sisters, and from an aged brother who wrote, 'I am 92 years old, too old to work, and living on the interest of a very small saving;' and from a man who began his gifts as a little boy only a few summers old, and now at the head of a household of his own, is supporting one of our orphans. For thirty-two years he has remembered us in gifts every month. And these are only samples. Thousands of our helpers we have never seen face to face but we know their names, their handwriting, their methods, and as soon as a letter is deposited on the desk, we know from whom it has come and what are its contents. And then very often we send messages for them, by the wireless lines of prayer, to the throne of God. God bless them and give them grace, prosperity and peace."

I am sure no institution can boast of truer, more devoted or loyal friends than the Christian Orphanage. Such devotion is an inspiration to our souls. Here is hoping that their number may be increased and multiplied manyfold that our institution may accomplish the great work the Lord has given it to do.

Franklinton, N. C., June 31, 1914.
Dear Uncle Jim:—

When grandma came to little sister's funeral in May, 1913, she spent a week and gave me a dime for June, 1913, and one also to send for my little sister, Florence Harvey. Mama grieved so much over losing little sister that she did not write our letters for last June, but put our dimes away. I now send the two dimes grandma gave us for last June and one mama gave me for this June.

The first night after my little brother came, I prayed as usual, "God, please give me another little sister nice and sweet like the other one." The next night after that I forgot it and mother reminded me of it. I said, "I don't need her now, I have a little brother." I kissed him and touched him so much, and said "Mama, I love my little brother." I am indeed proud of him. I took two of little sister's toys—a ball and a kitten, and tried to get him to play with them, and then laid them beside him.

When papa came to see us, Dada took him and Mr. N. C. Yearby (M. E. minister here) and me to Loch Lilly in an automobile. I gave papa a bottle of fish bait oil to make the fish bite. Mr. Yearby was somewhat afraid of the row boats on the lake, so Dada, papa and I went out in one and caught a small fish. We gathered many lovely water lilies. Two days later Mrs. Dunlap's twin baby girls were buried and I took some of the lilies to lay on their little casket.

I took papa up street and showed him where to have his shoes shined, and he treated me at the drug store. I wore my first long trousers besides my Indian suit that afternoon, a white middy or sailor suit. Saturday morning I wore my Indian suit and went with papa to the train. He gave me a quarter before he left the house and after he boarded the train he threw me a nickel out of the window.

Grandma came to see us when Thos. Harvey was only two days old and stayed two weeks. We surely were glad to have her and papa visit us. She and I went up street together several times. She went with me to "Uncle Brandon's" to have my hair cut. I am at grandma's, as you see from the heading of my letter. I came home with her and am having a fine time with her and Annie. Mama wanted me to come, but she cried and almost backed out when the time came, because we have been almost inseparable since little sister's death. I will tell you about my stay at grandma's in my July letter.

I don't think I ever told you about a conversation I had with mama last Winter, that impressed her very much. I heard her and Dada read and speak of so many fires that one day I said to her, "God can burn anything up, can't He?" Mama said "Yes." Then I said, "Can He burn the whole world up?" And mama said, "That's exactly what He will do some day." And I said, "Will He burn our new cement sidewalks up?" And mother said, "They will melt when He burns the world up." Mama said the good people would go to heaven. Then I said, "Mama, when will God burn the world up?" She sadi, "I don't know." I then said, "Who does know?" And mama said, "Nobody knows but God." I said, "Does Jesus know?" Mama said, "I guess so," and I said, "God and Jesus have a little fire secret all to themselves, haven't they, mama," and she said "Yes," and it's a big fire secret.

Fondly,
William Staley Cheatham.

Roxboro, N. C., June 31, 1914.
Dear Uncle Jim:—

Here is my dime for June. I am over a month old, and do not weigh any more than I did at first. But I am so thin, I am almost a little skeleton. Papa came from Elon Commencement to see me. Grandma was already here. Both were very proud of me and each gave me a dollar. Brother took the $2.00 to the Bank of Roxboro and started me a bank account before I was two weeks old.

The first gift I received was a lovely set of three gold pins and chains with my initials engraved on them. They were from Pontie. My little cousin Florence Patricia sent me a beautiful set of three gold buttons with chains with H engraved on them. Mrs. Susie Holland sent me a dear little cap and I wore it calling. Ann Rawls'

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YUM FOR HEADACHE
"HASN'T FAILED YET"

mama sent a pair of dainty cap strings.

Papa put on his glasses and inspected me closely. He said my head was all above my eyes and that I reminded him of cousin Nat Newman's brother Charlie, because I had so much forehead. Now, don't think I am a plain, bald-headed baby without any hair, for I have a fine suit of red hair; but I am as bald as Dada and Uncle Ben now. The old doctor said, "What a fine head," and Fisher, the colored woman who nursed me after my other nurse left, said that my head and being bright was all that saved me because I am so thin. Mama has a vivid imagination, and from my red hair and the remarks people make about my head, she has already decided that I may some day be a Bishop in the M. E. Church, unless William Staley fails to succeed papa, and then I will have to be a Christian preacher.

Miss Myrtle Hahn, the trained nurse who was with little sister when she died, was my nurse, and she was so sweet and kind to me that we fell more in love with her than ever.

Thomas Harvey Cheatham.

Franklin, Va., July 3, 1914.

Dear Uncle Jim:—

I guess it is time for me to write and send my dime, as July is here. I hope you have had some rain by now. We are having plenty and the crops are beautiful. With love to you and the cousins,

Your little niece,
Mary Edith Cobb.

We are having nice seasons now, thank you. Gardens are looking better.

Wadley, Ala., July 7, 1914.

Dear Uncle Jim:—

Last Friday, the third, was my fourth birthday. The day was one of great pleasure to me. I am very proud of my little brother, Eugene Stephenson, who is eighteen days old. I enclose our dimes.

Your nephews,
Dwight Hillis Lankford,
Eugene Stephenson Lankford.

I am sure you are proud of your brother—who would not be? You have started him off in the right way. I shall expect a nice letter and a dime from each of you every month.

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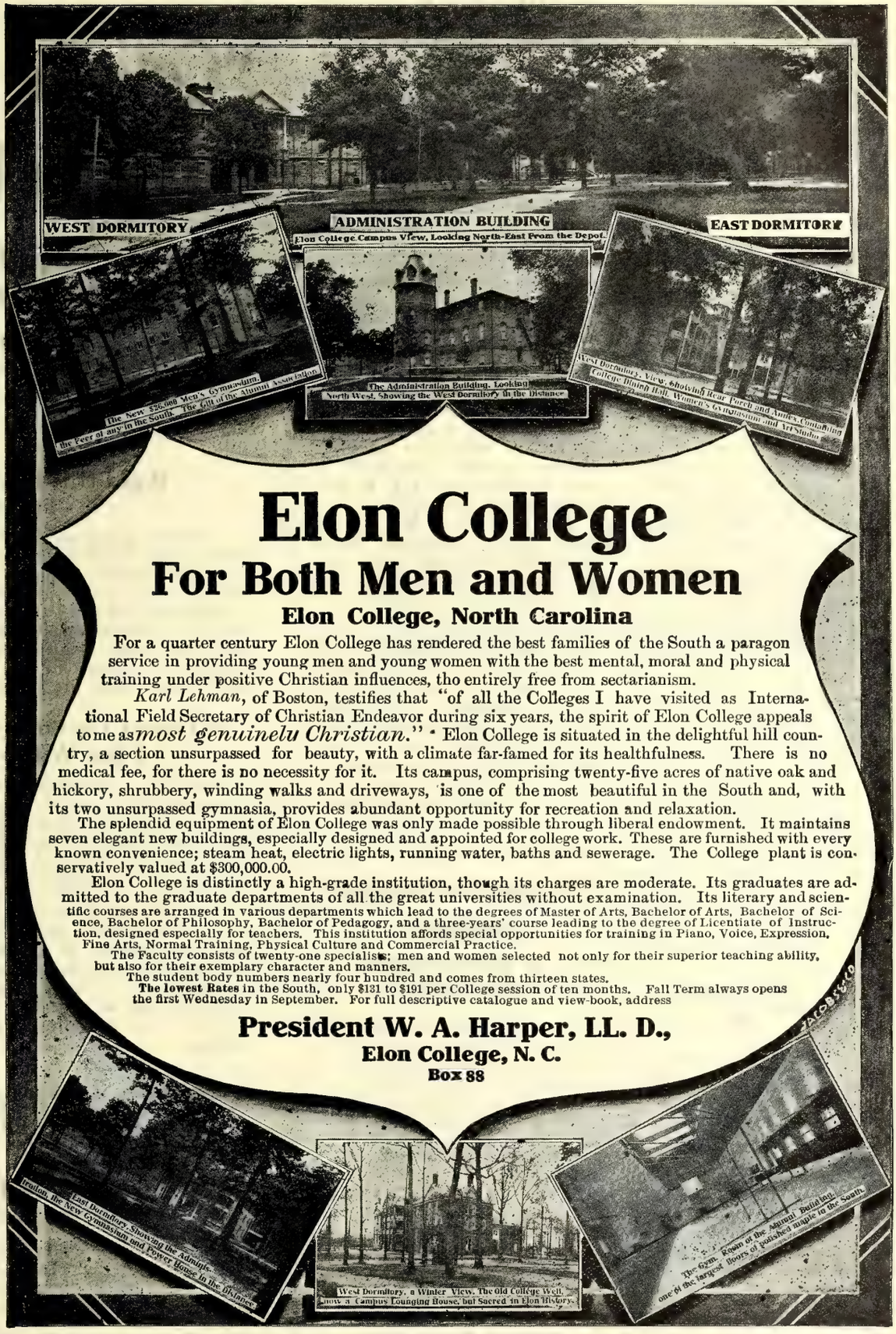
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ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The New $25,000 Men's Gymnasium, The Pride of any in the South. The Gift of the Alumni Association.
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory, View, showing Rear Porch and Annex, containing College Dining Hall, Women's Gymnasium and Art Studio

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GRACE'S CHAPEL

Last first Sunday was Children's Day at Grace's Chapel. The congregation was the largest we have ever seen here. The children were well trained, and a nice program was rendered. This was the first service since the church has been painted. The pastor was surprised when he arrived and found the church improved, not alone by painting, but the pulpit stand was furnished with nice covering, the floor neatly carpeted, and the church tastefully decorated. The most interesting features of the day were as follows: songs, drills and recitations by the children; Lawyer C. L. Williams of Sanford made an address on Temperance; Mr. H. M. Nicholson, one on Present Day Opportunities; Rev. J. M. Henly on The Sunday School; and Rev. J. B. Willis, pastor of the Sanford Baptist church, on Influence. We appreciate these able addresses, and feel the work at Grace's Chapel is doing fine.

B. J. EARP, Pastor.

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Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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OUR DEAD

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Etheridge

Whereas, our heavenly Father has called from faithful service in His kingdom on earth to more glorious service in His kingdom above, our worthy and highly esteemed brother, Samuel A. Etheridge, who departed this life June 21, 1914, at his home in Norfolk, Va.; and

Whereas, Brother Etheridge was one of the charter members of the Memorial Christian Temple, a senior deacon, and a loyal supporter of all the organizations of the church; therefore, be it resolved:

First—That we cherish in our memory the noble life of our departed brother and will strive to follow his example of humility and faithfulness in service for the Master.

Second—That we extend to sister Etheridge and family our sincere sympathy.

Third—That a copy of these resolutions be sent to the family, a copy entered on the records of the church, and a copy sent to *The Herald of Gospel Liberty* and the CHRISTIAN SUN for publication.

T. E. BRICKHOUSE,
R. A. HYSLOP,
MRS. L. W. STAGG.

Webster

In working out His wise plan and providence, our heavenly Father has in His infinite wisdom seen fit to remove our devoted Bro. Norman S. Webster from the eares of this world. Bro. Webster was born October 21, 1859, died June 16, 1914. He was a member of Hank's Chapel church for thirty-three years. He was married to Miss Addie Thomas December 13, 1893. To this union were born 10 children, four boys and six girls. Three of his children preceded him to the spirit world. Just fifteen days from the time Bro. Webster died his little daughter, Pauline, died, aged two years, nine months and sixteen days. We bow in humble submission to the will of Him Who doeth all things well.

First—Resolved: That in the death of Bro. Webster, the wife has lost a devoted husband, the children a kind father, the church a worthy member, and the community a good citizen.

Second—That we extend our heart-felt sympathy to the bereaved wife and children, encouraging them to look forward and meet him again in the beautiful home beyond.

Third—That a copy of these resolutions be sent to the family, one to THE CHRISTIAN SUN, and one spread upon the minutes of the church.

J. M. FARRELL,
O. H. WILLIAMS,
N. E. FARRELL,
Committee.

Paschal

Cleo Catherine Paschal, daughter of J. L. and Annie L. Paschal, died at the tender age of seven months and seven days, July 2, 1914. This bright little child was sick only two days and has left its parents in deep sorrow. Funeral and interment at Stony Creek Presbyterian church conducted by Revs. J. W. Holt and W. O. Sample. May God comfort the bereaved parents.

J. W. HOLT.

Gilliam

Miss Mattie Elizabeth Gilliam departed this life July 4, 1914, at the home of her parents, D. W. and J. A. Gilliam, near High Rock Mills. Mattie was one of a family of eleven children, nine of whom are living. Her parents are both living. She had been a great sufferer for eight years. Her age was 32 years, six months and 27 days. She had been a member of Bethlehem Christian church since girlhood. Funeral and interment at Bethlehem conducted by her pastor. J. W. HOLT.

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FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

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MARRIAGES

Walker-Height

Miss Eva Height, of Greensboro, N. C., to Mr. Chas. A. Walker, of Burlington, N. C., July 12, 11 a. m. The marriage took place at the residence of Rev. H. E. Rountree at 11 a. m., in the presence of many friends who accompanied the party. They left at midday for Asheville, where they will spend their honeymoon. They will make their home at Burlington.

H. E. ROUNTREE.

Crocker-Johnson

At the residence of J. D. Davis, Sedley, Virginia, June 30, B. D. Crocker, of Suffolk, was married to Miss Iola Graham Johnson. Miss Sallie Davis rendered the bridal music on the piano. The parlor was decorated with palms, ferns, ivy, and cut flowers. Many candles filled the room with soft light and to the garden of beauty. Miss Annie B. Davis was maid of honor. Mr. H. Ashton Applewhite was best man. Mr. J. D. Davis, the bride's uncle, gave her away in marriage. Out of town guests were Mr. and Mrs. W. C. Andrews, of Zuni; Mr. and Mrs. I. P. Brinkley, Mr. W. J. Crocker, Mr. J. T. Whitley, Mr. M. E. Stallings, Mr. A. L. Harrell, Mr. H A. Applewhite, and Miss Ruth Brinkley, of Suffolk; Mr. J. E. Davis, Mr. H. C. Johnson, of Norfolk; and Miss Lovie Davis, of Southampton Co.

A splendid wedding dinner was served before the marriage, and after the ceremony Mr. and Mrs. Crocker, accompanied by the groom's brother, W. J. Crocker, left by the Virginian for Washington, Atlantic City, Philadelphia, and New York, and will be at home in Suffolk after July 15.

Mr. Crocker is a successful lumber-manufacturer, a valuable member of the Suffolk church, and a useful citizen. The bride is a 1909 graduate of Elon College, a loyal member of the Johnson's Grove Christian church, and has been a faithful teacher in the Cypress Chapel school for three years.

A hearty welcome awaits the return of Mr. Crocker and his bride.

W. W. STALEY.

Warren-King

Mr. Fred Warren, of Greensboro, and Miss Essie King, of Ramseur, were married July 5. The ceremony wase performed at the home of the bride's parents by the writer. Their future home will be Greensboro.

T. E. WHITE.

Moffitt-Moffitt

At the residence of the bride's parents on July 8, Mr. J. C. Moffitt and Miss Lee Moffitt were united in matrimony. It was a happy occasion, and many weere present. The attendants were Mr. E. C. Bean with Miss Allah Moffitt, Mr. Ernest Moffitt with Miss Mabel Pickett, Mr. Everett Wrenn with Miss Pearl Brooks. Dinner was served at the home of the bride, and supper at the home of the groom's parents. The bride and groom are members of Shiloh church, and active members of the Sunday school. They will live in the community of their church and Sunday school, and their pastor joins their many friends in wishing them well.

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9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JULY 22, 1914 NO. 29

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

"Swat the Lie"

The Associated Advertising Clubs of America met in Toronto June 21-25, and among other good things, adopted as their slogan, "Swat the lie." If all advertisers will join their official club and practice this slogan, this world of ours will soon be a paradise.

Saved to Save

The purpose in saving *you* was that you might be used in saving *another*. This is the divine method. Until one has been used in saving another, how can one know that one is saved? We know, says the Word, that we have passed from death unto life, because we love the brethren. (1 John 3:14.) But we certainly do not love the unsaved brethren around us if we are not willing to be used in saving them through Jesus Christ. How many souls have *you* been used in saving?

A Goodly Land

According to the *Crop Reporter,* issued by the Department of Agriculture, the estimates for July 1 were that, for the first time in all history, the four leading cereal crops of America, wheat, corn, oats and barley, will pass the five thousand million bushel mark, with an approximate increase in value of $200,000,000 over an average of the past five years. It has not yet begun to appear what the soil of this nation can and will yield in one year, for this is a land abundant in good things and in favor with almighty God.

Sects and Insects

"It is a disgrace," said a speaker before the Northern Baptist Convention at Boston recently, "that there are 153 sects and insects under the Christian name in America." We respectfully suggest that these sects quit calling one another by artificial names, and just call all Christians, and the insects will disappear. To any sect all others are insects, and so there are 252 insects in the sight of the other sect. When the world learns that Christ and Christ alone is Head of the Church,, and that Christian is a sufficient name to designate that fact, we may then turn our combined strength to fighting the sin and evil in the world.

A Good Example

By order of the Secretary of our Navy, Hon. Josephus Daniels, on July 1 the use of intoxicating liquors was forbidden on all American warships in the officers' mess. Recently the Secretary of the Navy of Greece issued an order prohibiting the use of intoxicating liquors aboard all warships of that nation. John Barleycorn is being outlawed in all quarters of the globe, and not many decades hence men will wonder why a drug so destructive to life and property was ever protected by law and sold at large. All good example is imitated, and, as leaven, increases, maybe slowly, but surely and constantly. "I have given you an example, that ye should do as I have done to you." John 13:15.

Unspeakable Loss

United States Commissioner of Education, Mr. P. P. Claxton, declared recently that according to the census of 1910 there were more than 5,500,000 persons in the United States ten years old and upward who could neither read nor write, and that this meant an economic loss to the nation each year of $500,000,000. This loss in dollars seems enormous, but what of that larger loss which no man can estimate, the loss in intelligence, in morals, in influence, in all that makes life sweet and worth while? Education means more than dollars, it means life. Pitied, indeed, is the one who does not acquire as much of it as possible while opportunity affords. "A wise man is strong; yea, a man of knowledge increaseth strength." Prov. 24:5.

Great Against Small

The United States has turned its attention to the rodent, and placed a most stringent embargo on rats. The Bubonic plague has broken out in New Orleans, and the only hope of destroying the disease is to kill its carrier, the rat. The Government, with its millions, is sparing no effort or means to wipe out its deadly foe, the rat. A whole city the other week turned its strength and energy to fighting the fly. Out in Panama millions have been spent in eradicating the mosquito. The deadliest foe to man is not some great and giant thing that can be seen of all, but the hidden, secret, small things.. If you would know, and overcome your worst enemy, you must look carefully to find him or it. "For who hath despised the day of small things?" Zech. 4:10.

The Word

There stands now a splendid monument of William Tyndale at Vilvorde, near Brussels, in Belgium. He whom it commemorates was burned at the stake October 6, 1536, his offense was "translating the Scriptures of the Old and New Testament into the language of his countrymen," so that the people might read and learn God's Word for themselves. This was too much for the Catholics and they condemned him to burn at the stake till dead. Thus a true servant and martyr of God went to an awful but glorious death. On October 26 of last year when the splendid marble monument to his memory was erected by the Protestants of many lands, a copy of the Bible was given to every inhabitant of Vilvorde. "The Lord gave the word: great was the company of those that published it." Psa. 68:11.

SHALL WE MAKE GOOD? WHAT SAY YOU?

Missionary enthusiasm ran high during the late session of the Southern Christian Convention at Portsmouth, Virginia, and it was evidently the purpose of one and all to make good when they returned home. That purpose, we beleive, is just as strong today as it was when we reached home after having been in that great convention for a few days. Long live that noble purpose. We meant business about the great work of the Kingdom. We are determined to do more for the mission cause. Our good shall not be evil spoken of, for we are going to do the things we proposed under God to do. He will help us and marvelously open up the way to the desired goal. Much waiting upon Him is needed at this time.

As an indispensible aid in the work that we propose to do for missions, I would mention, first, definite prayer. We can pray our way to the larger things we propose to do for the Kingdom. Without the praying the work can not be done. All our purposes, resolutions, efforts and plans will fall flat. Can we secure a band of men and women among us that will do the praying? This is our greatest need just now. Sufficient praying will bring in the $1800 that the Foreign Mission Committee is trying to raise just now. This money should be turned in at once to the Committee or rather its equivalent. We need to get the condition of the world upon our hearts and try to place ourselves in their place and see what it would mean for some one to open his heart and send us the light of the gospel. How would we like to exchange places with the heathen? Is it a small matter with us that 500,000,000 of the present generation will have to go to the judgment without an adequate opportunity to learn of Christ and His redeeming love, unless missionary agencies are greatly multiplied? If we will but take these things to heart we will find the prayer rising from the heart that will be answered by our Lord. He has time and again pledged Himself to answer the cry of His children on the earth. Will we do the praying? If so there is no doubt our making good in all that we have proposed to do for the great mission cause.

J. W. HARRELL.

Portsmouth, Va.

(To be continued.)

—The Chautauqua at Burlington recently was not only a great success; it was a source of uplift and inspiration to the hundreds who attended. The lectures were of a high order, and the various entertainments were in the best of good taste and were elevating. It was a season of social, intellectual, and moral refreshment, and Burlington is to be congratulated on securing the Chautauqua and on patronizing it so liberally. It is to return, we are

EDITORIAL

SPIRITUALITY

What is spirituality? What does being spiritually minded signify? What is spiritual power? What is meant by spiritual gifts? I have often wondered, for I have often heard the questions.

The answer cannot be given in two columns of an editorial. I find that Paul, who knew analysis and definition, took three chapters of the Bible in which to answer these questions, and explain them. In Paul's mind I have no doubt it was only one chapter, but the biblical translators made three chapters of the answer.

Some would no doubt take about one or two sentences in which to tell you what spirituality is. One would say, for instance, that a spiritually minded man was one who would rather pray than play. A spiritually minded man spends most of the day in reading his Bible, saying his prayers, and loves to go to funerals. Spiritual gifts? They are gifts which enable one to wear a long face, cry when any one has a little trouble, and hear a sermon an hour long without turning in his seat.

Now Paul takes a different view from that. He takes the twelfth, thirteenth and fourteenth chapters of First Corinthians in which to define and explain spirituality. The topic of all these chapters he announces at the beginning of the twelfth (1 Cor. 12:1): "Now concerning spiritual gifts, brethren, I would not have you ignorant." And then he proceeds to enlighten those who read him, and does not change the topic for three chapters, but weaves these together as links in one chain. The first of these chapters treats of diversity of gifts by the same spirit. The 13th chapter treats of charity, or how to manage those gifts. (This is called the finest ode to Love ever written, but in it Paul is treating of spiritual gifts, how one with spiritual gifts should conduct oneself.) The fourteenth chapter treats of prophesying—forth saying and seeing things that are yet to be, and telling of them. The spiritually minded person, Paul teaches, is one who has so conducted one's divers gifts and powers, with such charity and consideration, that God permits that one to forth-see events that are to come—look into and provide for the future.

The first thing to do, if one is to be spiritually minded, is to

RECOGNIZE DIVERSITIES OF GIFTS.

This is about the last thing on earth some so-called spiritually minded persons will do —recognize that there is a diversity of gifts. When I was a student in college a man asked me what I was going to be in life. "A lawyer. I feel I am called to that profession," said I. Quick came the reply from my spiritually minded friend, "I guess you are called of the devil. I doubt if the Lord ever calls one to practice law." Paul differed from that man when he said, "There are diversities of gifts, but the same spirit." Paul made this recognition the first part of spirituality. He is the spiritually minded man who can discern that God has use for men and women in every sphere and vocation of life. Men who play ball ought to recognize that God has as much use for them on the play ground, as He has for the minister in the pulpit—and He has if they ought to be there. Three of my schoolmates—two of them my class mates—have been called to the Bench in North Carolina. Two of them, yet young men, have had to retire already. They hadn't the strength to endure the hardships and the deprivations of the circuit. The third one began his career not long since and I have an idea, that if he has the brain—and he has—he will have years in which to send many a poor transgressor to the chain gang before he retires for lack of physical endurance. This last was a star player on the varsity team, the two former had nothing to do with college games and athletics. I reckon God was preparing the first for endurance when the day of hardship on the Bench should come. God has use for a man on the ball ground, in the gymnasium, at the wood-pile, between the plow handles. There are diversities of gifts, but it is the same spirit.

Now after Recognition, says Paul, comes

REGULATION

So the 13th chapter of 1 Corinthians tells us how we are to regulate, administer, groom our gifts. If God endows me with the gift to preach, play ball, practice law, sell goods, teach school, work a farm, and I have not charity, and do not manifest a charitable disposition, I am as nothing. "Though I speak with the tongues of men and of angels," though I can preach, plead law, teach school, "and have not love, I am become as sounding brass, or a tinkling cymbal." Though I am a merchant like A. T. Stewart was, and make millions, and give it all to the poor and have not love, I am nothing. Though I can learn like Socrates and write like Plato and get the wisdom of King Solomon, and learn all mysteries, and have not love, I don't even count as a force and factor in the spiritual world. Your spiritually minded man is he who thanks God, takes courage, has a care for the world in its sorrow and in its need.

Paul, recognizing that there are diversities of gifts, urges love in the management and control of these gifts, understands that this is the heart and soul of spirituality. Then after Recognition and Regulation, in the matter of becoming spiritually minded, is Revelation. Notice how Paul connects the 12th, 13th and 14th chapters of 1 Corinthians together (1 Cor. 14:1): "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." Now that is what Paul comes to as the grand climax of this teaching. What is the more excellent way? To regulate. But what is the outcome of properly regulating? Revelation—prophecy. Follow after love and desire spiritual gifts for what purpose? That you may forth-see, look into and provide things eternal for the future. To be able to recognize one's gifts, and the diversity of gifts in self and others, and to properly regulate those gifts and wisely regard them, is to be spiritually minded, is to discern spiritual matters, penetrate the future and realize now the joys and the sweets that are to be. Here is the highest altitude to which one can come in this life—to be so close to God that one can understand what God has to offer in the future. "Billy" Sunday on the ball ground gave his heart to God, began to regulate his gifts, impulses, life, by love, even by the love of Jesus Christ, and so became a prophet to this present generation. If we will recognize and regulate, God will reveal. When recognition, regulation and revelation take place in a man's mind and life, then that man has become spiritually minded. So Paul seems to teach. And he is high authority.

GOING AWAY TO SCHOOL?

"How natural to raise this question at this season. But the greater question is: Where are you going? There are schools and schools; colleges and colleges! Be sure your decisions are wisely made; be sure you go to the right school; the school that will not only afford you the best scholastic advantages, but the life of which will give you a culture and a spirit which will be quite as valuable to all your after life, as will your mental equipment. Has it occurred to you that your pastor would be glad to help you make a wise decision? Being himself, no doubt, a trained man, and by his very position in life, being well acquainted with the school question, and having the attachment which his relation to you gives him, it might be profitable and wise to talk with him. Try it! And see how interested and interesting he will become! There are other wise and informal friends whose aid might prove valuable to you; these, no doubt, you will value, and justly so, but do not overlook the fact that none will be of more unselfish value to you than your pastor."

We take this from the Baltimore *Methodist*, and trust parents who read THE SUN will profit by this wise counsel. There is no more important question to be decided for your son and daughter than the school or college to which they go when they leave home. And the parent needs to take counsel and act wisely. We agree with the *Methodist*—consult your pastor on this all important matter. His advice will prove worth while.

"What Are We Doing for Foreign Missions?" Headline in *Herald of Gospel Liberty*. Oh, nothing in particular, just messing along. That's all.

We are still improving in sanitary methods. After August 1 no public watering troughs will be allowed in New York City, and every driver will be required to carry along an individual drinking cup for his horse.

"Who did sin, this man or his parents, that he was born blind?" That is an old and an oft repeated question, for we are more interested in the sins of others, in how and why they sinned, than we are in our own sins, how and why we sinned?

The annual cost of rats to this nation is estimated at $300,000,000. It is said that they destroy at least $100,000,000 worth of grain each year. It is the little leaks, wastes, pests about us that consume property and cause greatest annoyances.

General Huerta has at last resigned as President of Mexico, and the Senate at once elected Francisco Carbajal President. It is now said the later will retire in favor of General Carranza, head of the revolutionists. If so this will end the war for the time being.

The country went through the first year of the Wilson administration with its income exceeding ordinary expenses by $33,784,452.07, a million and a half above Secretary McAdoo's estimate. There was a falling off in revenue from the traiff, which, however, was more than made up by that from the income tax.

The women are busy in nearly all civilized countries seeking the rights and privileges of the ballot. Recently a petition signed by 350,000 women asking for the power to vote was presented to the Swedish Parliament, which body is now grappling with this growing demand. It seems that the sisters have about made up their minds to vote. And if they have—well, we'll see.

The wheat crop is so large in Kansas that they have hitched binders to automobiles, put head lights on the automobiles and proceed with the work of harvesting by night as well as by day. One farmer reports cutting twenty acres with one machine in twenty-two successive hours. This is turning night into day and making hay while the dew falls as well as while the sun shines.

For novelty in ideas as to things material, commend us to Kansas. For instance, to quote an exchange: "In order to meet the demand of Kansas wheat-growers for binder-twine, convicts employed in the twine department of the State prison have agreed to work overtime. The men will be given reductions of sentences and will be served an extra meal at the end of the day's work in compensation for the extra work."

The political parties are now falling over each other to get prohibition planks in their platform. Out in Idaho the Democrats, Republicans and Progressives all three put a plank in their platforms providing that the next legislature of that State shall submit an amendment to the constitution prohibiting the manufacture or sale of liquor in that State. So whichever party wins Idaho is to have a chance at prohibition. It has become popular, very, to vote and work for prohibition.

The Methodist Episcopal Church, South, has decided, in lieu of losing Vanderbilt, to erect a $5,000,000 university at Atlanta, Ga. On the announcement that Atlanta was the place, Mr. Asa Candler, brother of Bishop Candler, gave $1,000,000 to the new enterprise. There is room for such a university, and we wish our Methodist friends the greatest success in their worthy undertaking.

This from the *Methodist Protestant Herald*: "If your neighbor's old hen, after scratching up your garden and flower-beds, forgets herself and lays an egg in your yard, you have a right to confiscate said egg. Thus saith the law, as announced in a Brooklyn court. The supreme court has never passed on this question, however." Brother, this is no question for the Court. If your neighbor is going all over town telling everybody that you stole eggs from his hens' nests, wha ton earth do you care what the courts say? Your good name is at stake, and you care more for that than you do for a Court's decision. The verdict is that if you do not let that hen scratch all she wants in your front yard, and in your back yard, and in your garden, and on your back porch, and you leave her and her eggs alone, you are no Christian, and not fit to belong to a church. Go 'long with your Supreme Court decisions and take your medicine like a man.

NOTES AND PERSONALS

—Rev. C. C. Peel, who has been quite ill for some weeks past, has sufficiently recovered as to be able to fill his regular appointment last Sunday.

—Rev. J. W. Wellons was among the number who went from Elon to the Chautauqua at Virginia Beach this week. His health is better than it was some weeks ago.

—Rev. C. J. Felton, an Elon College graduate in the Class of 1912, has accepted the pastorate of the Christian church at Oshawa, Ontario, Canada. We wish him well in his labors, but we need him nearer home. Some of our churches should see to it that he returns to his own, at an early date.

—Rev. J. V. Knight assisted Pastor J. W. Patton in a very successful series of meetings at Mt. Auburn, Warren Co., N. C., last week. The church was much revived, there were about twenty-five confessions and eleven united with the church at the close of the meeting. Bro. Knight is assisting Pastor R. F. Brown at Belew's Creek this week.

—Miss Lillian Belle Johnson, Cardenas, N. C., whose very able essay on "The Broken Things of Life" we print this week, and who graduated from Elon College in June, is to teach the coming year in the Lillington, N. C., High School. She is a fine student and a devoted Christian, and will win in the class room as teacher as she did in the lecture room as pupil.

—The Sunday School and Christian Endeavor Convention at Greensboro last week was not largely attended, but there were able and practical addresses delivered, and inspiration was imparted to all present. Much good was done, and the schools and societies will feel the effects of the meeting. Greensboro people were royal and lavish in their entertainment, and the social features were all that could be desired. The Convention meets next year at Elon College.

—Rev. L. I. Cox, pastor, with Rev. J. F. Morgan assisting, closed a series of meetings with our Reidsville church July 18. There were about 60 confessions, thirty-four of whom united with the Christian church and ten with other Reidsville churches. The house was full at every service and from many of the services numbers were turned away for lack of room in the building. Brother Joseph Trollinger led the singing, and Bro. Morgan did most of the preaching. Pastor Cox was much gratified at results, as he has a right to be, and feels that there is a great work for the Christian church at Reidsville. The work on the new building goes on rapidly and the frame will be ready for the roofing in about a week. A handsome brick building is going up.

—Portsmouth correspondence in *Virginian-Pilot* July 17: "Rev. H. E. Rountree, pastor of the First Christian church, Walker avenue and Eugene street, Greensboro, N. C., has not given definite answer in reference to the call extended to him a few days ago to come to the Washington Street Christian church, in this city. He has received the call and taken it under consideration. Mr. Rountree expects to visit Portsmouth next week, and will probably worship in the local church on Sunday, July 26. He will not make known his decision in reference to the call until he has visited the city and mingled with the people of the Washington Street congregation. If Mr. Rountree comes here he will succeed Rev. J. W. Harrell, who recently resigned as pastor to accept a call to one of the Christian churches in Dayton, Ohio. He will go to his new charge next month."

—We can raise our part of the Foreign Mission Fund and then some if we will all do as Dr. Denison and his people of the Memorial Temple, Norfolk, namely, make the every-member canvass. This is the way to get mission funds, or any other funds worth while, give every member a chance. Read what Dr. Denison writes: "Pledges resulting from the every-member canvass for foreign missions so far amount to $1,045. W are very grateful to every subscriber to this most important and vital work. All this canvass was done during the pastor's absence on account of illness in a distant State. He is not unmindful of the splendid loyalty of his people. There are a number of members yet whom we feel sure will hand in generous pledges. Some were away and could not be reached by the canvassers, and other reasons prevented, but we have no idea that they will miss the blessing that comes from giving to missions abroad. Paying in your subscriptions weekly will help you to give larger amounts and much easier and then the scriptural blessing is added to the weekly gift."

PORTSMOUTH—DAYTON—BEREA

The close of my pastorate with the Portsmouth church is drawing near and it is with reluctance that I think of the withdrawal from the field in which I have labored for nearly thirteen years. The battles that we have fought together in the work of the kingdom have been many. The associations formed have been strong and the tasks undertaken have been varied and arduous, but in the work we have ever found the Lord a present help. We realize that "Hitherto hath the Lord helped us."

The church is in the best working condition during its history and looks to the future with bright prospects. The people are loyal and true to the work and have upon their hearts the interests of the work. When they realized that the change of pastors was at hand they faced the situation bravely and have been prayerfully searching for the man that should be asked to come here and take up the work. All seemed to feel the seriousness of the hour and the importance of the task that was upon them.

The decision to change fields has been reached after much thought and prayer. We believe it is wise and we trust will result in the larger good to the cause. If we are able to grasp the situation, the Dayton field offers large opportunities for service in the interests of the Christian denomination and the kingdom. It is located in one of the strongest Christian conferences and there are a large number of Christian people moving into the city from the churches round about. There are three Christian churches in the city and it is already evident that another ought to be started in the near future. The First Church has practically a new building upon which there is a debt of about $9,000, while the Portsmouth Church has a debt of about $9,300. Suppose this will make me feel very much at home in the new field. I have been used to debt so long I hardly know what it would mean to be pastor of a church without a debt. Suppose we would arrange to get in debt on short order. A church debt is not to be always despised. It is sometimes a blessing in disguise.

My recent visit to the Dayton field was very much enjoyed and appreciated. The impression made upon me was very favorable. Without a regular pastor for nearly a year the church has kept all departments of the work in good shape and maintained a fine interest in the church. Of course they are anxious to see the time when they shall have a regular pastor again. We are expecting to reach the field the latter part of August, and be on hand for the Annual Conference that meets with the church on August 29th.

In connection with the Portsmouth church I have served Berea (Norfolk county) which is a strong country church near Great Bridge, Virginia. The work at this church has been very pleasant and enjoyable. The membership is composed of good, strong, substantial people, that are loyal and true to the church and its interests. This is one among our oldest churches and has furnished many members for our tide-water churches.

J. W. HARRELL.

July 15, 1914.

The Sunday school force of the church is strong enough to wipe out the indebtedness of the Mission Board. This would be a great thing for the schools to do.

The Chautauqua in session this week at Virginia Beach ought to prove a day of triumph for the Sunday school and Christian Endeavor work.

THE BROKEN THINGS IN LIFE

By Miss Lillian Belle Johnson, on Her Graduation Day at Elon College, June 3, 1914

IN the dining room of Harvard University there is a rose window, one of the most beautiful in America, rivaling the Venetian sunset, where clouds seem to melt into one vast iris of the West. The artist has so united and harmonized the bits of painted glass, any one of which would be very commonplace, that the whole makes a beautiful design. So the tiny bits of broken glass in the hands of a master artist made the great cathedral windows.

At the sight of the ocean, made up of drops of water, dark-heaving with majestic power, we can but feel with Byron:

"Roll, on, thou deep and dark blue ocean, roll;
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin, his control
Stops with the shore; upon the watery plain
The wrecks are all thy deeds, nor doth remain
A shadow of man's ravage, save his own—
When, for a moment like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknelled, uncoffin'd and unknown."

In our own daily lives there are many disappointments, jars and discords. Our character as a ladder is made up of rounds of elements, sometimes there are missing steps, but God can weave together the broken parts and supply the missing links, if we allow Him. He is never hindered by a lack of resources in us, but by our refusal to be used of Him. The beautiful mosaic work is not so beautiful, with only a few stones missing; but when all are there artistically arranged, it becomes exquisite. Life is made up of small things;—"a fragile dewdrop on its perilous way;—a tale of morning grass withered at eve." Not only is the whole of life made up of broken things, but the earth, sun, moon and stars, even God's great universe, is but the segregation of unnumbered atoms.

The rainbow is the handiwork of God; a sublime spectacle with a background of a stormy cloud or heavy rain, yet its meaning is much more beautiful than its appearance. The colors of the rainbow taken separately would not be noticeable, but the commingled hues form a bow of resplendant beauty. God gives each cloud a silver lining; so our sorrows have their blessings. We cannot always know why we have troubles and disasters, but sometime we will understand. When the clouds darken and lower, the rainbow assures us the sun is still shining, for it is the sun and rain which cause the rainbow.

"When the pure white light of the sun passing into the drops of water, a denser medium than the air, the source of its component parts is changed, so that each part finds its own refracting and reflecting surface and emerges from the drop in its own characteristic color. If the course of all these broken rays, corresponding to the wave lengths of the different colors of the rainbow, could be reversed, the sum of these broken parts would give us the pure white light."

What a beautiful lesson we can draw from this harmonious blending, in God's own way, of His natural phenomena. However broken and ragged our lives may be; if we strive to do right, and after each temptation and failure begin anew in the strength of a higher power, God through His infinite workmanship will gather up the fragments into a perfect life.

When the storm clouds are densest; when the raindrops are largest, the bow is the brightest; and when the sun is the lowest, the bow is the most perfect.

So it is in life when grief, void, dark and drear, draws near, God's promise should become brighter and dearer. When danger and misfortune threaten, His promise is the rainbow to the storms of life.

In the world's early hsitory, God set His bow in the cloud as a sign of His great promise to man. "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature that is upon earth."

So in the last great day when the world's long history is closing, when the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven; an angel shall come down and swear by Him that liveth for ever and ever, that time shall be no longer. He is clothed with a cloud and a rainbow is on his head, a token of God's promise in an hour of need.

God has a purpose for each of us; there are diversities of gifts. He would have each of us pause in our rush through life, and gaze upon His bow of promise, listen to the still sad music of humanity, feel a presence that soothes the restless spirit, and gather up the broken sections to fit in the sphere He has for us.

The life of St. Paul was marred and broken by the conflict between paganism and Christianity, which stands out as the break; nevertheless his life with its brokenness has been a blessing. "The walls along the Appian Way are chinked with the fragments of Rome's sculpture; the greatest temples that the world has known are ruins now; he painter's wood and canvas panels rot; the paper upon which musicians write their songs crumble into dust," but the works and labors of St. Paul shall live forever.

David's life was often on the ragged edge, and yet he is known as a man after God's own heart. It is our part to trust and obey, for God has said, "I will never leave thee, nor forsake thee." Our limited minds cannot understand His great eternal purpose, for even His own Son's life and work seem to be a broken one; scorned and reproached during life; dying among thieves; His whole purpose seemed defeated; still we know that His purpose was accomplished, and although His life was broken, it was like the flower, which, when crushed and broken, exhales the sweetest perfume. The little clingnig tendrils may be broken that the branch may yield richer fruit.

Our natures are different. To some their moral career seems almost an even tenor of goodness; its fair Elysian fields are never attained with the blood of cattle; its quiet peace is hardly broken by the noise of tumult or rebellion. Such even tempered natures have the more energy to spare for positive virtue—for he to whom much is given, of him is much required.

Others of us wage a bitter and life-long struggle against some natural tendency. It is then that we must bend ourselves in the opposite direction; for we straighten a bent stick by bending it in the contrary direction. But it is often necessary for God to break our lives in some way in order to cause us to surrender unto Him.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

The caesura in poetry or the pause in music is a fatal thing in the hands of an amateur, but in the hands of the artist it gives a soul and expression to the art. God sends selahs, pauses, broken plans, sickness and grief into our lives, that He may guide us into the right way. The threads of the loom are broken that the pattern may be complete. The broken notes of music combine to make a perfect chord. The broken bread tells the Christian of a body broken for his sake. The broken words of a first breathed prayer, brought a blessing to those who heard.

What of the broken plans, the broken ambitions, and losses, and crosses, of a broken life? In the hands of the Divine Artist they shall mean rarest fragrance.

EN ROUTE

It is June 30, an ideal day. The morning air is refreshing. The sweet notes of songbirds are heard in the wild wood back of the house as they carol their mornnig hymn of praise. They are my birds and they sing for me and those I love. They seem to say good morning, be of good cheer. God is good to us, to you and to all. Sometimes in the evening hour they come near, perch on a dead and leafless branch and sing and sing and then fly away into the dark. More than once I have wondered if they were saying good night, and more than once when tempest-tossed and buffeted by the storms of life I have said deep down in my heart, Little bird, I thank you for that song. And then he sang again.

The world is full of song, and happy is the heart that catches its music everywhere, even in the hours of dark and stormy night and days that are full of cares and heartaches, and in the time of good-byes, when the eyes are full of tears and hearts are too full for utterance; when hand clasps hand and lips meet lips and there is a rain of tears; it is good to feel and hear the heart singing, "God will take care of you."

But I must be going. It is almost train time. Yet I linger. Love holds fast. It will not let go. Just a moment more. Just another look! Just another word! A silent prayer and the uplifted hand. "The Lord bless you and keep you," the heart spoke the remainder of that blessing, but not the lips; and with love stronger, the heart braver, and with a deepened sense of duty and of sacrifice, not only in the one who goes but in the one who stays. I am off, en route for Manchester, New Hampshire, as pastor of the Manchester Christian church. I had not gone a square before I met my true and tried friend—one of God's noblemen—Joseph C. Holt, who was coming with his horse and buggy to help me on my way. He took me to the station and grasped my hand, with a silent, God bless you and keep you, as he said good bye.

The route planned took me by way of Durham, Norfolk, and thence by boat direct to Boston, and thence by rail to destination. The distance of this route is about eight hundred

miles, and some five hundred and twenty-five of it is by water.

The courtesies shown en route were many and much appreciated. The pace was set by folks at home and by the friend mentioned above and was kept up all the way. I mention especially the kindness shown by the railroad agent in Durham, N. C., and by the man at the wheel in Norfolk, Va., who took us by tug to the wharf of the Merchants and Miners Transfer Company. The tug was crowded and he said to me, when he saw me looking for a seat, "Preacher, go right through there," pointing to an open door, "to the other side and go up that ladder and you will find a seat." I went, and on top of that tug at the front I found just one seat, which I took and watched him steer that tug to the Washington, Baltimore and Boston boats. At each of these landings passengers were landed for their respective destinations. When I left my perch on that tug for the Boston boat I said to my new found friend, "Thank you." His kindness and conversation had left its impress on my heart. I wonder how he knew I was a preacher. I didn't tell him, and no one on that tug knew me. I had been connected with school work as well as with the pulpit for twelve months closing that very day. I had signed my last school report for the year that very morning, and yet that stranger did not call me professor, but preacher, and so I am, and I am glad.

Our boat, the Gloucester, scheduled to leave at 7 p. m., did not get off till 8. The night was beautiful. The stars came out and after awhile the moon came up. The electric lights shone from shore to shore and occasionally some great search light fell upon us. A light house is passed, and after a while the shore lights are seen no more. The land has disappeared.

The "look-out" has been at his post from the moment we started, pacing to and fro from side to side of the ship, as she ploughs onward in the darkness. He is watching. Occasionally he said something which I did not understand. He spoke not in Latin, Greek nor Hebrew nor in English that I could comprehend; but those in charge of the ship understood, for instantly there was a response.

As the night advanced and the passengers retired to their staterooms for sleep, I heard not a sound save the pulsations of the mighty engine that drove the vessel onward and the murmur of the waves as they washed the keel of the vessel.

A good night's rest and a glad good morning were good omens of a good day. The sun was shining brightly when I got out on deck. It is July 1. It is a beautiful day. Breakfast over, and I am walking about the vessel. I meet an old gentleman, who calls me "brother." I wonder if he thinks I'm a preacher. Well, it doesn't matter. I haven't told him what I am nor where I am going; but he is going with his daughter to Boston. His daughter is taking him home with her. They looked like good old Virginia folks. Virginia girls make mighty good wives; that is, if all of them are like the one I married. I don't know how many North Carolina boys have tried their hand since they saw my good fortune. There are Drs. Moffitt, Atkinson, and Bros. Walters, Lassiter, Williamson and others, and each of them did mighty well. They could not have done better.

I met the chief engineer of the boat. We took our meals at the same table. With his permission I went down into the engine rooms and saw the great engine—some 3,000 horse power, propelling the boat at something like 14 knots an hour. I went down into the boiler room where men were shovelling coal into the fire-box of the great boilers. I found it extremely hot,—too hot for one from the upper world not used to it, to stay very long. I was told that sometimes the heat down there where those men work would register 140 degrees. Of course the hours of service are short, with frequent changes. It is 11 a. m., and upon inquiry I find that we are about thirty miles out from land. At the rear of the vessel I noticed a line trolling in the wake of the boat and a little wheel turning. Upon investigation I found that it was a "Negris Traffrail Log" and that it recorded the knots of the ship.

I stood by the side of the rail of the vessel in the forefront, virtually alone, save the watch of the deck and the look-out, lost in thought. The vessel as it ploughed its way through the water, parted the waves right and left, showing inky blackness next the keel, then shading into a beautiful indigo blue, and finally bursting into snow-white spray, the waves were lost in the deep blue water farther away.

I had been thinking of the wonderful searchlight and of its penetrating eye searching out things in the dark. I had seen them look upon us the night before, when suddenly I turned, I do not know just why, and lo, a search light had been turned on me. A little girl had turned the eye of her camera on me. She had me. As I caught her eyes, I smiled. She laughed, tossed her head and ran away, and there I stood with one hand in my pocket and a newspaper in the other, by the rail of the vessel.

It is 3 p. m., and we are off from New York City—about opposite, so I am told—but we are too far out at sea to see anything but water.

Clouds have hid the sun and it is blowing cold, and I am inclined to go down into the engine room and get warm. Passengers on deck have on their wraps. I wonder if it is going to snow. No, it is raining just a little. I wonder if it will freeze. I'll put on my storm coat and promenade the deck.

Look! I am told a whale is spouting in the distance. I look as do many other eyes, and sure enough there is something making a commotion in the water not very far away. Soon, large, monster sea-like fish were seen on both sides of the vessel, throwing their huge black bodies partly out of the sea and then suddenly plunging out of sight. They seem to be at play. I asked my friend, the chief engineer, what those creatures were—if they were really whales? He said, "Oh, yes, they are a kind of black whale." And so we had run into a school of whales; but why should whales be in schools? It's vacation time. I guess they must have been at play. They certainly did seem to be having a good time. And in the language of an unknown friend whom I met on deck, "It is the first time I ever seen a w'ale. It looked bigger than a cow." I am told that these black fish are not good for oil and that they are not hunted by whale fishermen. We soon passed through the school of whales and saw them no more. Night came on and then the dark. It is too cool to be on deck, and so I retire early. I awake during the night and find it blowing cold. I could hear the wind and the waves and feel the sway of the boat. It rocked to and fro, but not quite so quietly as my mother used to rock me in my little cradle years ago; nor did it sway as gently as the cradle rocked by the hand of wife when she our little ones soothed to sleep. But the boat rocked on the bosom of the deep, and with sweet thoughts of mother, wife, home and children, I soon fell asleep. Wrapped in double blankets, I slept till the morning.

When I went on deck, I found that it was simply cold. The wind was blowing, and it was still raining and I was not quite sure of landing just where I started as I endeavored to walk about the deck. I thought it a little rough, but some one was kind enough to tell me that it was very quiet; and so it was compared with one trip I had on boat some years ago. The vessel fairly creaked and groaned on that trip a part of the night. I went down to breakfast, and passing the chief engineer as I went to my seat, he looked up and said, "How do you like this? I said, "I hope it will clear up," and that I thought it quite cool. Judge of my surprise when he said, "We must have been near an iceberg last night."

The deck was crowded when we entered the Boston harbor. Officers and men were busy getting ready to dock the boat, and passengers were getting ready to land. We landed and I tookan elevated car to North station, Boston & Maine R. R. to find the 9:30 a. m. train for Manchester gone. A telegram informed Manchester friends that I missed connections and would reach Manchester about 1 p. m. The train was on time and I reached Manchester, N. H., July 2, at 1:01. I was met by friends I had never seen and whirled away in an automobile to the home where I am stopping for the time being.

We may roam amid pleasures and palaces and see wonders on land and sea and meet friends new and old, yet for real joy, comfort and happiness, give me a little vine clad home in the sunny south close to the whispering pines, with wife and children and childhood friends. A home where the flowers bloom and the birds sing and love rules supreme—that is home.

But when in the service of the King and under the command of Him who loved us and gave himself for us, joy is found in willing service wherever He leads.

P. H. Fleming.

Manchester, N. H.

A BAPTIST BADGE

"Fraternity men and women are recognized everywhere by the 'marks' or pins which they wear. Baptists in attendance at the Northern Convention were distinguishable on the streets of Boston by the beautiful souvenir badges that adorned their coats or dresses. Why not a 'Baptist pin,' neat, pretty and not too conspicuous,whereby we might recognize our fellow Baptists anywhere outside the precincts of our churches. The wearing of such a 'mark' by a great host of people all over the land could hardly fail to provoke interest in, and respect for, our mighty denomination, and would certainly aid our own consciousness of Baptist fellowship and solidarity. By all means let the A. B. P. S. 'publish' a 'Baptist pin.' "—Baptist Commonwealth.

It does not seem to us important to wear badges to advertise our denominational distinctions. Episcopal preachers carry their sectarian signs in their clothes; so do Quakers, Dunkers and others. It does not seem to add to their dignity, their piety or their character, and it opens the way for shams, frauds and hypocrites to wear these distinguishing marks to deceive and defraud the innocent and the unsuspecting.

But we are very much in favor of wearing the marks of a Christian—not a badge or a button; not a black shirt, or vest, nor a broad-brim hat or a poke bonnet, but the marks of the Lord Jesus which no hypocrite can counterfeit, and no sham can wear without detection. And it is a wonderful distinction "to put on Christ." Men see it, and honor it, and love it, and then it has this advantage, it is a light that shines, so that men will be influenced to glorify our Father which is in heaven.—*Methodist Protestant.*

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES

A regular meeting of the Elon College church was held yesterday after the sermon. At this session the church pastors were granted a month's vacation which they will take in August. Another important matter was attended to in setting aside the second Sunday in September as the day of special mission offering to raise the indebtedness of the American Christian Convention.

The teachers in the Sunday school have taken a very forward step in organizing themselves into a Teacher's Council. The next regular meeting of the Council will occur on Tuesday after the fourth Sunday, and the organization of the Council puts the local Sunday school on the front-line standard.

A letter of much interest has just been received from Secretary Wilson of the Interstate College Y. M. C. A., in which he states that Elon College has been selected as the place of meeting of the next Conference, and this Conference is to be held sometime in September, probably from the 24th to 27th, and a large number of North and South Carolina College men will be present at this time. Elon will give this Conference a warm welcome.

Mr. John Randolph and wife, of Charlotte, N. C., who have been visiting Dr. and Mrs. E. E. Randolph, have returned home. Dr. Randolph and his family were severely poisoned by some food on last Sunday and were confined to their beds for several days, but at this time they are much improved. During their illness Mrs. Randolph's father, Mr. Huffman, from Hickory, N. C., was also here.

Mrs. J. D. Wicker, of Sanford, N. C., who has been spending several weeks in the home of her son, Dr. W. C. Wicker, has returned home.

Mrs. W. L. Wells and son, of Durham, are visiting Mrs. Wells' sister, Mrs. M. A. Atkinson.

A number of Elon people left this morning for the Virginia Beach Chautauqua, among which were: Dr. Atkinson, President and Mrs. Harper, Mrs. Lawrence, Miss Mamie Tate, and Miss Annie Watson. Uncle Wellons left on Sunday for the Chautauqua, preferring to break his trip by spending a night in Durham with friends there. Dr. Newman, who was expecting to leave also this morning, was not able to go on account of illness, but expects to be at the Chautauqua to fill his place on the program.

Mr. Matt M. Pickett and family of Madison, N. C., were pleasant visitors on Sunday at the home of Mr. D. W. Brown. Little Miss Pickett will spend some time in the Brown home.

Mrs. W. E. Lowe has returned to the Hill, after a brief visit to Big Stone Gap, Va.

The prospect for the opening grows brighter as the opening draws near. The continued interest and loyalty of old students and friends alike bids fair to make this year a record breaker.

VACATION REFLECTIONS

Since I was a child I have believed and tried to live the truth, that if anything was not going on as it should the only reasonable and right thing to do was, if possible, to immediately correct it. Also since I was a child I have been attending District meetigs of the Christian church and have heard matters discussed about church affairs and methods, where it seemed to be, oftentimes, the unanimous opinion that some particular condition or method was wrong and should be changed and it has always been a mystery to me why these things are so seldom, if ever changed as a result of these meetings and discussions.

After an absence from such meetings for many years, it has recently been my experience and privilege to attend another. Among the subjects discussed was, "An Ideal Preacher and Pastor.." In the course of the discussion the duty of the pastor as a leader was truthfully emphasized, and then the idea was very aptly presented, with equally as much truthfulness, that in every congregation there are leaders among the people. My observation upon this point is, that this being true, the seeking out and directing this leadership in the work to be done, becomes the pastor's responsibility and so, as was stated upon the floor during this discussion, "About everything hinges upon the preacher." I wonder how many preachers will get the idea and the incentive to act upon it? I sincerely hope that many in the Alabama Conference will do so in connection with our women's and young people's organized missionary work. I know from both observation and experience any results along either line will come in no other way in this conference.

"The effectual revival and how it is to be brought about." The vital truth was brought out that the effectual revival was the result of definite prayer upon the part of the church. As it was being so ably discussed I was wondering if a single other soul would be saved during the incoming revival season as a result of such an effort upon the part of any church represented in the meeting . I would like to add to the discussion that day what I know did happen in one church as a result of prayer without any such discussion. In a certain church in the mountain town in which is located the large State school in which I teach, there was to be held a revival . Quietly each night for a week before the meetings began, a few faithful ones met and held a prayer service in that church. Call it a result of that prayer meeting or not, the fact remains that for the following two weeks such a wave of religious power swept the community and student body as I have never before witnessed. Nothing sensational about it, but such quiet power that students previously too timid almost to discuss a question in the class room stood up boldly and testified of God's love and saving grace, and the effect of it is yet clearly evident in both church and school life.

But none of these truths, nor the benefits of our knowledge of such examples will avail anything unless lived and profited by, by both laymen and ministers.

Please remember that this is in no sense a criticism—it is purely a few "observations" and consequent reflections.

My summer vacation is nearly at an end. Nohting but the severe heat has detracted from my pleasure. Every one has been kind and thoughtful of my pleasure, all of which I thoroughly appreciate and I shall go bach to the cooler mountain climate to the work I have with new energy, joy and inspiration. My interest in and love for the work of my conference and my church remains the same, but my regular school duties demand so nearly all my time and energy that little is left for activity along other lines. I have made good my determination as stated in the Young People's convention at Burlington in May, 1913, to do some organized work, and we now have some fine work being done by our young people of the school and town.

Your interested friend,

BETTIE STEPHENSON.

Roanake, Ala.

DELMARVIA CONFERENCE

The Delmarvia Christian Conference met in its third annual session, with the People's Christian Church, Dover, Delaware, on the 30th ulto, with an encouraging attendance and interesting sessions. The Conference was called to order by the president of last session, and opened with a prayer and praise service conducted by Rev. E. C. Graham, of Clayton, Delaware. Then came the usual calling of the roll, reading of minutes, and enrolling of delegates and members of Conference. On motion a committee was appointed to nominate officers for the ensuing year, with request to report in early afternoon. Then followed the president's address. The reports of churches and ministers were referred to a Tabulating Committee. By noon the Conference had made good headway and the work was well in hand.

In the afternoon the conference opened with religious exercises conducted by Rev. W. L. Gennett, of Bridgeboro, N. J. The Nominating Committee made their report and the following Conference officers were elected:

President, Murdock W. Butler, Conshohocken, Pa.

Vice-President, Prof. Wesley Webb, Dover, Delaware.

Secretary, Mr. Howard E. Lynch, Dover, Delaware.

Treasurer, Mr. Wm. J. Benson, Dover, Del.

Following the electing of officers the following committees made interesting reports: Education, Home Missions, Foreign Missions, Sunday School. The Conference Missionary, Rev. R. S. Stephens, also made an interesting report of his work. He was continued in the field for one-half of his time with request to so arrange his business as to devote his entire time to the field. At the evening session the following reports were presented: Moral Reform, Publications, Executive, Statistics. It was announced by the committee on statistics that during the session eight churches, twelve preachers, and eleven hundred communicants were reported, with $6,585 raised during the year.

Sunday morning the Conference sermon was preached by Rev. A. W. Lightbourne, D. D., to a fine audience. The doctor maintained his reputation as a great preacher and his choir rendered excellent, very excellent music.

In the afternoon of Sunday a number drove out to Keith's Hammock, on the Delaware Bay, to attend the re-opening of the Portable church. The Conference Missionary, with the co-operation of the People's church, has recently had this portable house moved to this place on the Bay, in a thickly settled community and remote from other churches. The house was quite well filled and the singing was spirited. The services were in charge of the writer, participated in by Rev. W. H. Atkins, of Conshohocken, Pa., Rev. Dr. Lightbourne, Rev. John Blood, Rev. E. C. Graham and Rev. W. L. Gennett. We were back at Dover in good time for a little rest before the evening services. A platform srvice was held at evening, which consisted of excellent music by the choir of the People's Church, and addresses by Rev. John Blood, Dr. Lightbourne, and closing remarks by the writer. The following are the Standing Committees, to whom the work for another year has been committed:

Education—A. W. Lightbourne, Wesley Webb, Geo. T. Price.

Home Missions—Dr. J. H. Wilson, Dr. R. S. Stephens, W. C. Moore, W. J. Benson.

Foreign Missions—R. S. Stephens, H. E. Lynch, Mrs. Lila Aron.

Sunday Schools—J. B. Hutton, A. G. Graham, Jr., Victor Lightbourne.

Statistics—H. E. Lynch, A. W. Lightbourne, E. C. Graham.

Moral Reform—Geo. L. Wolf, J. E. Carroll.

Publications—A. W. Lightbourne, J. H. Wilson, W. C. Moore.

Examination—A. W. Lightbourne, E. C. Graham, A. J. Graham.

Executive—M. W. Butler, A. W. Lightbourne, J. B. Hutton.

Rev. John Blood, Financial Agent of the Franklinton College, N. C., and Rev. W. H. Atkins, of the Free Baptist Church, West Conshohocken, Pa., were visitors to the Conference and added to its interest, the former remaining htrough the entire session. Dr. J. H. Wilson, Chairman of the Home Mission Committee, a very distinguished physician and man of wide influence, is one of the most deeply interested and active laymen of the Conference and contributed much towards the interest of our sessions. Rev. Geo. L. Wolf of Wilmington, Del., a member of the Conference, was present a part of the time, but was taken sick on Sunday and had to return home by request of his physician. Brother Wolfe is a fine singer, a cultured and polished pulpit preacher, and a most companionable brother. Let a prayer from our brotherhood go up in his behalf. Much time in the past year he has spent at the hospital. Rev. A. W. Lightbourne, D. D., and Rev. Geo. L. Wolfe were elected delegates to the Springfield session, American Christian Convention, in October. We feel that there is a real future for the Delmarvia Conference and any uncertainty about her mission and future, or permanence, retires from the scene.

I was about to fail to state that the conference authorized the ordination of Evangelist Victor Lightbourne, his ordination to take place at Waverly, Va., where he held his first series of services.

Dr. Lightbourne gave me one of the very best homes in the city, but the place I always go when at Dover. It was with the family of the late Judge B. N. Smithers, whose widow at seventy years of age retains her brightness of intellect, fine judgment and good health. Her son, the late Secretary of State Smithers, left a widow who, with her mother-in-law, have united in sorrow, wept by the same graves, and felt the shadows of the same clouds upon their pathways.

We greatly missed Mrs. Lightbourne, who was away for her health, and the younger Mrs. Lightbourne was also away to be with her husband in his special services at Waverly, Va.

MURDOCK W. BUTLER.

OBSERVATIONS BY THE WAY

Another week with its work, its worry, and its joy has passed. In a school with some 1200 in attendance, there is generally something to attract and something to take the mind away from the cares and toil of the day; and during this past week we have had a number of attractions. Among them has been the concert given by the Mary Sherier Concert Company. This was given on the evening of the last day of June. The scheduled time was eight o'clock, but a delayed train brought in the concert company about half past eight, and the large audience waited with all good nature for the company to arrive. But we were repaid for our waiting, for we were treated with such a rare festival of song and music from the violin that, for the time being, time swept too swiftly by, and when it was all over we wished to spend the same time over again. The Confederate battle song, The Bonnie Blue Flag, sung by Miss Sherier as a solo, "brought down the house," and such applause was given as is received by the most gifted singers of our land.

Among other attractions, to the ladies especially, have been the arguments presented by the suffragette and anti-suffragette speakers who have been here this past week. As we were not interested, or rather, as we were more interested in other work, we did not attend. We suggestetd to our good lady that she attend, but she seemed also to be more interested in reading about Thomas Jefferson and his work of founding the Universiyt of Virginia. It was to me an indication of the truth spoken by Tennyson in his Locksley Hall, "As the husband is the wife is." I would not dare to quote further for fear she would announce that in this case, "As the husband is the wife is *not*."

Another attraction was the lecture by Miss George of Washington on the "Montessori Method." Miss George has studied in Rome under Dr. Montessori, the originator of the Method, and by means of moving pictures and lectures, she has opened the eyes of the teachers here on the matter of primary methods.

This is July 4, 1914. Just one hundred and thirty-eight years ago today the immortal Declaration of Independence was adopted in Independence Hall, in Philadelphia. Today in that same Independence Hall, Woodrow Wilson speaks on certain new declarations of independence by the American people.

I find myself here within three miles of Monticello, the home of the author of the Declaration of Independence of July 4, 1776. And here at this University founded by him, it was fitting that the Fourth of July should be celebrated in a fitting manner. So, for the past week, preparations have been made which culminated in the grand Pageant of today. Each State represented here had a special part in the program. First the students arranged themselves in line of march, four abreast, along the front of the East Range and Washington Hall and promptly at 3:30 p. m. we marched down East Range to the Randall Building; there we took a turn and marched to the West to the University lawn; we then turned to the right and marched up the lawn to the South steps of the Rotunda, where the scenes and pageants representing historic events were enacted.

Perhaps the greater part of my readers would be more interested in what the North Carolina delegation did, and as I will not have time and space to write of the whole program. I will confine myself to the part our delegation took. We had known for over a week that Hon. Josephus Daniels, the Secretary of the Navy, was to be the orator of the occasion, so we decided to make our program center around him. And in the parade one of our delegation carried at the head of our procession a banner, bearing on it a painted spray of long pine leaf with the word DANIELS painted under it in large letters. This delegate was followed by two others who carried a model of a battle-ship which floated a United States flag and a North Carolina pennant from its masts. Following this came two others, who bore one of the largest North Carolina flags, sent to us by our State Department for this occasion. Then followed all the other members of the delegation. The costume of the ladies was plain white dresses with belts and parasols of light blue. The men were dressed in white blouse shirts and white trousers and belts of the same color as the ladies' parasols and belts.

When our part in the program was announced, we first sang "Carolina." Josephus could not stand that. He rose, came out with the delegation, waved his hand, and joined in the song. Dr. McConnell of Davidson College then spoke for the delegation, after which we gave the following yell:

"Boom-a-laca, boom-a-laca, tar, rah, rah!
Chic-a-laca, chic-a-laca, z— ah — ah!
Boom-a-laca, chic-a-laca, who is he?
Daniels, Daniels, of old N. C."

After each of the States represented had taken part in the program, Daniels was introduced and spoke for some three quarters of an hour. His speech was patriotic, as the occasion demanded, was well timed and listened to by several thousand people who crowded the lawn, the steps and roofs of the recitation rooms of the Rotunda, and was voted to be one of the greatest speeches ever delivered here on such an occasion.

This morning we took a trip to the University cemetery at the base of Mount Washington. Here we found carved on the monuments the names of many men illustrious in the annals of pedagogic lore. Here are buried many doctors of laws and professors who have died in the service of this University. In this profound silence where sleep, under the shade of the cedars, so many men versed in the learning and lore of the world, we were made to reflect again that death is no respecter of persons. The learned die and return to their original dust just as the most ignorant of the land. But what a difference in the good accomplished and the lives touched!

From there we climbed to the top of Mt. Washington to see the Astronomical Observatory of the University. It was no easy task, and was accomplished only after a great deal of physical exertion and the expenditure of quite an amount of perspiration. We found that it would be necessary to shed our coat before we got far up. The main thing of interest in the observatory is the great telescope, the third largest in the United States. The insrument is so complicated that it would be impossible to describe it here. The keeper was very kind and took great pains to describe the telescope and its workings. Numbers of the students have been going over at night to see the moon. But enough for this time.

THOMAS C. AMICK.

This is a hurrying age, as we often remind ourselves, and many tasks which we would like to accomplish must perforce remain unattended to. But for some things there is always time. Duty can always be done, kindness can always be shown, wayside ministries need not be neglected. There is never an excuse for the haste that makes waste; there is always room in the case of a man who, with divine help, plans his life for a certain amount of self-culture and social necessity.—*Exchange.*

Govern your passions, manage your actions with prudence, and, where false steps have been made, correct them for the future. Let nothing be allowed to grow headstrong and disorderly, but bring all under discipline. Set all your faults before your eyes with the same severity as you would do upon another, for whom no partiality hath biased your judgment. —*S. Bernard.*

This is the only day and age in which you will have to get the children of your community into the Sunday school.

Let your school be represented in your Convention.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

AS THE SECRETARY SEES IT

This good work of the Sunday school and Christian Endeavor needs to see a new day as we see the situation, and in lieu of the regular Sunday school lesson this week, we feel free to speak of the work in general.

Our Problems

Our problems are many, but the hardest one with which we have had to deal is co-operation in the work. What do we mean by this? This is what we mean: The Treasurer sends out calls for help and no help comes. The department secretaries write to get different work organized and no responses come. The Secretary of this Department makes a plea by personal letter and by editorials for news from the field and no news comes. These are some of the problems we have. What is the trouble? Does the Sunday snhool have so many calls for money that it does not respond to the needs of the General Convention? May these things be discussed at the Chautauqua and School of Methods this week.

Pastors and the Work

It is a very sad fact that frequently the pastor gives little or no attention to the Sunday school and C. E. work of his church. This is a fatal misake. He should be there if possible that he may come in contact with the children. This is necessary for his own sake as well as others. We pity that minister who loses his child heart. If he attaches himself to the children it will be easy for him to lead them when they become members of his church. Rightly teach childhood and manhood will care for itself. The substratum of all true education is religion. If the foundation be insecure the structure falls.

The Conventions

We have just attended a good Convention. We say a good Convention because good things were said and good things done. But the Convention could have been better; yes, much better. It was entitled to 156 delegates according to its total membership. There were about 25 delegates there. We need to get the folks out to these Conventions if they are worth anything, and if they are not let the people stay at home and work. The Conventions have their educational features, and all the good things to help the work and make the Sunday school —the individual school—a better thing. We cannot instruct, educate, and help the people when they will not come out.

The Teaching Work

No greater thing has ever been done in connection with the work than the movement a few years ago to supply our people with a course in Teacher Training. All honor to the noble men who so well and patiently prepared the texts. The work has been a success, but it could be a greater success. We know for a fact that the compilers of these books suffered a financial loss. This should not have been. Every school in the bounds of the Southern Christian Convention should have a Teacher Training class and a second edition of these books should have been called for.

The Field Work

We have over 13,000 enrolled in the Sunday school in the Southern Christian Convention. This is a great army of workers. We need a captain for them. The work is great enough to pay a man to travel from conference to conference in interest of the work, introduce new methods, new ideas, and enlist men and women into the work. This is not an impossibility—it can be done. The question is, Are we willing to undertake it? We are not seeking a position; we could not accept such a place if the call were to come and find us quilified. We are busy with many other duties, to say nothing of our college work. We really do not have the time to do the work we are now doing.

The General Work

Is now badly in debt and cannot get the co-operation of the schools in the various Conferences to respond. Recently a good brother took it upon himself to write every school in the Southern Christain Convention for a free-will offering. This involved some work, some money; and we are ashamed to tell you that not a single offering was sent in. We have his word for it and his letter on file to prove it. Your school received a letter. What did you do with it? Now, why there were no responses we cannot tell. You perhaps know. We put living before giving, when we should give that we may live the more. Shall these things continue to be? We hope not, and have the confidence to believe that a new day is dawning for us and a light will bring into our right relationship with the great work we have to do and the splendid chance of doing greater things for the Master. Will you help? If so, today is the day to start.

CHRISTIAN ENDEAVOR TOPIC: JULY 26

Good News from the Mission Fields.—Ps. 66:1-8. (Missionary Meeting)

Bible References.—Matt. 9:38; 2 Cor. 1:11; Ps. 69:35; Isa. 2:2; Luke 10:17; Acts 8:14.

From China

This country has been wonderfully blest with successful missionaries. Not only have churches and Sunday schools been organized, bu talso mission schools. The latest means for conveying the truth is a daily Christian newspaper started in connection with other branches. The natives encourage this with large gifts.

From Japan

The Christian Church alone has $16,200 of property in this field. Much successful work has been done, and the call comes for more missionaries and more means. The natives are very responsive, and retain the teachings of the workers.

From Porto Rico

The work that has been accomplished in this field is the result of untiring efforts and consecrated lives. There are many of the natives who are now ministers, teachers and helpers.

From Africa

Requests for Christian teaching come from the Africans. In this region one native worker has trained eleven teachers and 230 Christians. Are we willing to withhold our means from these people who so earnestly desire the true light? "In Africa there are 500 mission fields or 10,000 square miles each, without a single missionary. This vast region of 5,000,000 square miles contains 70,000,000 souls."

Everywhere the governments are looking with more respect upon the missionaries.

SS NOTES AND NEWS CE

Dr. W. C. Wicker says that the Sunday school is a man's work, and it is.

Dr. W. H. Denison writes: "In the last three months, twelve boys and girls from our Sunday school have joined the church. They are from eight to twelve years of age. They have all come of their own accord, one or two at a time, and without any appeal to them especially. There has been no special effort for them or anything unusual. No special sermons, decision days or anything of the kind. We attribute it to the results of the use of the International Graded S. S. lessons, which we have used here now two years." That seems to be a convincing proof that the graded lessons are really worth while.

REIDSVILLE

It was my privilege to attend the last two services of a ten-days meeting at Reidsville, last Thursday. This church was organized about a year ago as a home mission enterprise of the North Carolina and Virginia Conference with thirty-one charter members. The new church was received into the Conference, November, 1913, and made an encouraging report. Through the kindness of the trustees of the Reidsville Seminary the church is given the privilege of worshiping in the chapel of that institution. The meeting was in charge of Rev. L. I. Cox, pastor. Rev. J. F. Morgan was the preacher, and ministerial student, J. L. Trollinger, led the singing. The interest grew from the start and so did the attendance, until the building could not accommodate all who came even after filling the rostrum and the two ante rooms. Cox led effectively, Morgan preached acceptably and powerfully, and Trollinger sang inspiringly with three ladies as pianists and a singing congregation to aid him during the meeting. I heard several say that it was the greatest revival in Reidsville in twenty-five years. Any way, the closing day—theonly day I was there—was a pentecostal time. There was a convincing, convicting, and conquering presence of the Holy Spirit. The hearts of men hardened in long and vile sinning melted, and many became as humble and tender as children under its victorious power. I do not know the number of professions, but the number becoming church members was forty-nine, thirty-four of whom joined the Christian church. It appears now that this young organization will more than treble its membership by the time it reaches its second anniversary.

The new church building for this congregation is a substantial, beautiful brick structure. The work is being well and correctly done under the supervision of Architect Brown of High Point, N. C., The brick work will be completed, if not delayed, in about two weeks, and it is hoped to hold services here by October 1, 1914.

The increasing prospects and opportunities of this young church organization has made it seem advisable to build a larger and more expensive house than was at first contemplated. The building committee needs right away all the pledges now due, for as a new organization it is wise for the church to meet its obligations with that promptness that brings confidence. Other subscriptions and donations will be appreciated and should be sent to Rev. L. I. Cox, Chairman Building Committee, Elon College, N. C.

W. P. Lawrence.

July 18, 1914.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

CRADLE ROLL SERVICE

Perhaps the most interesting meeting of the Franklin W. M. S. was held Friday, June 26. After a short business session, the children entertained those present with a nicely prepared program emphasizing missionary work in Japan and the Sendai Orphanage work in particular. Quite a number of mothers and their babies were present as well as other visitors. Mrs. M. T. Cobb is Supt. of Cradle Roll department and reported nine babies on the roll. The following is the program as given:

Children's Missionary Song.
Exercise: Cradle Roll Babies
By six small children
Song: G-o-o-d, Good ..... By children
Recitation: How Henry Penny Went to Church ..... James Morel
Recitation: Little Children in Japan
Doris Beale (in costume)
Song: Very Little Tots
Margaret and Annie Graham Rowland
Recitation: What a Little Girl Heard
Mary Lee Williams
Recitation: Sweet June ..... Celeste Nash
Solo: Little Ah Sou
Virginia Beale (in costume)
Recitation: Where Our Money Goes
Celeste Duke and Carrie Harrell
Exercise: A Call from Afar
Four girls (in costume)
Song: Merry Missionaries.
Gathering up the Mite Boxes.
Story: Wallie, a Famine Child
Mrs. Rowland
Song: Cradle Roll Babies.
Benediction.

The amount from the Children's Mite Boxes and their dues for the quarter was $3.00. There was an opening of the mite boxes of the Woman's Society, which amounted to $7.00. Withal it was a pleasant and profitable service.

MRS. E. C. BEALE, Cor. Sec.
Franklin, Va.

DEVELOPING OUR RESOURCES

We call especial attention to the program, in last week's SUN, for Children's Day service of the Waverly church, as gotten up by Mrs. Foster, and only wish that it might be copied by all our churches. Besides being entertaining it would be highly instructive, giving information of which our people are wofully ignorant. The great need among us is knowledge of and acquaintance with our workers and the fields where they labor; and anything that brings us in closer touch with them should be hailed with delight.

A brighter day is ahead of us, for our boys and girls are being taught, and when they grow to maturity, something worth while will take place. The women of our church need to realize that they have the privilege of training now our missionary force which will direct the missionary affairs of our church in a few years. Let us do our work well. Teach the children, train the children, and then we need have no fears as to the success of our work in the coming years.

MOVING PICTURES

It is a rainy day scene of the narrow street just below and to the left of the entrance to the Taisho Exposition in Ueno Park, Tokyo.

The vender of manju, a kind of turn-over with beans taking the place of mince meat, of a steamed flour paste without oils taking the place of our flaky pie crust, has stopped just across the way, put down his two long and heavy boxes with their shelves containing the cake and is leaning on his yoke by which he ordinarily carries them, listening. He himself has no umbrella. His cotton coat has the name of his employer on the collar.

There goes a jinriksha man with a finely varnished houruma with rubber tires such as we see only in the wealthier parts of Japan. He walks more slowly and listens.

A well dressed young couple, the man in American clothes and the woman with tucked up silks and crapes and brilliant petticoat—narrower than the present fashion in America, go across to the farther side of the street and listen.

Here goes an automobile driving the people to the edges of the narrow street. Next an old man bent with the heavy bundle on his back, bare of feet and limb; there a scholar in his blue school suit, who disappears within a doorway where a man is talking.

Young girls walking gingerly and slowly lest their white socks be splashed; store boys in grey sombre kimonas, having a holiday to see the Taisho Exposition; business men in their best silk divided skirts and others on their stilt-like gaita but otherwise in foreign clothes; working men in the bright blue cotton so common among the Chinese; companies of men from the country wearing the same badge, a paper cherry blossom or plum, to show their relationship, the young girl with the baby on her back inside the thick cotton-wadded coat; the leader of men looking with a business eye over this business enterprise from the sign, "God is Love" on the roof, to the ushers with hands outstretched with tracts at the open entrance; the old and the young; the rich and the poor; the scholar and the man and woman too ignorant to read; all Japan is represented in type in these moving pictures.

Moving on with some of the people out of the rain, we are in a small hall (a washerwoman's place remodeled). The floor is earth. The benches, guiltless of backs, are as small as possible to make room for the larger number. The Matsumoto organ gives forth good spirited music in Miss Hamaguchi's or Pastor O. Takahashi's experienced hands. Every twenty minutes comes a song and a change of speakers. From the morning at 10 or 11 to the evening at 8 or later the meeting never stops.

These people are listening, some hungrily, some leaning forward to catch all, some with emotion in their face, some only glad of a place to sit and rest. There are three men to one woman, but still the women are not afraid to come in and even come upstairs. Here we move up the narrow, ladder-like stairs. Those who have questions—those who do not understand—are invited up for personal talks. A young man who is anxious to confess his sins to God;—a girl now confessing her sins to the god Kompera;—another girl recently baptized who seeks instruction as to worshiping the graves and shrines of ancestors;—a young man who thought this religion too foreign;—another man whose thought of God's personality was not clear;—an lod lady who had sent her children to Sunday school but never been herself, but promises to go from now on;—these are the people the personal workers upstairs are dealing with.

The Mayor of Tokio was at the opening of this union Mission Hall March 20. He said that as compared with the big Exposition buildings it was small, but that it truly represented the present spiritual progress of Japan—great material strides and little attention to the spiriual. "But the spiritual is the most important. Let the attention now be turned to working earnestly for Japan's spiritual progress," said the non-Chrsitian mayor.

Maybe the next picture from our film should be the splendid givers from North Carolina and Virginia and Alabama and Georgia who have made our work out here possible. These moving pictures which hasten the coming of the Kingdom of God extend around the globe.

ALICE TRUE.

April 7, 1914.

THE ANSWER GIVEN

The answer to a biblical problem printed in THE SUN (page 7) of July 8. Mrs. Thos. F. Cheatham, Roxboro, N. C., sends the following, which is correct, the sum being 1914:

The Answer—1914

No. books in New Testament	27	
No. disciples Christ had	12	
		39
No. books in Old Testament	39	
		0
No. temptations Christ had in wilderness	3	
		3
No. sons Jacob had	12	
		15
No. plagues visited on Pharoah	10	
		25
No. spies sent out by Moses from K. B. ..	12	
		37
No. times marched around Jericho	13	
No. commandments given M. on Mt. S. .	10)50	
		5
No. letters in shortest verse in Bible	9	
		14
No. years Jacob worked for two wives	14	
		0
No. foxes Sampson turned in fields of P...	300	
No. men Gideon selected	300)300	
		1
No. days Christ alone in wilderness	40	
No. pieces silver for which Joseph sold .	20)40	
		2
Age of Methuselah	969	
		1938
No. verses in 31st Psalm	24	
Answer		1914

CHURCH NEWS

CHILDREN'S DAY

It was on Saturday, July 11, that Children's Day was observed at Christian Chapel. The attendance was large and the program rendered was a grand success. The New Elam choir was present and rendered splendid music. The chair at Christian Chapel was at its best. The children rendered their part of the program fine. The pastor opened the exercises with the reading of the 19th Psalm and prayer, after which he delivered a brief welcome address, which was responded to in a most efficient manner by Mr. M. P. Stephens, New Hill, N. C.

In the afternoon it was our good fortune to listen to a very able address by Mr. Jas. L. Griffin, of Pittsboro, N. C. The subject of his address was "Child Culture." We then listened to an able address by Mr. Joe McCeever of Corinth, N. C.

As a fitting climax of the day, Rev. Bro. J. S. Carden, of Durham, N. C., gave us an address that should be put into practice on "An Appeal for a Deeper Spiritual Life." The work here is moving nicely. We are coming up banner this year.

Amelia

Week following the second Sunday in July, I was with Bro. W. G. Clements in a revival at Amelia, Johnson County. The church was much revived and there were several conversions. I do not know the exact number, but somewhere between 10 and 20. Two joined the church and I think there will be others at next appointment. The people of Amelia are very kind and I feel Bro. Clements is doing a splendid work among them.

Poplar Branch

We conducted Children's Day at Poplar Branch Saturday, July 18. An excellent program was rendered. The children had been well trained and did their best.

The pastor delivered an address of welcome in behalf of the church, and the Supt., Mr. J. H. Nicholson, delivered an address of welcome in behalf of the Sunday school. Rev. Bro. J. R. Underwood, of Sanford, N. C., was present and delivered an interesting address on "Children." Bro. J. B. Willis, pastor of the Sanford Baptist church, was present and delivered a very helpful, uplifting address, that really did reach the hearts of his hearers. We were glad to welcome these brethren at Poplar Branch and want them to come back again. B. J. EARP.

PRAYING TO THE POINT

Vague praying is likely to get vague answers. Most of us fail to pray with sufficient definiteness and detail. It is said that, shortly after the world-wide evangelistic tours of Moody and Sankey, Mr. Moody was seen standing with bowed head on a vacant lot near Chicago Avenue, in the city of Chicago, praying that God would give him that particular piece of ground for a Bible Training School. That very definite prayer of Mr. Moody's was answered; and in 1886 The Moody Bible Institute was founded. There has been nothing vague or indefinite in the continuing results of that prayer, when we think of the more than 12,000 students that have been enrolled in the attendance and correspondence departments of the Institute, from all parts of the world, and the more than 600 students who have gone out as missionaries to the foreign field. It takes time to pray in detail, and it takes careful thought. But God rejoices in such prayer; and he wants us to know the joy that can come only through such prayer.—*S. S. Times.*

FOUGHT HIS WAY THROUGH

The young man who is superintendent of the hundred and twenty-five schools of Cass County, Missouri, worked his way through one of them as janitor of the building a few years ago. He did not say, "There is no opportunity in these times for a poor boy to get to the front," or "I never had a chance," or "What's the use?" but, as every boy should do, he chose a difficult goal, and then by courage and constancy fought his way to it.—*Ex.*

NEW COOK BOOK FREE

The Mountain City Mill Company, Chattanooga, Tenn., have just issued a new Book of Baking Recipes which they are distributing free of charge. This book, while being an advertisement of their celebrated Mother's Self-Rising Flour, contains so many delightful recipes for biscuits, popovers, muffins, breakfast gems, etc., that it is worth anyone's trouble writing for. Write plainly giving your grocer's name and they will send the COOK BOOK by return mail. Adv.

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FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19	Ar.	10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

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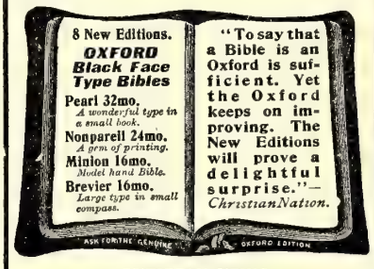
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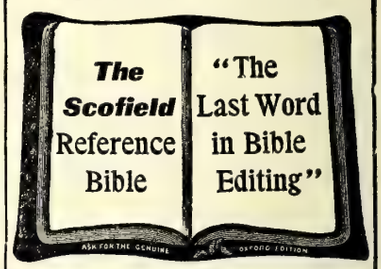

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CRADLE ROLL

Colors: Green and White
Motto: First the Blade

Dear Cradle Roll Superintendents: I wrote recently urging reports soon from the Eastern Virginia Convention schools. I suppose that now, or right soon, all of you are hearing from your Convention Superintendents, urging the same thing. Let me beg of you to be prompt in this work. It means so much to your Superintendent to know that her work is meeting with reward. It means so much to your school to be measuring up to this part of the Front-Line standard. It means so much to your denomination. It means so much to your Lord and Master, Jesus Christ, that not one of these little ones are allowed to perish, that I am sure you will be glad and eager to tell us about it, if you will only think of the matter in this way.

Perhaps you say, "We only have three or four babies on our roll, and it is not worth repeating or bothering about." Well, I remember a time when a whole city talked of four babies, their pictures were in the paper, numerous presents were sent them, etc. Why? Simply because they were all born at one time, and you know, quadruplets are an unusual occurrence. Yes, you say, that is entirely different. How so? The act of putting the names of those three or four babies on your roll may have been a veritable birth into the kingdom of God from which they will never depart. Should you not then be proud of your share of the work, and should you not be willing to tell us about it, and let us rejoice with you? Surely so.

Again, I want to urge you to answer promptly. You say you are a busy woman and cannot always take time to answer at once? Well, you see, your Convention Superintendent is also, without doubt, a busy woman. She has taken time to write to you and many others also, and it is hardly fair, is it, to ask her to take still more time to find out whether you got that first letter or not?

Just suppose that once upon a time when Paul got a letter from some people living away off in Thessalonica of Colossae or Phillippi, he had said, "I am too busy to answer this letter. I am constantly traveling from one place to another, and I simply cannot take time to bother with this," then we would never have had those wonderful Epistles (letters) of Paul's that have been a comfort and a stay to thousands of weary mortals ever since. So your letter may encourage someone else to start, your example help them, and I am very sure indeed it will help and encourage your Superintendent and your church at large.

Cordially yours,
MRS. F. BULLOCK.

The Southern Episcopalians have recently received a donation of 213 acres of land near Black Mountain which will be developed into an assembly ground and summer resort for that denomination similar to those maintained by several other denominations in that locality. The mountain section of North Carolina is fast becoming a most popular play-ground.

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Brought forward		$2,352.83
CHILDREN'S DUES		
Florence P. Holden	$ .10	
Mary Nell Holland.	.10	
J. Howard Holland.	.10	
Adelia Jones	.10	
Carah Lee Pearce ..	.20	
Lillian Hand	.10	
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Bible Class, Palm St. S. S.	5.00	26.28
Total rects. for week ..	$	27.38
Grand Total		$2,380.21

My Dear Children and Friends of the Orphanage: We are glad to have so many nice interesting letters this week. I am kept so busy now trying to look after everything and go everywhere that I have not much time to write. I will surrender most of my space to the children this week.

Just a word about a pleasant visit to Martha's Chapel on last Sunday, and two days spent at the Sunday school and Christian Endeavor Convention at Greensboro this week. We found friends who are interested in the Orphanage at each of these places.

I am glad to announce to all friends in the N. C. and Va. Conference that their Sunday school Convention will meet at Elon next year, and we hope to have them attend the Convention and visit the Orphanage. We are going to work all the year to have something to show them and we want them to come to see us.

The fine rains are wonderfully helpful to our farm and garden, and we are very busy trying to raise something for our large family to eat.

Our thanks are due and are hereby expressed to Mr. Waller of the Merchant's Supply Co., Burlington, N. C., for thirteen nice watermelons. This was sufficient to satisfy the appetite and gladden the heart of our large family. Some weeks ago we received a very beautiful memory quilt from the Philathea Class of Liberty (Vance Co.) Christian church. We thought we had acknowledged receipt of this valuable gift, but we are informed that we have not. We are very grateful for manifest interest of this church. I have an enquiry from the organized classes of this church, as to the expense of supporting a child in the institution. They are contemplating contributing the support of some boy or girl. We hope they may undertake this noble deed.

Louisburg, N. C., July 15, 1914.
Dear Uncle Jim:—

I have been enjoying the lightning and rain this afternoon, but a loud clap of thunder makes me jump.

Aunt Bettie Holden and Kathleen Burrows spent a few days with me last week and I had lots of fun playing with them. Then father, mother and I spent Saturday night at Grandma Staley's and Sunday with Grandma Holden, so I saw William Staley and Aunt Bettie again.

I try to pat and kiss my picture of Thomas Harvey, but mother says, "No, darling, mustn't put the picture in your mouth," and then she takes it and puts it on the mantel. I can't understand grown people, anyway. Lovingly,

Florence Patricia Holden.

Yes, Patricia, it is very hard to understand grown people. Their ways are so different from us children, but perhaps we can understand them when we get grown too.

Holland, Va., July 16, 1914.
Dear Uncle Jim:—

Here we are with our dimes for July. We are having so much warm weather now, and storms nearly every afternoon. We enjoyed having you spend first Sunday night with us so much. Wish you would come again and bring all the children with you. Howard's whooping cough is nearly well and we are all glad of it.

Lovingly, Your little niece and nephew,
Mary Nell and J. Howard Holland.

Uncle Jim is still thinking about the pleasant time spent in your home, and wishing for an opportunity to do so again.

Holland, Va., July 13, 1914.
Dear Uncle Jim:—

How is this for hot weather? I am ten years old today. We were glad to have you with us at Holy Neck third Sunday in June. Come again. I am sending ten cents I made this week helping mother. I hope all the Orphanage children may stay well this hot weather. Love for you all.

Your little girl,
Adelia Jones.

We are glad to hear from you on your tenth birthday. All our children are well and happy at this writing.

Suffolk, Va., July 15, 1914.
Dear Uncle Jim:—

Please excuse me for being so far behind. My little cousin and niece have been visiting me, and I have just overlooked it. Enclosed please find twenty cents for June and July. Love to you and the cousins. Carrah Lee Pearce.

We are glad to hear you have been having such delightful times with your little friend, but sorry you would forget us.

Tifton, Ga., July 13, 1914.
Dear Uncle Jim:—

Here is my July dime. I have been sending only 5 cents or brother and myself 25c for two months. I had started your letter the other day and papa came home from Mr. Walker Pearson's with a dime for me to send you. My Sunday school teacher has a tithe box, and puts one-tenth of all her money into it. I have decided to have one too, but one-tenth of my money wouldn't be much. I have sold my chicken and put that in my box.

We have six little orphan pigs just two days old. We feed them with a spoon. Some of them can drink from the pan. Then seem so hungry. Their mother died today. Papa gave one to brother and one to me. We enjoy driving the cows to eat grass and to get water. My calf is five weeks old and brother's is nearly three months old.

With love to you and all the cousins, Your little niece,
Lillian Hand.

I think it fine for you to begin to give a tenth so early, and I am sure you will have more when you grow larger. Hope you may have fine luck with your orphan pigs.

Isle of Wight C. H., Va.
Dear Uncle Jim:—

I have heard Madeline speak of writing to you and sending money to the little children who haven't any mama, so I am going to send 5 cents and a letter along with Madeline's. I am writing this myself, with Madeline to tell me words I don't know how to spell.

I am only in the first grade. How is this for me? I will close withlove to all. I hope the waste basket won't get my letter.

Your little girl,
Vercinia Atkins.

We are so glad to have you write this first letter, and it is so nice that we wish you would write each month. Now can't you? We would be delighted to have you.

Isle of Wight C. H., Va.,
July 14, 1914.
Dear Uncle Jim:—

July is so hot, and I have been so busy picking berries, that I almost forgot to write. I also have my little cousin, Vercinia Atkins, visiting with me now. So you see we have been busy playing too.

My little cousin says that she wants to send a letter and 5 cents to the little children who haven't any mama. I close with my dime for July and love to you and all

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

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the cousins. Your niece,
Madeline Atkins.

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Holland, Va., July 15, 1914.
Dear Uncle Jim:—

Here I come with my love and dime. Grandmotherr gave me this dime. I am bringing my brother along with me this time. I hope he will be welcome to the band of cousins.

Uncle Jim, I was so glad to see you at Holy Neck the third Sunday. Please come again. I think you are a fine man. Brother is sending a nickle. Hope you and all the cousins are well.

Lovingly,
Maude Lee Howell,
Robert Edward Howell.

We are always glad to have our Cousins bring their little brother or sister. They are thrice welcome.

Tifton, Ga., R. 1, July 9, 1914.
Dear Uncle Jim:—

Here I am with my dime for July. Hope you and your family had a nice time the 4th. We went to Grandpa Hand's that day. We have been having plenty of watermelons since June 10. Wish I could send you one. I gave our rural carrier one when they first began to get ripe. Sunday was the first time I have missed Sunday school since Christmas.

Mr. Walker Pearson sent me this dime to give you. Mrs. Emma Cotney gave me a penny the other day to put in Sunday school.

Papa has gone to Enigma to meeting. I like to help feed the mule, hogs and cows. I am trying to learn to milk. With best wishes to all, I am your little nephew,
Roy M. Hand.

You are a fine farmer boy, and I am sure you will make a great farmer some day.

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Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
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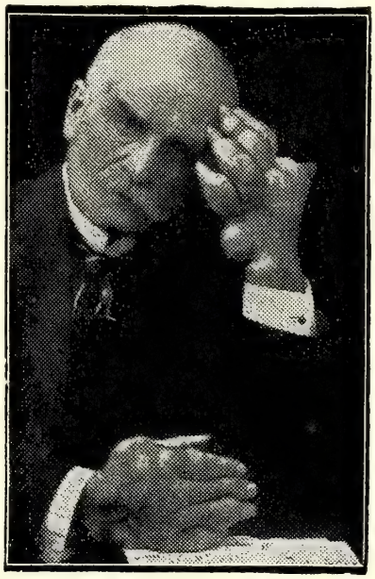

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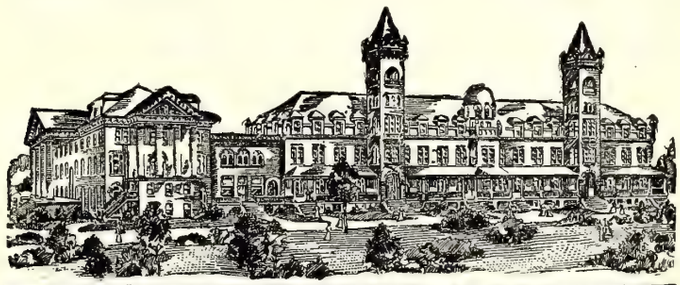

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No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

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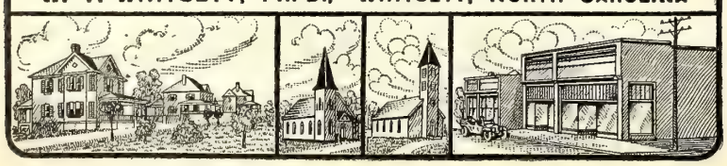

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J. O. ATKINSON, ... EDITOR

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

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Flynt

Sister Mary Flynt, wife of the late John W. Flynt, died at her home near Belews Creek, N. C., on June 13, 1914, being 62 years and seven days old. She professed faith in Christ and united with Salem Chapel church early in life, remaining faithful till death. She was the daughter of Joel Fulton, and was married to John W. Flynt December 24, 1868, and to this union there were seven children, four daughters and three sons. The oldest son died in infancy, the second daughter, Miss Mollie, went to the spiritland about three years ago, and the husband and father went home last January. Sister Flynt was a devoted wife, a tender and loving mother, and a kind neighbor. She always had the welfare of her family at heart and sacrificed for their comfort.

She is survived by three brothers and one sister, also she leaves three daughters, Mrs. Frank Marshall, Misses Ava and Mamie Flynt, of Belews Creek, N. C., and two sons, Mr. J. G. Flynt, of Winston-Salem, N. C., and Mr. J. W. Flynt, of Roanoke, Va.

The funeral services were conducted from Salem Chapel June 15, by the writer, her former pastor, in the presence of a packed house of sympathizing friends, and her remains laid to rest in the church cemetery. L. I. Cox.

Rains

Mrs. Louisa Rains departed this life July 13, in her 78th year. She was a daughter of Stephen and Lydia Cox and was twice married. Her first husband died in Raleigh during the Civil War, leaving her to care for two small children. Her second marriage was to William R. Rains, who died 32 years ago. To this union were born three children, one son and two daughters, all of whom are living.

She had been a faithful member of Park's Cross Roads church for 55 years. A large congregation attended her funeral, which was conducted in the church she had served so long and so faithfully. A sister, son, three daughters, ten grand-children survive her.

T. E. White.

Ellis

Mrs. Maggie Ellis, the wife of Brother J. C. Ellis, of Mt. Vernon Avenue, Port Norfolk, Virginia, died June 28, 1913, at the Protestant Hospital, Norfolk, Va. She was ill only a few days and her death was sudden and a shock to her many friends. She was a consistent member of the Port Norfolk Baptist church, from which her funeral was conducted by her pastor, assisted by the writer. The service was largely attended, and many beautiful tributes were paid her by her pastor. She was a splendid Christian character and will be greatly missed in the home and in the church. Bro. Ellis, who is Superintendent of the Portsmouth Christian Sunday school, has the sympathy of a host of friends in this hour of bereavement. The floral offering was large and beautiful. J. W. Harrell.

Geneir

Mrs. Nellie B. Geneir, the wife of George G. Geneir, of South Norfolk, Va., died very suddenly June 1914, aged 23 years, 6 months and 19 days. She was the daughter of Brother John A. Curling, of Great Bridge, Va., and was visiting her parents at the time that she was taken sick. She was taken to the Protestant Hospital, Norfolk, for an operation, but she died before the operation could be performed. Her death cast a gloom over the entire community. She was married about three years ago. She leaves a little boy about twenty months old. She committed him to the care of her mother before leaving for the hospital and talked beautifully about the end that she realized might come. She was a member of Berea Christian church and will be missed. She leaves to mourn their loss a devoted husband and son, her parents, two brothers and one sister. The bereaved ones have the sympathy of a host of friends in this sad hour. The funeral was conducted from the home of Brother Curling and was largely attended. The remains were interred in the Berea Cemetery. J. W. Harrell.

Wright

Margaret Bell Wright, infant daughter of Mr. and Mrs. Lemuel Wright, died at their residence on Halladay street on July 11, and was buried on Sunday afternoon.

These sweet babes come and go, but they make impressions on hearts and homes never to be effaced. Sweet are these memories and sweeter still the hope of meeting again. Mrs. Lizzie Carr Brinkley and Mr. W. W. Ballard sang, "Looking This Way." "Sleep," and Mrs. Harrison sang the "Glory Song."

W. W. Staley.

Ballard

Mary Elizabeth Ballard, infant daughter of Mr. and Mrs. J. C. Ballard, age nine months and six days, died on Jackson street July 13, and was buried the 14th. Mrs. Lizzie Carr Brinkley, Mrs. J. C. West, Mr. W. W Ballard, and Mr. W. J. Brinkley sang "My Faith Looks up to Thee," and "Sleep, My Little One, Sleep." The flower-laden white casket was carried out by four little girls dressed in white.

W. W. Staley.

Green

Little Shirley Green, infant daughter of Mr. and Mrs. H. O. Green, and a member of our "Cradle Roll," left the earthly home for the heavenly home July 9th at the age of one year and three days.

The funeral services were conducted from the residence on Pinner street on Saturday afternoon at 2 o'clock.

"As the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled its life away."

W. W. Staley.

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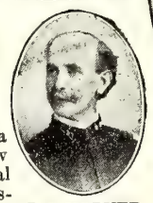

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MARRIAGES

Brinkley-Barnes

On June 19, 1914, at the residence of the writer, Portsmouth, Va., Miss Bessie Lee Brinkley, of Port Norfolk, Va., and Mr. Wm. Edward Barnes, of Rocky Mount, N. C., were united in marriage. The ceremony was preformed in the presenceof a number of friends and relatives. Miss Brinkley has been an active worker in the Portsmouth Christian church, and we regret to lose her from the work. They will make their home in Rocky Mount. The best wishes of a large circle of friends attend them. The hand of our heavenly Father guide them to happiness and usefulness in life.

J. W. HARRELL.

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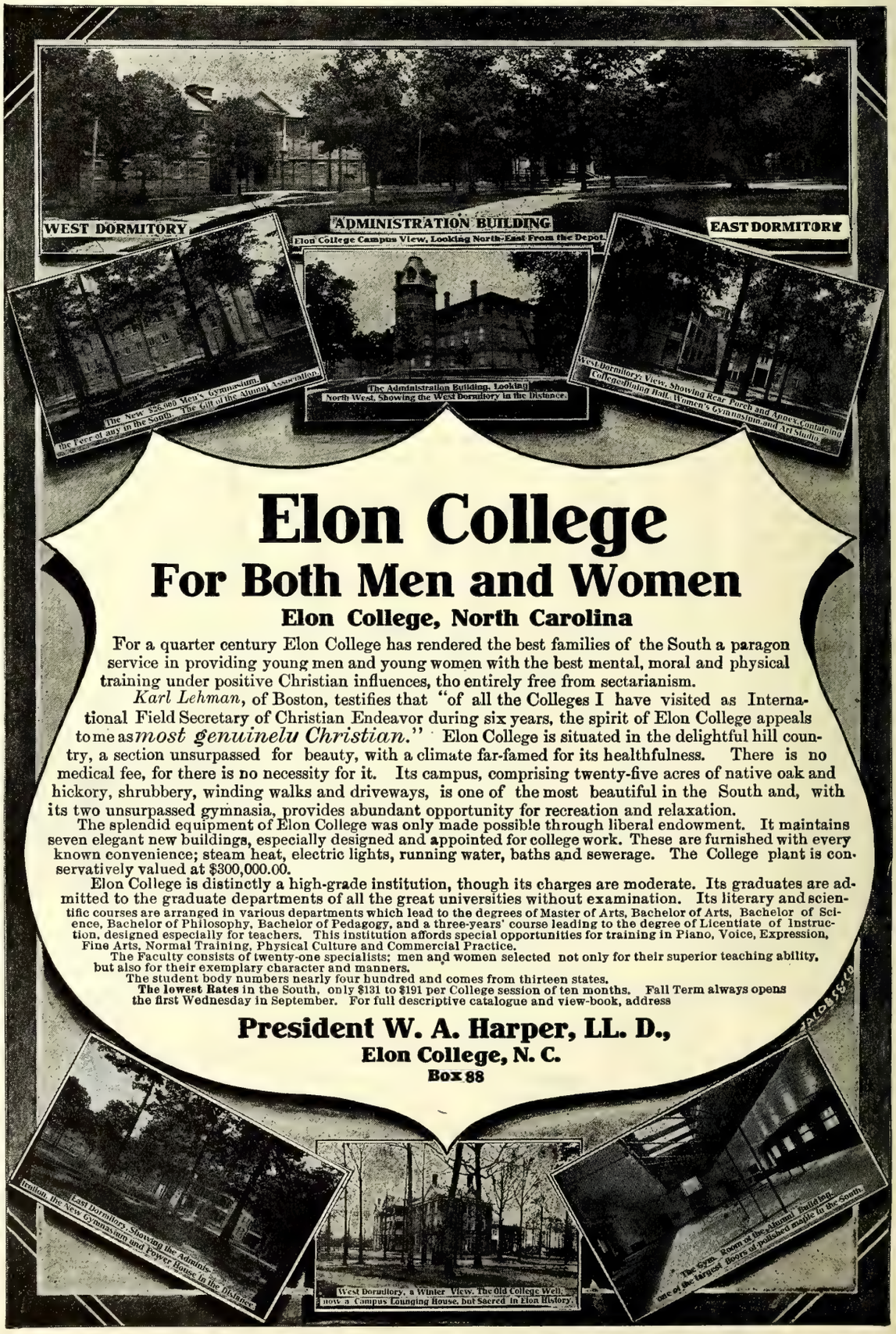
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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., JULY 29, 1914 NO. 30

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THE POSSIBILITY OF PROTESTANT UNION

BY ARTHUR E. MAIN

IT IS probable that those who have thought very much upon this subject have reached more or less matured conclusions as to the best way of putting into practice the principles of Christian brotherliness and unity. But just now, no doubt, we need most to emphasize, intelligently and conscientiously, the New Testament ideals of the Church and of Christian unity. When the higher life comes it will take to itself fitting forms.

We call them Christians who believe in Jesus Christ as Savior and Lord, and whose lives are in the right direction, although the progress may be slow; and it has long been my conviction that there should be the greatest possible co-operation and organized unity among the disciples of Jesus.

This is not a plea for indifferentism, or for any external union that is not in spirit and truth, but for some kind of union of Proestant Churches and denominations that shall exhibit anew the brotherhood of believers and hasten the coming of the Kingdom of God.

THE UNION OF CHRISTIANS POSSIBLE

The union of Christians must be possible because the Savior prayed for it. The seventeenth chapter of John, recording a prayer of our Lord, is a holy and sublime revelation of His deepest feelings concerning Himself, His work, the Church, and the world. And here He prays again and again that those who have been given Him by the Father, and those who shall come to a faith in Him through the preaching of the gospel, may all be one, and perfected into one.

If we were to deny to one another, on account of individual or denominational differences in faith and practice, the right to the name Christian, the right to our fraternal regard, and to the privileges of Church membership, then this discussion would be quite pointless; but if we count one another as Christians because of our trust in one Savior and Master, then the subject seems to me to be a most vital and important one.

WHAT SORT OF UNION?

The nature of the union that ought to exist among believers is suggested by the language of our Lord's prayer: "That they may be one, even as Thou, Father, art in Me, and I in Thee."

This archetypal, ideal unity between the Father and the Son, is unity of being, living, spiritual, and ethical. Grounded in this oneness of being there is personal felowship, and communion of thought, feeling, and purpose.

Love is the essential ground of all that God is or does; for God is love. And this love is not passive benevolence and compassion, but outgoing, active, sacrificing, redeeming.

This divine unity is organized and co-operative. The history of the Kingdom of God reveals Father, Son, and Holy Spirit. The Word and Spirit enter into human history and experience to bring salvation and righteousness. The Father and Son are one in a perfect oneness. The Son praises the Father's way of self-revelation, and receives from Him all authority for His redeeming and kingly work. And the Holy Spirit comes to take of the things of Christ and interpret them to believers.

Our Lord prays for a unity among His disciples like that between the Father and Himself.

There should then be among Christians a unity of inner being. By *creation*, all *men* have the image and likeness of their Maker. By *redemption* all *believers* enter upon eternal life and *become partakers of the divine nature.*

In the measure of our renewal unto knowledge after the image of Him who created us, reason requires that there shall be a more and more complete partnership in religious faith, and a growing ethical and practical likeness of thought, feeling, and action.

God is love; and in the new birth we are born into a new sonship and, therefore, into the moral likeness of our Father. Then comes the commandment new in motive and scope that we love one another even as our Lord loves us. Imperfect obedience to this new commandment of our Savior; the incomplete reign over men of this heavenly energy of love, seems to me to be one of the greatest of stumblingblocks, and one of the chief hindrances to the more rapid progress of the kingdom.

When the Lord prayed that believers might be one He certainly meant more than the spiritual unity of a common inner divine life; for normal life reveals its energizing power in outward forms and in action. While the letter without the spirit is dead, the spirit without the letter is only mysticism. Living, spiritual unity, according to universal law, requires organization, visible union, as essential to growth and efficiency.

REASONS FOR DENOMINATIONS

The rise of denominations may have been necessary to counteract still greater evils of doctrine and practice, and to furnish ways and means for the expression of new-born and strong convictions as to truth and duty; and the divine providence has overruled them for the advancement of Christ's kingdom. But this does not prove that they are an essential and permanent good. Many denominations have, indeed, stood for particular and important truths; but these truths have sometimes been so emphasized in the way of exaggerated value, and of pride, narrowness, or bitterness, as to bring them dangerously near the border line of actual error.

But if denominations have risen as needed witnesses to neglected truth, and have fostered a zeal overruled for good, still, historical, scriptural, and rational principles and facts seem to warrant these statements:

(1) There are denominations that are so nearly alike that separate existence is no longer justifiable; and fusion, not comity, should be their desire and purpose. Such separations are without reason excepting on the ground of their usefulness.

(2) If there are denominations whose witnessing mission is not yet accomplished, even they ought to come closer together both in spirit and form. Do all believers constitute the Body of Christ? A body is one of the most real of all organizations. There are many members, differing in functions, but without alienation. They are mutually related and interdependent parts of *one* body. The several States of our Union are independent in many respects; but under one constitution and one flag they are organized into one nation. And many of us believe that it is high time for the Churches of the Lord Jesus to form a union more actual than any that now exists, in order that it may be known that the spiritual Body of Christ is a self-revealed, holy, and grand reality, even as the Incarnate Word of Life was seen, beheld, handled, and heard.

If any Church holds as truth what, it is feared, cannot stand the test of fellowship with other Churches, under the law or moral evolution and the survival of the fittest in the sight of God, would it not be well to inquire whether after all it may not be error instead of truth?

The union of Protestants because sectarianism, and denominational exclusiveness, are not in harmony with the teachings of the New Testament. We read of *Churches*, it is true; but we also read of a *Church*, one great Church. After Peter's confession at Cæsarea Philippi, our Lord said to him, "Upon this rock I will build my *Church*." After the conversion of Saul of Tarsus the *Church* throughout all Judea and Galilee and Samaria had peace. The great apostle confessed to the Churches of Galatia that beyond measure he had persecuted the *Church* of God. To the saints at Ephesus he wrote that God had given the Lord Jesus Christ to be head over all things to the *Churches*, which is His body; that through the *Church* the manifold wisdom of God is to be made known; and that Christ loved the *Church* and gave Himself for it, that He might sanctify it, and make it holy and without blemish. And Timothy was taught that the *Church* of the living God is the pillar and ground of the truth.

The Churches, then, of a town, city, state or nation, or of the world, by the internal, uniting bond of the Spirit, and in the fellowship of a common life, are the Church of the given territory. Such seems to be a part of the new covenant evangel.

This union must be possible because of our

(Continued to page 7)

EDITORIAL

THE CHAUTAUQUA

Our first Chautauqua and School of Methods was exceedingly gratifying to those who availed themselves of the privilege of attending. The first session opened on Monday evening, July 20, with a song service and sermon, and fittingly concluded with a song service and sermon Sunday evening, July 26. If we had a criticism to make it would be that the program was too crowded, and the feast of good things too recurrent and continuous. But one did not *have* to attend all the exercises, and there was time for fun, frolic and fellowship. I am glad the church has discovered that the world does not own and control all the places and privileges of amusement, and that sea breezes and mountain resort may contribute as much to the zest and activity of a religious assembly as to the billiard parlor, ball room, and gaming table of the worldly-minded and the sin-seeking. God made the pure air of the mountains, and the exhilirating breezes of the beach. Why should not those who seek to get closer to Him, and learn more of Him, gather on the mountain, or by the sea, under the most favorable conditions, rather than relinquish these delightful "resorts" to those who worship and serve Baal and other false gods? To this thought the church is coming, and the day approaches when the resorts of worldly lust and pleasure will be the very habitations of the altars of God, and of those who meet to worship God. The Church has been redeeming the dive and the brothel. It has now begun to redeem the seaside and the mountain top. Hence we are hearing of Chautauquas, Mountain Top Conferences, Lake-Side Bible Schools, Sea-Shore Conventions.

Our Chautauqua last week at Virginia Beach was a rest to the flesh, a delight to the mind, a joy to the heart, and an inspiration to the soul. While we were fanned by stiff sea-breezes we heard noble utterances from eloquent men and godly women that made us forget trifles and breathe the air of heaven. Amid the sound of breaking billows the music of trained singers stifled the voice of all ignoble utterance and wafted the soul to glory and to God. And while the mysterious and infinite sea spoke to us of power and greatness we could not comprehend, our brothers, from pulpit and platform, interpreted to us great problems of duty and opportunity which God would have us do and dare for Him.

Among the great preachers and teachers present to edify and instruct were Drs. A. W. Lightbourne, Dover, Del., Martyn Summerbell, Lakemont, N. Y., J. F. Burnett and M. T. Morrill, Dayton, Ohio, W. W. Staley, Suffolk, Va., W. A. Harper and W. C. Wicker, Elon College, A. B. Kendall, Burlington, and Mr. Hermon Eldredge, Erie, Pa., Miss Harris of New York, and Mrs. Bullock, of Waverly, Va., each gave courses of instruction in teaching that were instructive and helpful. Rev. Mr. Stuart, a noted platform lecturer, gave two addresses, Rev. B. W. Spillman, a distinguished Sunday school worker, gave one address. Other speakers for one or more chapel talks or addresses were Dr. and Mrs. W. H. Denison, and Reverend George D. Eastes, of Norfolk, Va., Rev. and Mrs. C. H. Rowland, Franklin, Mr. S. M. Smith, Norfolk, Dr. E. L. Moffitt, Asheboro, and THE SUN'S editor. (There were possibly others whose names do not now occur to us.) Rev. I. W. Johnson, D. D., led the services of song, and the music was delightful. We heard no complaint as to price and accommodations, and we presume all were well housed and fed and happily entertained. The attendance was good, Dr. Denison as presiding officer made everybody feel good and kept the work and pleasure going, and Secretary Smith, with his helpers and assistants, looked after the keep and comfort of assembly and people.

Too much credit cannot be given to the five guarantors who made this Chautauqua possible both with their money and their untiring counsel; viz., Brethren I. A. Luke, R. B. Odom, W. J. Lee, Drs. W. W. Staley and C. H. Rowland. These men had the faith to put up the cash before the event came, and so laid the foundation on which the great superstructure was erected.

It was voted to have Chautauqua again in 1915, at which time it is likely even larger numbers will be present. But let us give other opinions than our own of the session just closed.

PRESIDENT SUMMERBELL WRITES

The initial Seaside Chautauqua and School of Methods has been an unqualified success, and far outstripped the anticipations of those who had it in charge.

The attendance has been good, the interest in studies and lectures well maintained, the standard set was high, and the spiritual tone delightful. The management has decided to continue the work, and it would have been a serious mistake had there been any other conclusion. MARTYN SUMMERBELL.

A WOMAN'S ESTIMATE

My opinion of the Chautauqua is this:

As I think of the Chautauqua just closed, its greatness from every standpoint almost overwhelms. Half the attendance would not have been (to me) a disappointment, and the very air and water about have had in them elements of mental acquisition and spiritual uplift. In view of such signal success in the first attempt, what might we not expect for session 1915, if only our people generally would give it their influence, time and presence.

MRS. J. J. LINCOLN.

A REVELATION

The Seaside Chautauqua and School of Methods at Virginia Beach July 20-26 was awaited with great anxiety, but it has left all who attended filled with enthusiasm, and planning for greater activity. It was great in attendance; it was great in speakers and preachers; and it was great in the power of the Spirit. It revealed us to ourselves, and brought us in closer touch, and gave us a vision of the greatness of the work to be done.

C. H. ROWLAND.

PRESIDENT HARPER SAYS

I had expected a great meeting at our first Seaside Chautauqua and School of Methods. I was most agreeably surprised in the marvellous excellence of the program. Every teacher and lecturer was thoroughly prepared and the high standard set by the opening address was sustained throughout the week. Those who attended will undoubtedly attend again and the institution is destined to abide among us, and to become a mighty power in upbuilding our Zion.

To me the most solemn and inspiring moment of the delightful week was the scene that I was privileged to be a part of on Saturday evening when the building was struck by lightning. It was good to be there. Though the great building was filled with fire, though timbers fell, though inky darkness followed and preceded the stroke (since the lights were burned out by a slighter previous bolt), there was not an outcry, nor any commotion, but peace, sweet peace—the peace that passeth all understanding, while the grand old gospel songs filled the air. I shall not soon forget that scene. And no one was hurt—a marvellous deliverance and sweet heavenly dispensation! Yes, it was good to be there!

W. A. HARPER.

MEXICO AND THE CATHOLICS

The present trouble in Mexico is due to nothing as much as to the policy pursued among that unfortunate people by the Catholic church. This church has had full sway there, and as its policy always is where its dominion is undisputed, it has kept the people in ignorance, in superstition, and in bonds. It has allowed and encouraged grossly immoral practices and has cared far more for politics than for purity.

This is well known by all students of history, and if proof of it were needed it is amply found in a recent decree of Governor Antonio Villareal of the State of Neuvo Leon which decree publicly declares that "During the life of the nation the Catholic Church has been a pernicious factor in disruption and discord and has entirely forgotten its spiritual mission." The decree then prohibits all "confessions" and expels all foregin Catholic priests and Jesuits of whatever nationality from the State of Nuevo Leon and declares that all remaining priests who cannot prove their complete abstention from politics will be expelled. The reason why the Governor of that State takes such drastic measures against the Catholics is, as he explains, because they have pronounced their blessings and benedictions upon the cirmes and outrages of former President Huerta, and because they have steadily set themselves against public health, morality and justice."

Catholicism is only tolerable where Protestantism is in the ascendency and gives liberty and intelligence in spite of what pope and priests can preach and practice.

CHURCHES UNITING

The movement toward church union is everywhere apparent. It may be long in coming, but it comes on apace.

Recently the general conference of the Methodist Protestant Church unanimously adopted its special committee's recommendations looking to a merger of that church and the United Brethren Church. The general conference of the United Brethren church has already endorsed the merger and the local congregations of that church are now ratifying the action by referendum.

The Columbus *Citizen* says: "Special commissions fo the two churches will confer before May 31, 1915, to consummate the merger of the two bodies into one church to be known as the United Protestant Church. The new church will have a membership of 500,000. In Columbus the union will bring into the new church 1,600 members."

WAR CLOUDS LOWER

Austria-Hungary has declared war on Servia, and actual fighting has begun, says a recent despatch. All Europe is greatly excited and the nations thereof are vigorously preparing for war, we are advised. Russia is to stand by Servia, and Germany is to see to it that Austria-Hungary is left unhindered in her conflict with Servia. That is the program as announced by the papers. We shall see if this program is carried out. Just what it is all about does not seem to be clear. We are told that this is to be the bloodiest and deadliest

war ever, and that more money, guns and men are to be employed in its prosecution than have ever been known.

All of which *may* come true. But this we have learned: It is more difficult to go to war than in former years. Peace Societies have not done their full work yet, and the Prince of Peace does not rule and reign as chief Sovereign of all the earth, but much has been done in creating a distaste for war, for blood-letting and for cruelty of all sorts, and the moral sense of the nations has been sharpened and refined by Christian teaching and influence. Europe is not going to plunge into general warfare for the fun of it, nor on any other account unless driven to it by a sense of national wrong, injustice and irreconcilable differences.

Some people itch for publicity and desire that their names and works shall be known of men. Besides what the Bible says of them, *The Youth's Companion* adds the laconic philosophy that "It is better to be obscure than to be a cinder in the public eye."

After all, what is success? It is a much overworked phrase in our day, and one wonders if it is really worth while. But an exchange gives a definition of it that should be coveted: "To be successful is to fill the place one occupies and to occupy the place one should fill."

The markets of the world are greatly disturbed by the declaration of war in Europe, and while stocks and bonds and securities went down, wheat went up nine cents on the bushel July 28. Money and trade are more sensitive than a blushing maiden, and must have peace, quiet and security in order to proceed in the normal and modest way.

Madame Gaillaux, wife of former premier Gaillaux, who walked into the office of Gaston Calmette, editor of *The Figaro,* on the night of March 16 and shot him to death for certain editorials appearing in his paper against her husband, was acquitted of the murder in a Paris court July 28 after a very sensational and spectacular,—that is to say, typical French —trial. The French revel in excitement and are nothing if not emotional and hysterical.

If some reader of THE CHRISTIAN SUN wants to help some worthy and deserving young man or young woman acquire a college education, let said reader send $1.10 to Mr. C. B. Riddle, Elon College, N. C., and have him send a copy of "College Men Without Money" to the youth hungering for help and worthy of receiving it. To our mind, this book is going to prove a great factor in the lives of hundreds of men and women who want to go to college and haven't the money. It is an inspiring volume, thrilling, in fact, and is destined to accomplish untold good.

There are 1,004 training schools for nurses in this country, and yet the demand far outruns the supply. It is difficult in many communities to secure a trained nurse for love or money, and the best are always employed to the limit of their strength and endurance. This is a comparatively modern vocation, but medical science has taught us that good nursing is often even more necessary than good medicine or physician's skill, and for the sick to be kept sanitary and comfortable is a large part of the battle. Science is ever opening up new fields of industry, and intelligence leads the way to gainful and useful pursuits. Education multiples the avenues to occupation and achievement.

NOTES AND PERSONALS

—The greatest series of papers presented to the Chautauqua were those by Dr. W. W. Staley on the Minister. It was voted to request the Doctor to publish these papers in book form.

—Rev. W. L. Wells, Durham, N. C., was a welcome visitor at Elon College last Sunday on his return from the Seaside Chautauqua. He reports a pleasant time at the Beach, and is grateful for the privilege of attending this great meeting.

—Mr. Hermon Eldredge, of Erie, Pa., a layman and the editor of *The Officers' and Teachers' Journal* was one of the most pleasing and popular lecturers at the Seaside Chautauqua. He taught many valuable lessons of how to deal with boys in the "teen age" and inspired every one who heard him with a deeper desire to help serve and save the boys.

—President C. H. Stephenson of the Eastern N. C. Sunday School and Christian Endeavor Convention labored heroically to make the session at Sanford successful last week, and his labors were crowned with success. Bro. Stephenson is a faithful and efficient Sunday school worker, and is a power for good in the schools of his Conference.

—We see that our good friend, Brother L. D. Stephenson, McCullers, N. C., is a candidate for Treasurer in Wake county. We do not know what the voters of the good county of Wake will do about it, but we know that the county's funds would be safe in this man's hands, and the people would find in him an affable gentleman to deal with, and an honest and thoroughly efficient servant in collecting and disbursing their funds.

—Among the successful 129 attorneys who passed the State Board of Bar Examiners for Massachusetts we are pleased to find the name of Mr. S. M. Atkinson, a graduate of Elon College. There were, says *The Boston Globe,* 285 who took the bar examination, only 129 passing satisfactorily. Mr. Atkinson made good as a student in Elon College and was usccessful for two years in the teaching profession. He expects to locate in Boston, Mass., where he has studied the past three years for the practice of his profession the coming year.

—One of the really and truly great men of our day is Judge Ben Lindsey of Denver, Col. We publish in another column something of his life and how he is maligned for undertaking as a Judge to do something for the moral betterment of those who come under condemnation in his Court. Though his is but a small Court in Denver, he has made a national reputation, and is today further and better known than any Judge of the Supreme Court of the United States. If the recent Chautauquas had done nothing else than give the people a chance to see and hear this remarkable man they would have been worth while.

—This agreeable report comes to us by way of the Fuquay Springs *Gold Leaf*: "Those who attended the Sunday School Convention of the Christian church which met at Sanford Tuesday and Wednesday have returned and report a real good meeting, largely attended by representatives from a large majority of the schools in the Eastern North Carolina Conference. The harmony was sweet and the discussions were of a high order. The good people of the town without regard to denomination entertained the convention in real old fashioned splendor, and took part in the exercises as one man, showing a lovely Christian spirit, which is commendable of any people. May their happiness never grow less."

AN EXPLANATION

I wish to say to all the brethren who so kindly sent me advance subscriptions to the book I have written on Systematic Theology, that it may not be given to the printer. I did not obtain enough encouragement to justify its publication without incurring a debt too large for me at this time of life, and with little prospect of employment that will bring me anything above a bare living.

Before I began the work I was asured by a brother minister that he would publish the book and give me one-half of the proceeds if I would write it. It was on this condition that I wrote the book. I spent much time—over three years— in preparing the manuscript, but, after writing and submitting it, I was informed by this brother that he had not a penny with which to publish it. This has been a sore disappointment to me, much more than to any of you. For many years I have seen the need of such a treatise, and believe that, to a great extent, I have prepared something to meet it. This is the opinion of some of our most influential ministers who have read the manuscript.

Many have entered the great work of preaching the gospel amongst us who have had little special training and consequently no well fixed views on vital point of doctrine. There are Bible doctrines that are fundamental, foundational, and unless these be understood and properly taught the people suffer irreparable loss.

I have offered the manuscript to the Southern Publishing Association and proposed to surrender all interest in it, and if this association declines to publish it, you who have sent me advance orders will be released. I will give you final notice as soon as I learn the decision of the Association. W. S. LONG.

Chapel Hill, N. C., July 27, 1914.

TO THE FRIENDS OF THE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR GENERAL CONVENTION

Appeals have been sent out to the ministers and some of the Sunday school workers of the Southern Christian Convention asking that contributions be sent to Treasurer, Rev. J. O. Cox, Elon College, N. C., for the support of the work of the S. S. and C. E. General Convention, and also asking that names be sent me of those who might contribute to this worthy cause. Up to this date very few replies have been received. What is the matter, brethren? Are we going to let this work suffer or die from lack of support? God forbid. It is a good work and is counting for good among our people. The Editorial and Field Secretary, C. B. Riddle, is faithfully editing a page each week in THE CHRISTIAN SUN devoted to the Sunday school lesson and the C. E. topic, and to the extension of S. S. and C. E. work. We ought to pay Brother Riddle his salary and our people who enjoy reading this page in THE SUN and who are profited by reading of the same ought to be the first to respond. There are also other small incidental expenses pertaining to the Convention, and these ought to be met. If you who read this have received one of the appeals alluded to above, please look it up and answer it. If you have not received one, this is my appeal to you to send a contribution for the above named work to Rev. J. O. Cox, Treas., Elon College, N. C. Please attend to this now lest you forget.

Yours in the work,

A. W. ANDES, Secretary.

LEARNING TO PRAY

A SERMON BY REV. A. W. ANDES, Harrisonburg, Va.

TEXT: "Lord, teach us to pray."—Luke 11:1

WHEN the disciples beheld the prayer life of their Master they were made to realize that they needed a lesson or two on prayer. Accordingly they came to Jesus with the request, "Lord, teach us to pray." Should not this be the petition of every one of us? Throughout the church there is evidence of weakness and spiritual leanness. To be sure there are also many evidences of strength and spiritual fatness, but when we compare what we are with what we ought to be and could be, our lack is very evident. We need more ministers, more missionaries, more money, more churches, etc., but our greatest need is more prayer. Give us a church membership who have really learned to pray, and these other things will be readily forthcoming. Were it possible for me today to stimulate whatever desire I would in the hearts of our people I know of nothing I would rather do than cause them to adopt this text as their own sincere prayer.

If we do want to learn to pray, the Lord will teach us. Let us look to Him for a few lessons.

Lesson I. In Mark 11:24 Jesus says to His disciples, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This word *desire* in the original Greek is a very strong word. Doubtless much of our praying falls through when tested by the strong desire here indicated. If while we are praying for the advancement of God's kingdom in the earth we desire more the advancement of ourselves or our temporal affairs I fear our praying is of little avail. The kind of desire meant here calls forth a genuine devotion to the object prayed for. If we pray for any phase of the Lord's work while at the same time we are more concerned about, and committed to our own feelings or affairs, again I fear our prayer is of little avail. Let us learn well this first lesson that to pray successfully we must learn to desire supremely.

But not every intense desire is a suitable desire to be framed into a prayer. Our prayer-desires should be inspired by the Holy Spirit. In fact, true prayer is only the Holy Spirit praying in us. How important, then, that the Spirit be given full sway in our lives. His desires are often quenched or unheard because He is not allowed full sway—the voice of the flesh drowns out the voice of the Spirit. When such is the case prayer is scarce and often for unreasonable or wrong things. Given the Spirit-ruled heart and we have Spirit-inspired prayers.

Lesson II. Desire must be expressed. Sometimes when those whose need was very great and very apparent came to Jesus for help He said to them, "What wilt thou?" He did not ask in order to get information, for their need was plain. He wished an expression of their desires. So with us. Our Spirit-inspired desires must not be quenched, but must find expression in prayer.

Lesson III. Believe. Mark 11:24 quoted above, says, "Believe that ye receive them, and ye shall have them." The Greek says: "Believe that ye receive them." That is, let your belief be just as genuine, just as devoid of all doubt as though you had already received the thing asked for. How many of us have learned that part of the lesson on "believe"? How many of us just here feel like crying out as did one of old, "Help thou mine unbelief?"

Our faith should not rest simply in the fact that we have prayed, but it should rest in God and in His willingness and ability to answer, and in His wisdom in answering. To misplace our faith in this matter may mean a severe shaking up of faith sooner or later, and perhaps a serious decline. In 1881 when President Garfield was shot down by an assassin, the whole country turned mightily to the Lord and besought Him to spare the life of the President. Political conditions were in such a state that it seemed a calamity would be precipitated upon the country in the event of his death. The President hovered between life and death for about two months and a half, and then, in spite of the prayers offered for his recovery, died. During these two and a half months political conditions changed wonderfully, and confidence in Garfield's successor increased so that when death removed Garfield, his successor, C. A. Arthur, stepped into office and things went on as before. Those whose faith rested only in prayer were shattered in faith because God had not answered their prayers in restoring Garfield to health and strength again. Those whose faith was in God saw in the staying of the hand of death and in the changing of political conditions God's answer as His wisdom saw best, and thus they went on trusting God as before. Believe with all the heart and see that your faith is wisely placed.

Lesson IV. Pray in the name of Jesus. In the fourteenth and sixteenth chapters of St. John the command is several times made to "Ask in my name," and the promise is that "If ye shall ask anything in my name I will do it." What is it to ask in the name of Jesus? We usually conclude our prayers by saying that we ask these things in the name of Jesus, but that is no proof that we ask in His Name. In the days of Jesus on earth it meant more than it does among us to ask anything in the name of another. It meant that the petitioner was the complete representative of the person in whose name he asked, and that he would do just the thing his master would do under similar circumstances. Hence to ask anything in the name of Jesus means that we must be His representative and do what He would do if He were in our place. We who complain that the Lord does not answer our prayers might do well to ask ourselves whether we have learned the lesson on asking in His name. To represent Him does not mean simply to represent Him on Sunday or at church, but to represent Him also at the place of business or amusement during the week. Mr. A discovers that by a little hiding or twisting of the truth he can drive a good bargain for himself. He argues to himself that it is only a trick of trade and that everybody else does it and so he does it too. Can Mr. A go to prayer meeting that night and pray in the name of Jesus? No. The question is not as to whether everybody else does thus and so, but would Jesus either do that way or have His representative do it? Mr. A cannot pray in the name of Jesus at the place of prayer that night because he failed to represent Jesus at the place of business that day.

Miss B is invited to a dance on Tuesday night. She says the Bible does not condemn dancing and she sees no harm in it, so she goes. On Wednesday night she bows devoutly (?) in the prayer meeting. Can she pray in the name of Jesus? No, not unless Jesus would have gone to the dance too had He been in her place. Fair maiden, do you think He would have gone? And then had He dined in your home on Tuesday evening would you have invited Him to accompany you to the ball room that night?

Mr. C takes an occasional drink at the bar or the banqueting table for social reasons. Aside from the fact that he loses his influence over the unsaved, can Mr. C pray in the name of Jesus? Think well and then answer.

Mr. D lives in Virginia (or some other rum-cursed commonwealth) during a prohibition campaign. For social, political or business reasons he votes to protect the saloons in their accursed work of destruction. As Mr. D casts his bloodstained ballot can he pray the Lord to bless the cause he is protecting? Nay, verily. Mr. D is a church member and is supposed to be a praying man. Can he pray in the name of Jesus? Not unless Jesus would vote for saloons or authorize Mr. D to do it. I suppose there are but few men to be found who are so depraved as to think that Jesus would advocate the cause of the saloon. Would He do it for the sake of the revenue? Would He do it for the sake of personal liberty? Would He do it for the sake of any good thing He might expect the saloon ever to do? Any reasonable man would hardly hesitate a moment to say *No* to the three foregoing questions. If Jesus would not advocate the saloon for any reason advanced by those who do advocate it, can Mr. D pray in the name of Jesus? Most assuredly he cannot. He cannot protect the saloon and represent Jesus at the same time. What about Mr. D's prayers then? They get no answer because they are not in the name of Jesus—a sad and sinful plight for any church member to be in; and it is to be feared there will be a good many unanswered prayers in Virginia after next September 22, the time set for an election on State-wide Prohibition.

But perhaps Mr. D falls in with a lot of temperance folks who show him the fallacy of his position, and he finally decides to avoid responsibility in the matter by not voting at all. Well, now, before Mr. D can claim an answer to his prayers he must conclude that Jesus is in favor of saloons, or is too weak to oppose them, and would not do what He could to put them out of business. Mr. D cannot come to that conclusion, for he knows that when Jesus was on earth He cried out against the popular sins of the day, and if He were here now He would do the same thing, and the whole whiskey business would surely come in for its share of divine denunciation. Mr. D would help his case very little by dodgnig his duty, unless Jesus would also dodge His on that point. The only right thing for Mr. D or Mr. Anybody-else to do is to be filled with the Spirit of Christ and represent Him at all times and all places, and then he can pray in the name of Jesus and expect an answer to his prayers, so far as that point is concerned, at least.

Our greatest need is more prayer; not only more in numbers and length, but more of the kind that embodies the teachings of Jesus on

the subject. Let us learn to pray, and men, money and talents will be given over to the Lord's service, sin will be wiped out, sinners will be converted, men and angels will rejoice. Lord, teach us to pray.

PROBING THE MIND AND LETTING THE TRUTH SHINE

BY PROF. W. P. LAWRENCE
Chair of English, Elon College, N. C.

This subject deals with one of the great forces in the universe—truth. The subject suggests also that the hiding place of this great force is the mind. Truth is at the back of all great natural forces and perhaps the source of them. It gives heat, gravitation, electricity and the other natural powers their effective force. Truth is the power element also in all mental and spiritual life. A speech, a book, or a mind has power and is intellectually great only in proportion as it contains truth. The revitalizing nature of truth is indicated by William Cullen Bryant in the well written lines that have become popular currency on the every-day thought hustings,

"Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among his worshipers."

Bryant believed truth to be eternal, immortal, an indestructible agency that might appear for a time to be defeated, conquered, dead even, but would in every case re-appear, rise again. The liberating effect of truth in both mind and spirit is indicated by One, who knew all truth, in the words even more widely known than the quotation above: "Ye shall know the truth and the truth shall make you free." Truth is mightier than armies. It took the patriots of the American colonies seven years to gain a bit of political and religious freedom that America enjoys today. The French Revolution was a titanic struggle for freedom. Bleeding Mexico is struggling groping up through the heart-sickening scenes of civil war towards freedom. But truth, simple truth, in its quiet modesty is a greater agency for freedom than all the wars. It finds its way through intelligence, through books often, sometimes through the school, more frequently through the pulpit, and always through the voices of nature and the power and vastness of nature. The renowned Hebrew poet felt this to be so when he wrote, "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge." In the multitudinous voices of nature and her delicate tinted beauty as well as in the awful power that holds the countless worlds in their places as they roll through illimitable space, truth reveals her outward form. But the most powerful agency or avenue through which truth comes is that still small voice that speaks to us in the still watches of the night or perhaps in the hour of deep meditation, solitude or sorrow Through this channel has come the inspiration of the prophets and the historians, biographers and poets of the Bible. It is through this medium we have commerce with all revealed and inspired truth whether of sacred or secular literature and speech.

Our subject suggests that the mind is a sort of storage battery for truth. How to liberate this tremendous force from any given, individual mind is a difficult problem, and, in Sunday school science, one of the most important yet one of the most neglected problems. The liberation of truth from the mind,—truth as we are regarding it here—is the measure of human greatness. The belief is pretty general that we, each of us, are conscious of more truth than we are able to bring to the surface, and we rate human life not by how much truth may be stowed away in its hidden depths but by how that truth shines out through every window of soul and mind. Milton, for instance, is rated near the top among poets—a tremendous store-house of truth, a great intellectual and spiritual light that shines across the centuries, yet Gray believed that among the obscure Englishmen whose dust slumbers in the country church-yard at Stoke Poges there sleeps some mute inglorious Milton, or some Cromwell guiltless of his country's blood. Robert Browning wrote a long poem, Paracelses, in which he deals with this same subject: the difficulty of getting the truth buried in human life brought to the surface and marketed. The Christ gives a command concerning it in that marvelous discourse, the sermon on the mount, in the words, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." The Saviour here intimates that the light of truth in human life would naturally shine but for the obstructions which we ourselves may remove.

Then, if mind is the storage battery of truth, and if the rays of its light are obstructed only by the ills that flesh is heir to, the problem of probing the mind and letting the light shine is a reasonable one. It is a problem on which many books in secular education have been written, and some valuable information has been set forth; yet the average teacher finds that, perhaps, he is powerless to reach the deepest and richest veins of truth in the mind of any given student under his instruction. Man lived centuries before he discoverd the process of probing the air for electricity, yet that simple discovery has revolutionized human life. In a similar manner the discovery of methods of probing the mind for truth has made it possible for a youth of ten to know more of human wisdom than the ancients knew at the age of 500. The Sunday school as an institution has paid little attention to the improved methods of mind probing, but as an effective agency in bringing to light truth surcharged with spiritual power it will have to see to it that the most effective methods of discovering, unfolding truth are employed. We seldom find teachers that have had even rudimentary preparation in the art of teaching, and but few persons are even now preparing to became Sunday school teachers. It is difficult in most Sunday schools or churches to find interest enough to get a corporal's guard who will stick faithfully through a book on preparation of the Sunday school teacher. This convention and all similar assemblies will do well to emphasize the absolute necessity of trained teachers in all fields of religious activity, and most especially in the Sunday school. The Master Teacher is the best example or guide. Let his method of mind probing be studied faithfully and thoroughly. His was no stereotyped system. It was simplicity and clearness merely, yet it carried such impressions of power as not the most learned Jewish doctor of the law could produce. If so simple a device, as a kite held by a silk thread, could call down the lightning from the cloud so the most effective probing of the mind is the simplest. Know all human wisdom has discovered on the art of teaching and then season that knowledge with the living truth in your own life that will kindle a spark in the mind taught.

JESUS AND NATURE

BY REV. CARLYLE SUMMERBELL, D. D.
Wolfboro, New Hampshire

NATURE

Jesus was very close to the heart of the world. While He frequently quoted the great prophet-preachers of the Old Testament, He called attention again and again to the happenings of wonderful nature all around. Millions have gained some idea of the voice of the shepherd calling the sheep in Palestine, because Jesus has drawn the picture so beautifully that we can almost "see" the sound of the loving voice, and the sheep following, we can hear. Like a great masterpiece the sound can almost be seen on the picture. The sower sowing his seed on the different kinds of soil, and the weeds growing and the birds coming; the little bird fluttering in death agony, and the questioning of the great God of Heaven's pity and direction of the tiny life; the lilies of the field, which are of a natural beauty greater than Solomon's with all his turkey gobbler glory; the common every-day grass walked upon and looked over, with its care by the Lord of the Heaven; the foxes with their homes in the earth, so suggestive of the animals' care and smartness; the old mother hen clucking and calling her chicks under her wings; these and many others were seen and used by the Master because He had the "Harvest of the Quiet Eye."

HOME LIFE

And not only was the outside world close to His sensitive soul, but the every-day occurrences of the home were not too trivial for the great Artist to paint upon the canvas of the human heart. The very foundations of the house, rock or sand, were seen and pondered on by the Son of the Carpenter; the patching of the old garments, by his mother, in their large family, was a common sight to the eldest Son, who took the place of a father to the growing brood of brothers and sisters; how a woman takes and hides the yeast in the bread was carefully observed and commented on by the careful student of home life; and with a humorous and appreciative vein of interest, He shows how the woman finds a lost coin, not by looking around like a man, but by sweeping, patiently covering all the space, and then when found, she must go and tell all her neighbors of her little adventure.

NEGLECT OF PARENTS

In this busy age we are always going somewhere before we have arrived; we are studying about foreign countries, and knowing the sociology of cities before we discern what the home is, and what occurs today in the home. Parents are hardly acquainted with their own children. The daughter is often not able to help in the home, and then the schools must suggest to her by Domestic Science the lack of her parenthood. Boys on account of ambition of themselves and family rush into the cities, and leave the farm; then agricultural schools are established to make up for the deficiencies of their far-sightedness.

EDUCATION

Education which received so much from the monks, has carried with it, some of the littleness and unnaturalness of these sincere but one-sided bachelors; so that Latin and Greek are considered of more importance than English and Gardening. Many a boy spends weary hours over his Virgil which he learns to detest, and knows little of the English Bible which has been the Magna Charta of republican governments of the present day. Our boys work on Algebra and are praised for solutions of

(Continued to page 6)

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES

The Elon delegation to the Christian Chautauqua and School of Methods at Virginia Beach returned to the College last night after a strenuous week. They are unanimous in their report of the success of the Chautauqua and seem filled full of its spirit. Those returning last night were Dr. Atkinson, Uncle Wellons, Mrs. W. P. Lawrence, and President and Mrs. Harper.

Miss Annie Watson, who has also been attending the Chautauqua, returned as far as Durham last night, where she will visit Miss Annie Bagwell for a few days.

Miss Helen Foil of Charlotte is visiting Miss Wilson. Miss Foil has accompanied Miss Wilson on several trips abroad, and is a musician of considerable note.

The Student Y. M. C. A. Conference for North and South Carolina Colleges will meet here the latter part of September. Secretary Wilson of the Y. M. C. A. writes that all the Colleges of the two Carolinas will be well represented and that a number of Y. M. C. A. workers and leaders will be on hand to make this an auspicious occasion.

The local Y. M. C. A. is now taking steps looking to the establishment of a permanent secretary for the organization here. The association has long felt the need of a permanent secretary, and the announcement that Elon will soon be on a par with other leading Colleges in respect to the Y. M. C. A. work will be warmly welcomed.

Mr. J. U. Newman, Jr., who graduated in June just passed, has been elected Athletic Director in Union Christian College at Merom, Ind. Mr. Newman is considered one of the best all-round athletes the College has ever turned out, and it is therefore no surprise that he has been elected to this responsible position.

Miss Thelma Stone of Charlotte is visiting her friend, Miss Lila Newman.

Mrs. Newman, mother of Dr. J. U. Newman, is visiting at the home of her son.

The College buildings are being thoroughly gone over and in some of the buildings considerable improvement is being done. The Men's Club building has had a new porch added to it and larger and more ample refrigerator arrangements are being made. The Ladies' Hall has been thoroughly painted throughout and the laundry arrangement in the basement of this building has been greatly increased. The Power House is also receiving its share of the improvement and a concrete floor has been put in the engine room.

The opening prospect grows brighter as the vacation season shortens. Applications are coming in daily and the outlook is indeed promising. The students and friends have never stood by the College more faithfully and earnestly and their efforts are going to tell when the College opens on the second of September.

"X."

PROGRAM

Sixty-sixth Session of the Virginia Valley Central Conference

To Be Held at Antioch, August 13-15, 1914.

THURSDAY—MORNING SESSION

10:00 Call to order. Quiet Half Hour
Rev. W. H. Denison, D D.
10:30 Address of Welcome, Rev. A. W. Andes
10:35 Response ..... Rev. W. T. Walters
10:40 Enrollment
10:55 Report of Program Committee
11:00 Report of Executive Committee
11:10 Echoes from the Southern Christian Convention .. Rev. R. L. Williamson
11:35 Miscellaneous Business
12:00 Adjournment for dinner

THURSDAY—AFTERNOON SESSION

1:30 Call to order. Devotional exercises
Rev. L. L. Lassiter
1:45 Annual Address .. Rev. W. T. Walters
2:30 Report of Committee on Religious Literature
3:30 Address: There's a New Day for Missions in the Southern Christian Convention ..... Dr. W. H. Denison
4:00 Adjournment

THURSDAY—NIGHT SESSION

8:00 Preaching (To be supplied)

FRIDAY—MORNING SESSION

10:00 Call to order. Devotional exercises
Rev. Killis Roach
10:15 Miscellaneous Business
10:30 Hour with the Conference Missionary Association
11:30 Address: The Effective Promotion of Missions ..... Rev. W. H. Denison
12:00 Adjournment for dinner

FRIDAY—AFTERNOON SESSION

1:30 Call to order
Hour with the Woman's Home and Foreign Mission Board
2:30 Report of Committee on Education
3:15 Address: The Permanent Elements in Education ... Dr. W. A. Harper, President of Elon College
4:00 Adjournment

FRIDAY—NIGHT SESSION

8:00 Report of Committee on Moral Reform
Address on Temperance
Rev. H. C. Moore

SATURDAY—MORNING SESSION

10:00 Call to order. Devotional exercises
10:15 Miscellaneous Business
10:25 Report of Treasurer
10:35 Report of Committee on Sunday Schools
10:50 Report of Committee on Christian Endeavor
11:05 Address: Saving Our Young People for Christ and the Church
Dr. W. A. Harper
11:30 Address: How to Do it; the Best Known Plans .. Dr. W. H. Denison
12:00 Adjournment for dinner

SATURDAY—AFTERNOON SESSION

1:30 Call to order
Devotional Exercises
1:45 Report of Committee on Home Missions
2:45 Report of Committee on Foreign Missions
3:30 Miscellaneous Business
4:00 Adjournment

JESUS AND NATURE

(Continued from page 5)

foolish problems, but to build steps which do not sag, is not considered the true education.

NEARNESS OF EARTH AND HEAVEN

People today do not and cannot understand that the divine and wonderful reality is very near them, and that the kingdom of heaven is even within their grasp, and that the Holy Land is where holy families are. But folks who do not use their eyes, or hands, or brains, have always thought the strange and stranger were more wonderful than the home and the world around their homes. Heaven was not the earth, and from the earth heaven does not come. It takes an Emerson to see the possibilities of human nature:

"So near is grandeur to our dust,
So close is God to man,
When duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

The country folks of Nazareth could hardly believe that heaven's door would open to them from the work bench of the Carpenter. They knew the family; they were not strangers: and knowing them, it was not strange enough, miraculous enough, to be heaven. Indeed, the writer of John tells us that these good but unimaginative folks said: "Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he then say, I am come down out of heaven?"

GOD'S PROVIDENCE

Can we separate heaven from earth, or earth from heaven? We have been a long while trying so to do in the Christian church. Our hymns try to say that we will be so glad when we leave this vale of tears and country of sorrows to go into some heaven of golden streets in the skies. But after getting through singing all these old-fashioned hymns, and we go to our homes, and become sick, we are in a hurry to send for the doctor, in order that we may stay in this world, which we have scoffed at in our hymns, just as long as we can. Life to us is as the Lord of Nature designed it, sweet. This world is pleasant. The great Artist has placed beautiful pictures in the sky; He has shown His wonders in the deep; He has given us friends more dear to us than life; He has planted love and affection in our hearts. He has placed all things under our feet and for our use. Anticipating the needs of mankind, He has stowed man's fuel in the cellar of the mountains; and has kept and bridled energy so that man may ride him as he lists; He has scattered fruit and flowers; animals and gems of wondrous hue; and herbs and grain, all for us. With these a few dangerous plants and animals; with these a few pains and sorrows; with these a few briers and thorns; with these a few droughts and storms, to make us, not entirely the pampered children of a feeble sire, but one to make and create like the great God above.

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and unto him are all things. To him be glory forever. Amen."

DR. OSLER ON TUBERCULOSIS

Sir William Osler, addressing a conference for the prevention of tuberculosis at Leeds, the other day said, "Had I a radioscope and could I look into the chests of everybody, probably ninety pe cent. would show, somewhere, a small form of tuberculosis. Though its ravages have been reduced, tuberculosis still remains the most powerful of man's innumerable enemies." Despite the ravages of the white plague, medical science is steadily getting the better of it and will certainly master it, as it has already taken much of the terror from smallpox and typhoid. All this has been done under the scientific advancement of a Christian age, whose Founder introduced his kingdom in this world as a physician curing the physical and spiritual maladies of mankind. There is this reference to his healing ministry: "And Jesus said unto him, I will come and heal him." (Matt. 8:7.)—*The Christian Herald.*

THE POSSIBILITY OF PROTESTANT UNION

(Continued from page 1)

believing together in the greater truths. It is quite probable that persons and denominations are holding to different truths that enrich their religious experiences; and we ought to allow one another great liberty of thought and expression, on this account, bearing in mind that uniformity is neither possible, nor essential to union. But beyond these varying beliefs we are now in substantial *accord with reference to the fundamental truths relating to God, man, sin, salvation,* the kingdom of God, righteousness, and eternal life. Why not come together here, and by our oneness witness to the heavenly origin of Jesus' mission, and to our common faith in Him as our divine Savior and Lord?

Evolution means a series of changes that, in the long run, bring progress from lower to higher stages of being. Denominationalism, at the best, is only a stage in the Church's development toward New Testament ideals. We are not yet, as living stones, built up an ideal house, to be a holy and royal priesthood, a holy nation, to offer up spiritual sacrifices and show forth the excellencies of Him who called us out of darkness into light. As fellow-citizens of the household of God we are not yet fitly *framed together,* growing as we might into a holy temple in the Lord, builded together in Him for a habitation of God in the Spirit, Who is the source of our power for service.

Like the divine love and unity, love and unity among Christians cannot be the passive emotions of good will and sympathy, a kindly but non-energizing disposition. If real and vital they must be active, social, self-sacrificing, practical, helpful.

UNION NECESSARY TO WORLD SALVATION

Protestant and Christian union then must be possible because the fruit of this moral miracle of love, whose power to be felt must be seen, is to be the world's salvation. Our Lord prayed that His disciples might all be one that the world might believe and know that He was sent by a loving Father. Brethren, is the coming of the kingdom delayed by our unbrotherly divisions?

Individual and independent effort has, of course, accomplished great good: but this is not to deny the greater spiritual, moral, and practical value of union. In the light of our Lord's prayer for the oneness of His followers, I cannot but believe that the longed-for power in the work of the kingdom, and needed efficiency for the solution of such problems as the following, can only become the possession of a united Church:

How shall the whole world at home and abroad, in city and country, be speedily evangelized? Paul, as a priest of Jesus Christ, brought converted Gentiles as an offering to God. It is the priestly function of the Church to bring converted souls as an offering to the Lord.

How shall the poor and maimed and blind and lame, in streets and lanes, in highways and hedges, unreached and unsought because almost unknown and unloved, be brought into the heavenly feast?

What are the sources and cure of the plague spots of poverty, ignorance, cruelty, lust, drunkenness, and gambling, that expose whole neighborhoods to the danger of moral blood-poisoning?

When and how shall men and nations learn war no more, and come into the realm of the Prince of Peace?

How shall boys and girls be rescued from ruinous home and social environments, and be trained for good and pure citizenship?

How shall every family be put in the way of having a clean and comfortable home, with good food and clothing, and leisure and opportunity for some measure of self-culture? We must not forget the influence of physical environment. The heavenly life is described as being very beautiful. It is sin that defaces a beautiful world. Nothing is really good that is not beautiful; and nothing truly beautiful that is not good.

One should feel and think soberly and rationally; but when one calls to mind the Spirit's promised power for witnessing unto Jesus, and dwells upon the possibilities of service and efficiency in a united and consecrated Church, the soul cannot but be exalted by the vision.

A PLEA AND PRAYER

The divine love and union are perfect; ours cannot be, yet. But the love of God in human hearts and lives may become perfect if on ever-rising ideals as on the rungs of a ladder the finite climbs toward the true, the right, the good, the perfect, the infinite.

How Christian love and union are to be realized in the manifested brotherhood of the kingdom, our Savior teaches: "that they also may be *in Us;*" "I in them, Thou in Me." Living, loving, trustful, obedient fellowship with God through Jesus Christ, His Son—this is the source and ground of our love for one another and for the world. Again, Jesus says, "And the glory which Thou hast given Me I have given Them; that they may be one." This is the glory of a saving faith that makes us faithful; a hope of the glory of God yet to be revealed in the final triumph of His kingdom; the glory of purifying and self-denying love; of life-giving knowledge; and of perfected communion and efficient service in the work of God our Savior.

If we have not love, love that tends to bind us together in Christian union, other gifts and many words and deeds profit us nothing, profit us nothing.

O God, who through Thy Son didst set forth one faith for the salvation of mankind, send Thy grace upon all Christians, and bring us into the unity of the Spirit and the bond of peace. Give us penitence for all unholy divisions, and break down every barrier to the union of Thy Church. Give us heavenly wisdom to seek only Thy glory through the advancement of Thy kingdom of righteousness. Unite us all in Thee as Thou, O Father, with the Son and the Holy Spirit, art One, world without end. Amen.—*In The Christian Union Quarterly.*

REIDSVILLE CHURCH

We began our revival meetings at Reidsville on July 7, and closed Thursday evening, July 16. The meeting was a great success. The congregations were good from the beginning, and increased in interest and numbers with each service to the close. Rev. J. F. Morgan, of Graham, N. C., did the preaching, and the Lord enabled him to preach His truth with power. Bro. J. L. Trollinger, of Greensboro, N. C., was with us most of the time and led the singing in a most inspiring way. The Lord abundantly blessed us in song, in prayer, in sermon and in personal work, there being about sixty professions and thirty-four additions to our church in Reidsville, and ten uniting with other churches. We are truly thankful to God for His rich blessings, with which He honored His work in Reidsville. To Him be all the glory.

The work on our house of worship is going forward steadily and hopefully. The brick work will soon be completed, ready for the roof. We are trusting God and looking to His friends for the needed help to go right on with this work till we can worship in the new building. When completed, this will be one of the best, if not the best church houses in the N. C. and Va. Christian Conference. Friends, please let us have your pledges and cash donation, to aid us in this great undertaking at once.

CASH

Previously reported	$2,739.25
Received since last report	
Avery Baker	1.00
W. F. Gant	5.00
J. D. Gunter	3.00
Friend	1.50
W. A. Reid	1.00
Robert Allen	2.00
A. A. Hill	2.00
W. S. Allen	5.00
Charlie Fetzer	5.00
J. F. Wray	5.00
Will Winchester	2.50
J. D. Strader	1.00
Hugh L. Scott	5.00
D. L. Boone	10.00
Dr. J. O. Atkinson	5.00
Rev. J. S. Carden	5.00
REIDSVILLE CHURCH PAID ON PLEDGE	
R. M. Gillie	5.00
Ed. R. Roscoe	50.00
Guss Simmons	5.00
Sam Roscoe	15.00
Frank Fagg	10.00
Will H. Smith	15.00
Monroe Roscoe	15.00
Rudy Roscoe	15.00
Total	$2,928.25

PLEDGES NOT PAID

Rev. W. L. Wells	$ 5.00
D. S. Farmer	25.00
Pleasant Ridge church	5.00
Mt. Bethel church	5.00
Rev. W. S. Long	5.00
Rev. J. O. Cox	10.00
E. D. Dunn	10.00
Dr. J. O. Atkinson	5.00
C. R. Brown	5.00
Christian Church, Reidsville	207.00
E. D. Fowler	5.00
Rev. J. W. Patton	5.00
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Total	$ 388.00

We are thankful for these contributions, and are praying that many more may follow their noble example. Friends please help us now in this time of great need. We are depending upon you. Please do not fail us now. May the Lord lead each loved of missions to send us a contribution. Will you not?

L. I. Cox, Pastor.

Bear constantly in mind these two rules of thought before any speech or action: "Put yourself in another's place," and "Do as you would be done by."—*Ex.*

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR AUGUST 2

Sermonette

The Lord hath need of him. These words are embodied in the lesson, and were spoken by the Savior, an excuse or reason why the men should take the colt that was tied over in the woods. Whatever you get out of this lesson, it seems to us that you cannot realize a greater truth than that

God Needs You

And can use you however weak you may be and insignificant you are. God needs you and unless you have fully conceived what that means, you have not realized the greatness of the kingdom and its growth. The Master's business is the one and only big business. He needed the colt—that small mule, and certainly He needs you—a human being. He sent two disciples after the mule, and He has sent or will send for you. What will you do when the command comes? Remember before you answer this that nowhere in the Book of books do we have record where an excuse was accepted. *The Lord hath need of you.* That is the reason why you should go, and that is sufficient. All things are God's, and when He claims something of yours, remember that he hath need of it. It may be a loved one—a son, daughter, wife, or friend, but God has need for these as well as you. It may be your time for a while, or for life in the great work of extending the kingdom, but God needs you and that is why He sends out and brings men into His service. This is how He

Makes a Triumphal Entry

Into your life, your home, your community, or any other place. He may take a life, a pleasure, a satisfaction to you, but He has need of these things that the good and great business of the King may be carried on and extended into new territory. Sickness has made for many a man a triumphal entry for Christ—yes, an entry into that life. The sickness may have been long, the pain severe, and no one could realize why things of its nature should be, but God had heed of the life and an entry had to be made somehow. Paul was stricken blind. This was cruel from our way of thinking, yet it was the entry of a Christ-life into a life that has set up for the world a model, and by which thousands of men and women have made a triumphal entry into heaven. A little girl in her teens was stricken blind by the careless hand of a brother. This darkened a life, saddened a home, and seemed to shut her out from the greatest possible success. But it did not prove so, for Margaret E. Sangster's hymns have gone out and girdled the globe, making glad millions of hearts and making a triumphal entry for the Christ. The Savior came into the world as poor as the poorest, gained no earthly possessions, mistreated, scourged, and crucified. Think of the picture. A life beaten and bruised and buried, yet He triumphed over death and made for us an entry into eternal life.

Christ Enters

Into your city today. You may not see Him, but He is there. He knocks at your door and asks for admittance. He rides up to your church door during the service. No one sees Him, but He is there. He saw all you did yesterday and will see all you do today and tomorrow, and His spirit pleads ever for a triumphal entry into your life, or for you to help Him make such an entry into the life of another.

CHRISTIAN ENDEAVOR TOPIC: AUGUST 2

Twelve Great Verses. VIII. The Courage Verse.—Joshua 1:9.

(Consecration Meeting)

Bible References.—Num. 13:20; Ezra 10:4; Joshua 14:12; Dan. 3:16; Matt. 14:4; Gen. 26:24; Rev. 2:3.

A Courage Consecration Meeting

Urge the members to take part in this meeting in some way that is especially hard for them, and thus to show their trust in Christ's help and their courage to do what is difficult for His sake. Suggest, if possible, a week in advance, some of the forward steps that may be taken, such as by speaking without reading, if they have not yet done so; by offering prayer; by rising and facing the society when they take part; by giving something original instead of something by some one else. Tell the society that an account will be kept of the number of those that take forward steps during the evening, and plead with them to make this number as large as possible. Have the chairman of the lookout committee make this record, using his best judgment to determine what really is a forward step for each participant. He will report the total at the end of the meeting, adding words of approval and exhortation. He will also give a list of the ways in which advance steps have been taken during the meeting. The pastor will doubtless treat the same theme in his five minutes at the close.—*C. E. World.*

Physical Courage

The world admires a man of physical courage. The athlete, who will face an opponent of greater strength, is admired and cheered for his courage. The general who will lead an army into the thickest of the fight has his mighty deeds recorded in history for ages. Many soldiers have fear in battle and their hearts beat heavily, but they do not run. Many times they would run but their high sense of nobility will not bear the disgrace that will follow. Every one detests the person who goes at work in a half-hearted way. There is pleasure to be found in any honest work if it is gone at courageously and with a mind to work.

"All that you do, do with your might;
Things done by halves are never done right."

Spiritual Courage

Of all people, the Christian should have the most courage, because it comes from such a great and gracious Giver. He gives courage to His followers to cross the deepest pitfalls or go through the darkest gloom, if they but ask for it.

"Love prompts courage—love of some dear one, love of one's church, love of one's country, love of one's home, love of Christ. If you want to be more courageous, become more loving."

Every time we have courage to resist a temptation, then the next one will not be so hard. Exercising courage is like exercising the muscle; if it is exercised, it becomes strong, if not it will gradually die.

S S NOTES AND NEWS C E

Get ready for the next S. S. and C. E. Convention.

So far we have heard only good things from the Chautauqua.

There are two C. E. Societies in the State prison, Raleigh, N. C.

The N. C. and Va. S. S. and C. E. Convention meets at Elon College next year.

We trust that the Eastern Vriginia S. S. and C. E. Convention was a great success. Will some one write us? Thank you.

Which is your class: a "my" class or an "our" class? The teacher who does all the talking has a "my" class.

The Eastern N. C. S. S. and C. E. Convention is now a matter of history. Sanford, Lee county, N. C., was the place of meeting and the time Tuesday a. m. of last week, and lasted until Wednesday afternoon. Brother C. H. Stephenson presided with grace, ease and dignity, while Rev. J. C. Stuart recorded the items that make for the Convention permanent history. The program as recently printed in THE SUN was carried out almost to the item and in every case a grand success. The attendance was good, the music excellent, the speeches and deliberations of a high order, and a spiritual atmosphere prevailed throughout. The good people of Sanford gave us fine entertainment under the leadership of Brother J. D. Gunter, whose theme is "See me" when a gathering of his church comes to his town. The Convention meets at Wentworth in Wake Co. next year.

"COUNT IT ALL JOY"

Trials are God's trust. Job's trial is the great example. When a man has a trial he is very apt to turn around, and say: "Now I wonder what God is angry with me for; I wonder for what God is punishing me." My brother, God knows that you can stand that trial; he would not give it to you if you could not. It is his trust in you that explains the trials of life, however bitter they may be. God knows our strength, and he measures it to the last inch; and a trial was never given to any man that was greater than that man's strength, through God, to bear it.—*John Kelman.*

Some Quotations

Fortune never helps a man whose courage fails.—*Sophocles.*

When God calls you, be ready to go; and if you haven't courage, ask God to give it to you, and he will.—*D. L. Moody.*

"We need the courage of readiness to take responsibility. Many people are afraid they won't complete what they begin, or overcome the difficulties in the way, or find the time that will be necessary, or they are not sure what the effects of certain courses of action which seem to be theoretically right may be, and they refuse accordingly to take hold and do. The refreshing thing is to find men and women who are not afraid. 'Why, certainly,' they say, 'we will try it. It ought to be done. God will help those who try.' The whole army of the Israelites, from Saul down, was afraid of Goliath. But David was not afraid. And God justified the courage of a boy."

Religion is the best armor in the world, but the worst cloak.—*Bunyan.*

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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WAYS AND MEANS OF THE YOUNG PEOPLE'S WORK

The importance of the Young People's Work has been rather freely discussed already. Indeed, I believe it is about agreed upon as a necessity, if the young people of our churches are to be given full opportunity to do their part as co-workers with God in redeeming the world from darkness, ignorance and sin.

The question now most concerning those interested is: "What are the best ways and means by which the work can be begun and carried on to accomplish the desired results?

Now, my department, strictly speaking, is that of the Young People's Missionary Societies, and the intermediate and children's societies known as Willing Workers. However, I have always thought that the product of the machine was more important than the machinery itself, and if the desired results of sound missionary information, interest and enthusiasm can be obtained through missionary committees of an already organized work, such as Christian Endeavor societies, organized Sunday school classes, Junior Christian Endeavor or whatever it is, then let it be done in that way.

In the work of organizing a Young People's Missionary Society the first effort should be to secure the interest of the pastor. The next is to get as many young people as possible interested, and not only interested but genuinely enthused over the subject of missions, before any attempt at the mechanical part of the work is undertaken. Mo matter who is undertaking it, the first requisite is to be sure he or she possesses this interest and enthusiasm, and the work is not difficult.

The next necessary quality of the undertaker is initiative. That is a relatively new term to us but a very expressive one, and the most difficult to exercise in this particular instance. Every one at all interested and informed along the lines of missionary endeavor is ready to do something for the support of the work if it is once started, but very few are willing to take the initiative, to face the criticism and also face the possible failure of the undertaking. But if the one braving it all and making the effort will follow out the natural lines of endeavor and action, success is pretty well assured. I have always found young people easy to interest and quick and ready to respond. I have found also that at first private conversation is more effective in interesting and enthusing than public appeal. Then the few who become interested will talk among their associates and before one is aware of it the young people themselves will be asking for an organization and then the work is easy.

The same principles of action will apply to the work with the intermediates and children, only there is less criticism to face, and while probably a little more superintendency is necessary, success is surer and the work so inspiring and fruitful.

As to the details of the organizations, they are practically the same as in other young people's and children's societies. The Superintendent of Literature will supply you with model constitutions. The church periodicals will offer plenty of suggestive programs. The Mission Secretary will offer suggestions about mission study books. Your General Superintendent is ready at any time to answer any enquiries and offer suggestions when consulted.

We hope that no one will allow the enemy of discouragement to hinder the progress of the work. Necessarily (as it seemed) at the last Board Meeting the work was rather allowed to remain in the back ground. We are hoping that in this meeting no such necessity will be evident. There is no conflict between this department and that of the various young people's organizations, but each supplements the other.

With the hearty co-operation of the Conference Superintendents, the local workers and all, our hearts are full of hope for the accomplishment of great good in the Master's Name during the next twelve months through the Young People's Department.

(Miss) Bettie Stephenson.

OBSERVATIONS BY THE WAY

They tell us that comparisons are odious. But there come times when we are led insensibly to making comparisons and it may not be out of place to make some nowadays. Some twenty-three years ago the writer was but a school boy in one of our southern universities. While there the inspiring personality of such men as W. H. Payne, A. P. Bourland, and others, made itself felt among us, and every young man and young woman was made better by coming into contact with these men. There were others also among the faculty of this university who were among the bright intellectual lights of the country, but we were not impressed so much for good by coming into contact with them.

In the "good old days" the students of the university seemed intent on developing the intellectual man. Observation has led the writer to feel that the development of the physical man is now a matter of greater concern than the development of the intellect. The professor in the university of twenty years ago might smoke a cigar outside of the class room, but never did he allow himself to use a cigarette or to smoke in the class room in the presence of his class. But times have changed since the old days, and they have changed very materially indeed. My eyes have seen the professor light his cigar and puff away while directing his work in the physical laboratory, and this, too, in the presence of a class and while working with a class composed of young men and young women. And now some of the leading professors in one of our great universities use the cigarette just as if they were utterly oblivious to all the harm and danger involved therein. And I have found that it is considered perfectly legitimate for the young men to light their cigarettes while doing laboratory work, and while the professor smokes his cigar, they smoke the cigarette and fill the room with a fog of sweet (?) scented odor that enables them to see more (?) clearly, to think more (?) accurately, and to do their work surrounded by a purer (?) and sweeter (?) atmosphere than that God has given us. The writer had not been in attendance on any of our universities for some few years, and so he is made aware of the fact that he has not kept up with the latest fads and fashions in education.

Nor would we have the reader believe that this is general. It is not. Only a few of the members of the faculties of the larger universities have taken up the new fads. The members of the faculties are generally staunch, faithful, Christian men and stand for nothing but the very best in life and religion.

Another comparative viewpoint comes to our mind. We have been away from Elon College for a month. The time has sped swiftly by and it seems that we have been gone but a week. But love for the old place makes us wish for the time of return. Stately buildings, libraries, and the like, cannot wean us away from loving a small college down in the hill country of North Carolina. And there are many, many others who love her. In the university the students constitute one unit and the faculty another. There is not a great deal of sympathy or communication between them. The student's help consists of what he gets in the class room. There is not much sympathy wasted by the great doctors of the law on the poor Freshman who sits at some instructor's feet for instruction and help.

In that little college in North Carolina, where they put character, scholarship, and right living above everything else, the student finds helps and sympathy in every member of the faculty and he feels that he can get help whenever needed. There the teacher's personality tells in the formation of character and of life.

It has always been the conviction of the writer that the place for sound culture, refined and dignified character building, and a thorough education is not in the great university, but in the smaller college. The greater sympathy and help received there accounts for the fact that a greater per cent. of the students pass their work in the college than in the university undergraduate courses. What the fellow acquires at the university is acquired by absorption and hard licks. He must dig it out for himself. The lecture courses are not conducive to sound education, especially in the case of immature students. And we do not wonder that out of a class of forty members only eight passed the work when we know that the professor did not send a man to the board to do work, but did all the work himself, and if the student grasped it, all right, if not, it made no difference. And so the fellow becomes discouraged and soon drops out. Those who might make the lights of the coming generation die unremembered and unsung because of lack of that sympathy which enables a man to pluck up courage and conquer defeat.

For graduate work the lecture courses are all right, but for the ordinary student, sympathetic and faithful guidance is the thing most needed.

Equipment and a large faculty of learned men and women are all good in their place; but for the boy or girl in the formative period of life, such a college as Elon College, with its thorough equipment, its faithful and devoted faculty, are the very factors that determine whether or not the boy or girl shall develop into a real man or woman of character and force or into a mere mediocre in the walks of life.

And the observations I have made have led me to say what I have said, for I feel that the small college is to be stressed more and more as the days go by.

Thomas C. Amick.

CHURCH NEWS

BELEWS CREEK

Our meeting began at this place the third Sunday and closed the following Friday night with five conversions and five accessions to the church. It was said by some of the charter members that it was the best meeting that they have had in many years.

Rev. J. V. Knight was with us and did most of the preaching and did it well. He preaches with power and his messages were highly appreciated by the anxious hearers. The attendance exceeded anything the writer has witnessed since he has been preaching here. The house was filled and many were turned away.

The church is in fine condition for accomplishing great things for the Master, and we are persuaded to believe that it will. There are far more young people in this community than any small community I know of, and I am sure that the people here, as well as their pastor, feel now, more forcibly than ever, the importance of bringing these young people into the kingdom of God. May the Spirit of Him who doeth all things well guide us in this noble work.

R. F. BROWN.

MT. BETHEL

Mt. Bethel is now improving its house of worship. They have a good Sunday school with Deacon F. C. Lester Superintendent, and with a prayer meeting preparatory to our series of meetings, which, if the Lord permits, will take place from the first Sunday in August.

Kallam Grove

When we took charge of this church, they hadn't had a pastor for some time, and the work had run down and the membership was badly scattered. At this time conditions are more encouraging. They have a very good Sunday school with Bro. James Sharp superintendent, and they have connected with the Sunday school a prayer meeting. Our series of meetings is to begin tomorrow.

Lee's Chapel

The third Sunday in June we had a Children's day service of recitations, songs, and an offering. The exercises were very good. They served a good dinner, and it was estimated that there were at least 500 present. They have a splendid Sunday school with our young Deacon Phillip Gunter superintendent. And they also have a prayer meeting. This Sunday school is an ever-green one. They have their new house of worship almost paid for. My congregations at this place are very good. We had a great revival last year and are praying for another in the near future.

Mt. Gilead

I have been serving this church for only a few months. They have a fine Sunday school with G. F. Alley superintendent. He was ordained deacon in this church last second Sunday. Bro. A. P. Strickland leads the music, and to say we have good music is only saying what is true. This church has lost four of its members during this year; viz., Brother Brock Tucker, Sisters Jennie Perdue, Henrietta Hight, and Lisyina Alley, who dropped dead a few weeks since. She had just gone out to carry her husband a drink of water, and after she walked off a few stops, dropped dead. It is said by those who knew her that truly a good woman has fallen. May God bless all these churches in this campaign with great revivals and with many souls redeemed from a life of sin.

P. T. KLAPP.

Elon College, N. C., July 25.

MT. HERMON

It was my good fortune and happy experience to be with Bro. J. G. Green last week in a revival at Mt. Hermon. The congregation grew larger each day. The weather was fine, the people kind, and our coming together was not in vain. This church is appreciative, attentive and kind. Bro. J. G. Green, their pastor, is doing a splendid work here and is loved by all. He is unanimously called to serve next year, and has accepted.

There were seven converts, but I do not know how many joined the church, as I was compelled to leave before the doors of the church were opened.

B. J. EARP.

LA GRANGE, GA.

We had a very fine meeting at La Grange in June. Received five substantial members into the church, and at our last meeting we received six others and baptized four. Our work is coming nicely at LaGrange. We expect to dedicate our church here at an early date. Our brethren here have recently painted the roof. We will soon get our church debt out of the way, and we will all feel glad.

Sunday school is growing and doing fine. Bro. C. W. Hanson is the efficient superintendent.

Antioch

Last second Sunday was our conference assessment day at Antioch. We had been praying over this matter for one month, and it was truly a pleasant task to raise money that day. Our assessment is all raised and some three or four dollars besides. We raised $37.00 that day for Antioch. I have arranged with Rev. C. E. Short, of Chipley, Ga., and Rev. T. W. Gray of Lagrange to assist me in some of my meetings. We begin next Saturday at New Hope. I am expecting a good meeting at all my churches.

The drought is very severe down here. Upland corn is almost a total failure.

G. D. HUNT.

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JUDGE BEN B. LINDSEY, A GREAT MORAL ASSET

For the benefit of our readers we wish to publish some interesting facts relative to Judge Lindsey, which Mr. Erwin A. Holt has given us, and including a copy of Colonel Roosevelt's letter to him last year, when his enemies resorted to all contemptible means, possible, in bringing false charges even to defaming his character.

Colonel Roosevelt volunteered his services and was in all readiness to go to Denver to make a campaign for his retention, should this have been necessary.

His letter reads as follows:

"My dear Judge Lindsey:

"I have been reading with keen interest, and with even keener indignation, of the assault which is now being made upon you and those under and with you in Denver.

"It is much more than a matter of mere local interest.

"You are one of the men who has *done most of the moral awakening of our people.* When you wrote 'The Beast and Jungle,' you rendered a service that hardly any other man would have the courage and the knowledge to render.

"You attacked evil in the concrete, not merely in the abstract. Plenty of people are willing to attack it in the abstract; for no courage is necessary in such a diffuse assault.

"But very, very few are willing to face the intense bitterness of counter-attack which follows upon assailing evil in the concrete.

"You stand high among those few who are willing to render this great service with a fine and high disregard of the cost to yourself. Any one who will turn to your book and read the character of your attacks upon the most powerful and sinister leaders of the political and industrial overworld and underworld will realize why you are yourself singled out for ferocious attacks and why the attack upon you is made with such ingenious power or misrepresentation.

"The most potent ally of the bad man is the foolish good man who permits himself to be used as a tool in breaking down the only good man of whom the bad man is afraid, that is, the good man who is not a weakling, who knows how to hit and who does it.

"The forces of evil always heartily approve of that innocuous virtue which is wholly unable to do anything *efficient against wickedness. The only good man who can fight is not only an idealist, but in addition is a thoroughly practical, efficient and fearless man.*

"You are being assailed because you have shown common sense in addition to the highest type of courage and a lofty disinterestedness. *Every decent man and woman in the United States should be heartily with you in this struggle* and honor you for standing fearlessly by every man who has been faithful in his trust in serving under you.

"With all good wishes,

"Faithfully yours,

"THEODORE ROOSEVELT."

The Philadelphia *North American* was so aroused that they made a most strenuous campaign, resulting in raising him over one thousand dollars through popular subscriptions ranging from 25 cents up, in which nearly every State was represented, including this and adjoining States.

One editorial entitled "Tactics of the Beast" reads in part: "In most respects that system of evil which represents a union of forces of bossism and special privilege has the same characteristic wherever it appears. The instinct of the Beast is to select a time when the man is helpless, then pounce upon him and tear him to pieces. It was thus that the assault was made on Judge Lindsey, of Denver. It was when the news reached that city that he was lying prostrate from a serious surgical operation and was crippled financially that the special privilege and its creatures began their despicable assault upon this good man and official work. So the Beast pounced upon him.

"Night after night he was publicly assailed by bosses and hirelings of the machine. His best purposes have been denounced, his motives impugned, his very white hairs made the subject of coarse jests. But Judge Lindsey recovered, went back to Denver, and routed his defamers. Every charge they brought against him smote them like a boomerang."

The great Missionary of Labrador, Dr. Grenfell, said he "would rather be in Judge Lindsey's boots than the Rector of the most fashionable Church in the largest city."

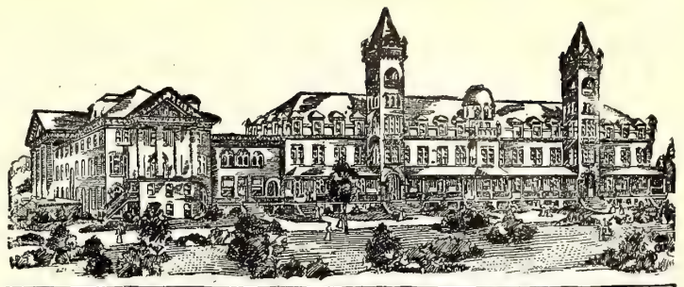
Born in Jackson, Tenn., in 1869, of good old Southern stock, his parents later on met reverses and moved to Denver when his good mother was left a widow in his early days and from then until now he has had one continuous struggle after another.

His unique Juvenile Court was started in 1901. His method of sentencing is putting boys on their honor and giving them permission to enter the Industrial School at Golden, Col., unattended. Out of over 700, only three have betrayed this trust.

He is the author of several books on Juvenile Work, including "Problems of the Children," also "The Beast in the Jungle," and others of thrilling interest.

Really Judge Lindsey is regarded as one of our greatest moral assets. — *Twice-A-Week Dispatch,* Burlington, North Carolina.

Knowledge is power, but much of it is used in whistling for a clear track.



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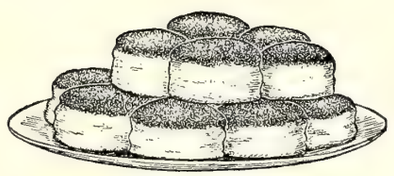

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My Dear Children and Friends:

What shall we talk about this week? It is so dry and hot up here that it is difficult to think, much less write. I suppose that many of our good friends are enjoying the cool breeze at Virginia Beach this week. Uncle Jim wanted to go so bad, but was prevented from doing so. He spent one day with the Sunday school workers of the Eastern N. C. Conference in their Convention in Sanford. He enjoyed the day and was grateful for the privilege of speaking to them about our orphanage work. This Convention is deeply interested in the orphanage and many of the schools contribute regularly each month to its support.

It was our delightful pleasure and privilege to worship with Pleasant Ridge (Guilford county) congregation on last Sunday. Of course we talked Orphanage and the people listened attentively and contributed liberally. The men contributed wheat and money, while the good ladies said they would can us fruit. $10.27 in money, 20 bushels of wheat, and several dozen cans of fruit were subscribed. We are very grateful to this faithful people for their interest and liberal help.

We are in receipt of barrel of clothing from Misses Dick and Grace Rhodes, of Harrisonburg, Va., and a box from the good ladies of Turner Chapel. We are grateful for the gifts and appreciate more the interest that prompted the gifts

We have some very good news to tell you, but we are not quite prepared to do so at this time. We will have to keep the secret a few weeks longer, but it is so good that it is hard to keep.

If some of our good ladies want to do a good deed and render valuable assistance, send us two table cloths. We have seven tables and each requires a cloth 2½ yards long and 1½ yard wide. If you wish to encourage the work and cheer our hearts send us some good serviceable table linen. Thank you.

Zuni, Va., July 16, 1914.

Dear Uncle Jim:

We have had some nice rains since I wrote last. I went to see Grandma Carr on the 4th and she had lots of good things to eat. I hope you and all the little cousins had a nice time. Seven of my little cousins came to see me yesterday, but I have been real sick and did not feel like playing. Grandma Carr gave me my dime this time for carrying Grandpa a bucket to get some cucumbers.

Lovingly,
Annie Lee Bowden.

Very sorry that you have been so sick that you could not play with all those seven cousins who came to see you. Hope you are entirely well by this time.

Raleigh, N. C., July 20, 1914.

Dear Uncle Jim:

Daddy was reading the letters to us about two weeks ago. When he read Florence Patricia's letter Charles said, "Mama, please write for us." Mama said she would, but she is late in keeping her promise.

We are bringing a new member, our baby brother, Ralph Bain. We think he is wonderful. He is so fat. He nearly died with whooping cough, but he is about well now, and fat enough. We don't want any more whooping cough. All five of us had it at same time.

Last week Charles went with daddy to Benson to be in a meeting there. Mama and the rest of us went to Morrisville to visit the family of Rev. G. J. Green. We had a fine time—and so did the chiggers. They got us when we went walking in the woods. Hannah Clare decided she would rather live at Morrisville than in Raleigh. Helen always gets homesick when she goes visiting.

Daddy says Thomas Harvey Cheatham must be a handsome baby if he looks like Uncle Nat's brother Charlie. We send twenty-five cents. Love and best wishes.

Charles E. Newman, Jr.,
Hannah Clare Newman,
Helen Shivers Newman,
George Alfred Newman,
Ralph Bain Newman.

Uncle Jim is very grateful for this nice letter, and especially for the new member. I am sure you are glad that whooping cough is over.

Burlington, N. C., July 24, 1914.

Dear Uncle Jim:

I should have written my letter before this, and if I don't hurry it will soon be August. I have been to grandpa's twice and after I came back Lillian and I kept house and let mama and Mary go to grandpa's and spend three or four days. Mama said we kept house very well for two small girls. I want to go back to grandpa's when the melons get ripe and peaches. My birthday was in June and I put nine pennies in the bowl at the Christian church for the Orphanage. Lovingly,

Ruth Horne.

A little late this time, but suppose we should excuse you since you have been having such a fine time in the country; and then been housekeeping too. Uncle Jim wishes he could slip in and see you cooking and take a meal with you.

Burlington, N. C., July 24, 1914.

Dear Uncle Jim:

You will have to excuse me for being late. Every day I thought about writing and then something would happen and I would neglect it. Mama and Mary Foster have been to see grandpa and grandma. They stayed about four days with them and had a pleasant time. I am sorry that I did not write before but I did not. I guess I had better close, as I have nothing else right now. Yours sincerely,

Lillian Horne.

I suppose we will have to excuse our little housekeepers this time. Our girls say it is very warm cooking this hot weather.

Spencer, N. C., July 12, 1914.

Dear Uncle Jim:

Here we come again. It seems as if mama just will wait until we are absent one month before she writes, but will send two in one. It is so hot and dry here little ones do not feel so well, but we have our play house in the basement where it is cool and shady. We have just come home from Sunday school. Our little friend, Mavis White, comes after us and brings us home. Don't you think it is nice of her? Enclosed find 40c dues for June and July. With love for you and the Cousins,

Your niece and nephew,
Fred Lawrence and Julia McKinney.

We are very glad to get your nice letter, and to learn that you go to Sunday school with your little friend. Now why not ask your little friend to join the Corner with you. We would be real glad to have her and I am sure she would enjoy having a part in this great and good work.

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BEING A SHEEP

Some years ago, the writer was looking at a flock of sheep in Franklin Park, Boston. They were all nibbling grass contentedly, when suddenly, for no apparent reason, one of them began to run. Immediately the one next him ran, too, and the next, and the next, and so on, until the whole flock was running as hard as it could. That is said to be one of the characteristics of sheep. It is even said that if the leader happens to pitch over a precipice, the entire flock is likely to follow on to their destruction. Why should any creature—even a sheep—be so silly?

Not long after, the writer heard an excellent concert by a college banjo and mandolin club. His attention was attracted by the peculiar pattern and unusual height of the leader's collar. Then he saw that every member of that organization wore exactly the same kind of collar. It would have been a genuine relief to see a single performer dressed a little differently from the others.

The same observer recently passed through a town where there is a large preparatory school for boys. He noticed that a peculiar kind of overcoat was much in vogue. Each coat was cut like every other coat, and every coat was startling in its color effects. Apparently, every boy in town who was able to had one of those coats. How he would have liked to see one boy who had deliberately chosen another kind!

Once the writer visited a girls' school. It seemed to him that it did not make any difference whatever whether he heard one girl or another speak. They all used the same local slang, and so far as they could, spoke in precisely the same tone of voice.

The sheep tendency seems to be natural to human nature, but why, after all, should we be sheep? Why should we allow any boy or boys in our town to decide what we shall wear, or say, or do? Often it is wise and right for us to do as others are doing, but let us decide whether or not it is wise or right! Let us not follow thoughtlessly, like sheep, in the wake of others. Nature loves variety. Not one leaf in all the forests of the world is identical with another leaf. Not one soul on earth was meant to be the echo of another soul. God gave to each of us a mind. Let us use that mind to think for ourselves. God gave each of us an individuality. Let us remain individuals!—*Youth's Companion.*

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From Fayetteville, 10 a. m. and 4:50 p. m. daily.

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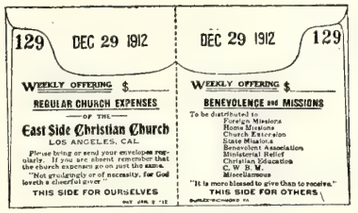

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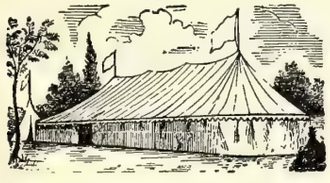
CHRISTIAN UNION IN CHINA

Bishop Bashford of the Methodist Episcopal Church, has just made an extremely interesting report concerning the progress of Christianity in China. The report is of special note because it indicates also a practical progress towards union in religious, educational and humanitarian work.

At Nanking, for instance, in central China, the ancient capital, the Methodists, Presbyterians and Disciples have already united in all preparatory and college work, and also in the theological and medical school. The result is that a higher and better type of education than ever before is being furnished. The Baptists are now planning to unite with the above-mentioned bodies in the work at Nanking. Similarly in southern China the Methodists and Congregationalists have already united in their theological schools and the Methodists and Episcopalians in the medical schools. In western China, the Baptists, Methodists, and English Friends have united in all preparatory, college, and normal schools. In northern China, the Methodists, Presbyterians and Congregationalists are planning to bring their theological schools together. It is to be noted that in this region all the missions have united in medical school work. Finally, as a result of the conferences held last Spring under Dr. Mott's leadership, all the Protestant missions in China have voted to unite, at as early a date as practicable, in all educational work, with the exception of the primary schools.

The missions have also voted to use a common name for all Protestant churches in China, namely, "The Christian Church in China." The way has also been left open for Roman Catholics to join in every possible endeavor.—*The Outlook.*



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No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

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Everybody wants to be happy; many want to know how to be happy; and a few are willing to undertake to follow the road to happiness when once it is marked out for them. To such of these the following word, credited to A. T. Fowler, ought to prove very helpful: "To be calm, when others about are troubled: to dream dreams, and yet not to be mastered by them; to think, and yet not make thoughts an end; to meet triumph with pride, and disaster without being embittered; to walk with the many, and keep virtuous; to hold converse with the mighty, and yet not lose the common touch; to be influenced neither by the criticism of foes nor the flattery of friends; to endeavor to be of service and helpfulness to others; to keep in mind the transitions of life's experiences; to love humanity and to trust in God—these are guide-posts on the highway to happiness."—*Ex.*

"Swatting the fly" takes a practical form in England. A householder in a country town near London was annoyed by the swarms of flies that bred in a great heap of barnyard manure on a farmer's land some two or three hundred feet from his dwelling. Accordingly, he applied for an injunction against the offender, and after a trial that occupied the court two whole days, he got the injunction. Witnesses testified to the plague of flies, and no less a person than Sir Ronald Ross, who first proved that mosquitoes carry malaria, was called to give evidence that the household fly is a menace to health.—*Youth's Companion.*

In view of the fierce opposition that invariably raises its head whenever laws to suppress racetrack gambling are proposed, it is perhaps well to remember that no State that has once abolished it has ever permitted it to re-establish itself.

It is a fact that the habitual performance of the humblest duties has often developed the highest spirituality of character, with a vivid consciousness of God within and around us.—*W. K. Inge.*

SEASHORE EXCURSION TO NORFOLK, VA., TUESDAY, AUG. 4, 1914
Via Southern Railway.

Greatest outing of the season. Last opportunity of the season to visit the famous seashore of Virginia. Special train, first-class coaches, Pullman sleeping cars.

		Round Trip
Lv. Gibsonville ..	7:00 p. m.	$3.65
Lv. Burlington ..	7:25 p. m.	3.65
Lv. Graham	7:32 p. m.	3.65
Lv. Hillsboro ...	8:30 p. m.	3.35
Lv. Chapel Hill .	4:00 p. m.	3.35
Lv. Raleigh	7:00 p. m.	3.00
Lv. Durham	9:20 p. m.	3.00
Lv. Oxford 10	:53 p. m.	2.50

Rates in same proportion from intermediate stations. Tickets will be sold from the following agency stations for regular trains mentioned August 4, 1914, connecting with special train as above at University, Oxford, Durham; returning these tickets will be honored on special train to Durham, Oxford and University, thence on regular connecting trains to destination, August 7, 1914.

	Train No.	Round Trip
Chapel Hill Station, N. C.	236	$3.35
Henderson and Dabney, N. C.	203	2.50
Wilson's Mills to Garner, N. C., Inc.	131	3.25
Raleigh to Morrisville, N. C., Inc.	131	3.00

Two whole days and one night at the seashore. Separate cars for colored people. Make application at once if you desire Pullman.

For rates, schedules, Pullman Reservations, and other information, ask your agent, or write

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Traveling Passenger Agent,
Raleigh, N. C.

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SEABOARD AIR LINE RY.
Schedule Effective April 12, 1914.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

	FOR THE SOUTH	
No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.
	FOR THE NORTH	
No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

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A State School to train teachers for the public schools of North Carolina. Every energy is directed to this one purpose. Tuition free to all who agree to teach. Fall Term begins September 22, 1914.
For catalogue and other information address

ROBT. H. WRIGHT, President,
Greenville, N. C.

MARRIAGES

Rice-Wooding

At Virgilina, Va., July 1, 1914, Mr. James A. Rice and Miss Lila Wooding. Mr. Rice is an old Elon student, now a merchant of Tar River, N. C. Miss Wooding, of Pittsylvania, has been teaching in Mecklenburg for two years. Dr. J. U. Newman officiated.

Brady-Ferree

At the home of the bride's parents, July 16, Mr. J. M. Brady and Miss Jennie Ferree were united in matrimony. Mr. Brady is a popular business man of Ramseur, and is highly esteemed. His wife is an excellent woman, and has many friends in her home community near Cedar Falls. Their future home will be in Ramseur.

T. E. WHITE.

Stewart-Pugh

Mr. H. H. Stewart, of Liberty, R. F. D., and Miss Flosie Pugh of Ramseur, were married July 19. The ceremony was performed by the writer in the presence of many of their friends. T. E. WHITE.

Were I to pray for a taste which would stand by me under every variety of circumstances, and a solace of happiness and cheerfulness to me during life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading.—*Judge Anthony Donovan.*

You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find half the battle is gained if you will never allow yourself to say anything gloomy. —*Ex.*

To reform a world, to reform a nation, no wise man will undertake; and all but foolish men know that the only solid, though a far slower reformation, is what each begins and perfects on himself.—*T. Carlyle.*

Human life is character-building; for remember that character means exactly what we are, while reputation is only what other people think we are. Every man builds his own character.—*Cuyler.*

Tact is not merely shown in saying the right thing at the right time, and to the right people. It is shown quite as much in the many things left unsaid and apparently unnoticed.—*Lecky.*

IT IS A SAD SIGHT

To see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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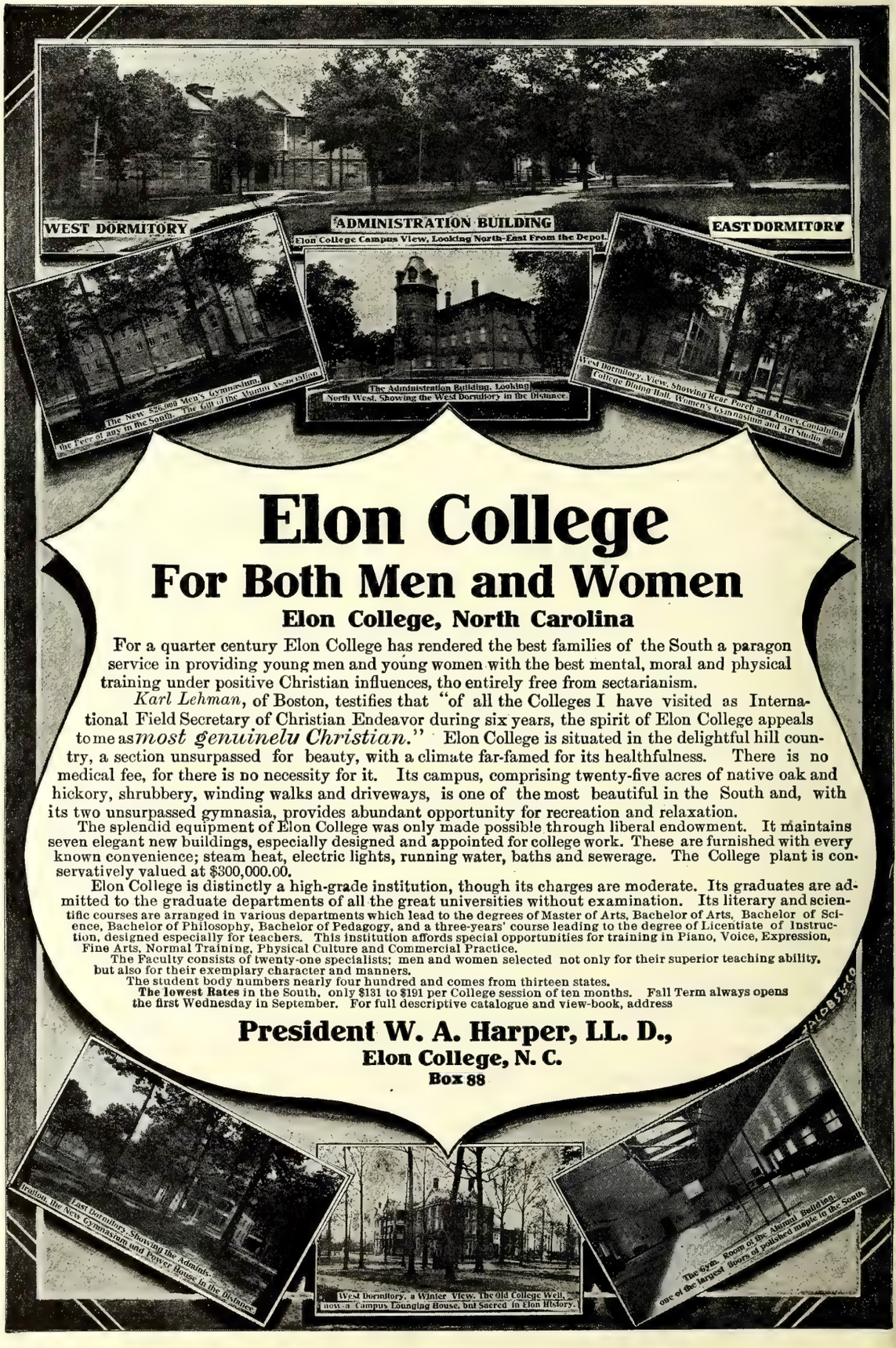
WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The New $26,000 Men's Gymnasium.
The Gift of the Alumni Association
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.
West Dormitory, View, Showing Rear Porch and Annex Containing College Dining-Hall, Women's Gymnasium and Art Studio
Elon College
For Both Men and Women
Elon College, North Carolina
For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.
Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as most genuinelu Christian." Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.
The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.
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The Faculty consists of twenty-one specialists; men and women selected not only for their superior teaching ability, but also for their exemplary character and manners.
The student body numbers nearly four hundred and comes from thirteen states.
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ANNUAL EDUCATIONAL EDITION

The Christian Sun

ISSUED IN THE INTEREST OF CHRISTIAN EDUCATION, AS REPRESENTED IN OUR OWN ELON COLLEGE.
LET ALL OUR PEOPLE READ AND PONDER WELL THE SOLEMN TRUTHS STATED IN THIS ISSUE.

State Library

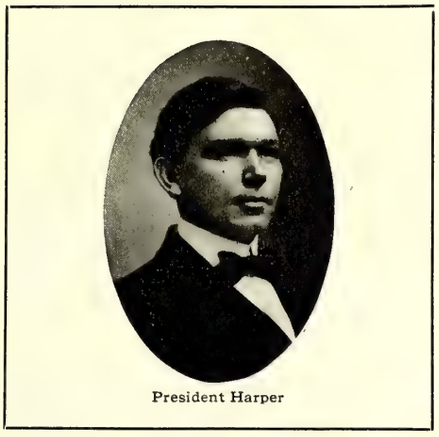
VOL. 66 ELON COLLEGE, N. C., AUGUST 5, 1914 NO. 31

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

CHRISTIAN EDUCATION A NECESSITY

BY PRESIDENT HARPER OF ELON COLLEGE

IT would be inexcusable folly for the Christian Colleges to wage war on the State institutions of higher learning. Both types of institution are here to stay, and the sensible thing to do is to realize that fact and for each to get busy doing its special work. State institutions should cease to encourage their graduates to write theses on the narrowness and "unnecessity" of Christian Colleges and they in turn should try to forget the shortcomings of their competitors supported by the State. We have had crimination and recrimination long enough, and would do well to stick to our respective ideals and do our distinctive work with fidelity and earnestness and simplicity of heart.



President Harper

WHAT SOME COUNTRIES ARE DOING FOR RELIGION IN PUBLIC SCHOOLS

But it will not be amiss to characterize briefly the fundamental aims of State and Christian Colleges. Nor will it be amiss to recall that the United States is the only Christian nation which undertakes to educate without religious influence. The great Christian nations, like Germany, France, England, make provision even in their secondary schools for religious instruction, and they do well in so doing. The usual custom, modified to suit local conditions, is to have all the pupils go at certain hours each day to religious instructors of their parents' choice, where they are nurtured in the things of the Kingdom. It seems to me that this is a much more sensible plan than the diluted moral teaching advocated by some educational leaders for our own public schools. Religious instruction suited to the conscience of Protestants, Catholics, Jews, and free-thinkers would seem to be a colorless, powerless thing, devoid of practical influence in touching the heart of children. For laugh at dogma though we may, yet we must all admit that Christian faith must assuredly rest upon it, if it is vitally to affect the character. The multiplicity of Protestant sects in this country, clamoring more for their distinctive differences than for the fundamentals of salvation, renders such a plan almost impossible with us except in the large centers of population. Therefore, it would seem that our present public school system, crowned by our great State institutions of higher and technical training, is a fixture in our educational life.

THE AIMS OF OUR STATE COLLEGES

Returning now to the distinctive aims of the two leading types of College operating in our country, we may inquire first into the aim of the State College. The original of all State Colleges is the University of Virginia. Its founder was Thomas Jefferson. He was farseeing enough to realize that this educational departure would affect wondrously the life of the country and considered the fact of his origination of the idea of sufficient importance to warrant its inscription on his tombstone along with his claim to the authorship of the Declaration of Independence. What was Jefferson's idea in this educational innovation? His writings make it perfectly plain — that higher education should be free from religious control and that educated citizens might be had for the new nation. These are the aims of the State Colleges today—absolute freedom from religious control and the production of citizens. The atmosphere of the State school is patriotic, and patriotism is a great force. We cannot do without it. The State schools have certainly succeeded in that line of their aim. They have also succeeded in keeping themselves absolutely free from religious control. They are models of toleration, permitting students and faculty to believe and teach incidentally and practice in daily life any faith desired or any form of infidelity conceivable. The free-thinker and the devout Christian, whether in faculty or student body, are on equal terms. Thomas Jefferson could not have wished it to work out better than it has. And for those who believe these to be the aims of higher education we have no criticism—they have our sympathy and commiseration.

The Christian College realizes the necessity for higher education that the best type of citizenship may result. It is opposed to sectarianism, except in rare instances, and these instances are growing rarer in view of the extreme toleration of the State Colleges and of the steady growth of Christian liberality among the supporting constituencies. It does not believe in subjecting youth in

[Continued to page four]

THE ALUMNI BUILDING

The gift of the Alumni to Alma Mater. Contains Men's Gymnasium, Forty-seven Dormitory Rooms, and Three Laboratories. Erected at cost of $26,600, to raise which the Alumni and Old Guard are now waging an aggressive campaign. It is confidently expected that the fund will be complete by 25th Anniversary Celebration to take place in connection with 1915 Commencement

EDITORIAL

COLLEGE EDUCATION

There is no more important question for a young man, or a young woman, to decide than that of securing or not securing a college education. And the next most important question is, at what institution shall the student get his collegiate training? Just now, we have no doubt, many parents among SUN readers are on the eve of deciding where their sons and daughters shall atend college, and not a few sons and daughters are seeking to decide where they will attend college.

In arriving at conclusions in this matter one consideration is often kept in the back ground which ought to be given first place. We refer to that of proper Christian influence. Often this is considered of little weight or worth, but to our thinking it is of first and foremost importance.

Many parents make the fatal blunder in thinking that their sons are strong enough, morally and religiously, to withstand the temptations at college, be they never so strong and unwholesome, and that the training and influence at home will abide them through all their college days. There are young people also who have a similar delusion about themselves, and make a blunder from which they never recover. If one has a strong team and a safe wagon it is folly to drive close to the danger line where there is ample room in the wide and well-worked road elsewhere. It matters not how strong, worthy and efficient one is in moral and religious experience and attainment, one still needs all the help and aid one can get in order to remain strong and healthful and vigorous. A strong man needs wholesome food in order to remain strong, as well as a weak one in order to grow strong.

From its founding to this good day Elon College has been noted for its high moral tone and wholesome Christian influence. Christianity is given first place, and a student in the college is never allowed to lose sight of the fact that the college is Christian, and that it gives all the weight of its great influence to the development of Christian character and the maintenance of Christian influence.

The gretest question one has to deal with in this world is the question of religion. Science and philosophy and literature and mathematics are are large and exceedingly important. But no subject is as large, and no science or consideration as important as religion. If one fails to deal with this question, and deal with it in the right way, one would far better never have been born.

Others make a fatal blunder in thinking there is not that freedom of thought, that absence of prejudice, and that liberal spirit in the church college that are to be found in a State college. The opposite is true. The church college is broad, unbiased, liberal, free from cult and cant, and gives a broader basis for Christian character and service than is to be had in a non-Christian or State school. "Ye shall know the truth and the truth shall make you free," said Christ. It is truth, not error, truth about the fundamentals in morality and religion as well as in other things, that makes free and liberal and big and broad. If one leaves out of one's thinking the biggest and the best question of all, one certainly cannot know the truth and one cannot be free. In the light of religious truth one is enabled to see other questions in their proper perspective.

In the class room, and out of it,Elon College seeks to impress its students ,not with a narrow bigotry, not with a prejudiced and biased sectarianism, but with the sense of moral and religious responsibility, and the worth and weight of Christian experience in solving the riddles of life and equipping one for the obligations of life.

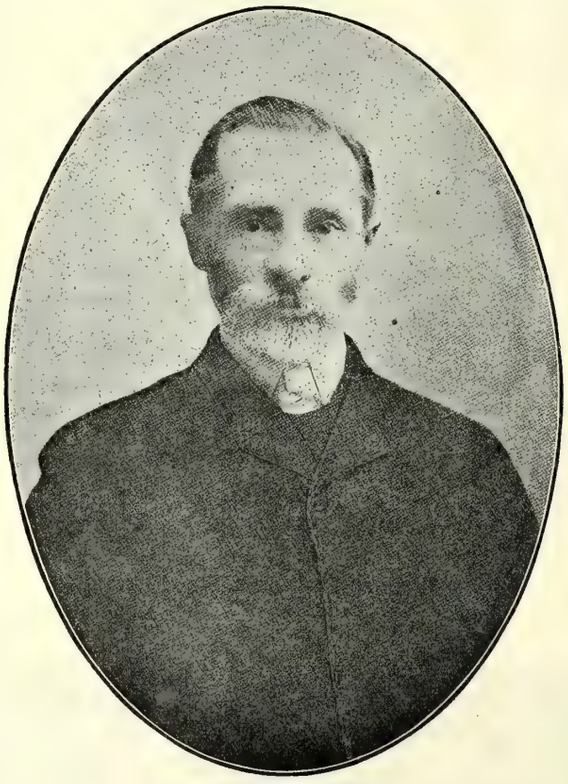
The world will one day see that the only genuine and true education is Christian education, but it has not seen that yet. It does behoove parents to see and realize this now and to seek to give their sons and daughters the opportunity of being educated on the best and broadest principles, and amid the most wholesome and healthful atmosphere, morally and religiously.

Elon College has done, is doing, a great work, is in face, accomplishing wonders in the educational world. SUN readers should seek in every possible and legitimate way to stand by the institution and by their support and patronage help to carry it on to larger and better and nobler things.

RELIGIOUS EDUCATION

REV. MARTYN SUMMERBELL, D. D.

Two kinds of education, not to speak of others, are available today: education under influences that are favorable to the religious idea, and education which concerns itself exclusively with intellectual and ethical subjects, and which carefully turns away from everything that pertains to religion. It is the latter kind of education which is offered in the public and state schools and colleges, which for the reason that they are supported by public taxation must confine themselves to the narrower track. It is the American tradition that church and state must be separate, and because the public school system is the child of the state the state bids the instructor be silent as to religion. In some of the schools and colleges there must not be any religious exercise whatever, and when some others have reading of a brief portion of scripture and a prayer at chapel, that is the limit of their religious influence. And in some of these public schools, however, there is no limit set for the inculcation of scientific theories which set at naught our most cherished religious beliefs.



President Martyn Summerbell
Lakemont, N. Y.

The wise parent does not wish training like that for his child. He realizes that the daily emphasis counts largely in training, whether it be emphasis on mental or other pursuits, and he sees that if the daily emphasis for the four years of college or university life be upon mathematics, science and language exclusively, with religion thrust into the background, then the trend of his child's mind will be inevitably toward neglect of the religious impulse. Mental culture alone, with religious culture excluded, tends toward lop-sidedness, which is nothing less than a calamity.

So it may be reasoned reasonably that the prudent parent will be looking for a college for his child, whether the latter may be trained in a scholarly way, and yet have his training under a warm and sympathetic religious influence. Many of the smaller colleges afford this opportunity. Their professors are religious men, who have been selected for their scholarly attainments and their religious acquirements combined. And besides, since these colleges are self-supporting, and not tied to the tax list, their instruction is not narrowed by the bonds of the public school system. The influence of such colleges tends to create a wholesome respect for the Bible and for the fundamental spiritual truths which create a noble character.

Elon College, and the other colleges and schools under the care of the Christian church, are administered on this wise. Experience declares that their students, when the time comes for them to enter upon their life in the world, do not go drifting like so many who are the prodct of the state schools, but rather that they are in touch with the church and all the great moral movements of the time.

The educated young man or woman, who is a student and a Christian, is worth far more to the world than the other, who is a student and a scoffer, or a student and a nothingarian. And such are worth far more to the home and the home life.

The parent who realizes this will prefer for his child the college which gives him character and that kind of character which develops from intimate walk with Jesus Christ.

SCHOOLS OR APPRENTICE SHOPS—WHICH?*

Superintendent Judd's article in the July 4th edition of *The Progressive Farmer* entitled, "Schools Should Emphasize Classics Less, Work More," smells so strongly of commercialism that I am constrained to inquire whether we should not turn our schools into apprentice shops at once. It would be the popular thing to do, and all the captains of big industry would applaud, and all the low-visioned parents would join the chorus, and the boys and the girls who dislike the close application required by "the classcis" would sing "amen and amen."

THE SUPREME FOLLY OF THE BREAD-AND-BUTTER-ISTS!

I am ready to grant that natural science and

*Reprinted from the August 1st edition of The Progressive Farmer. Written for that paper by President Harper.

and modern languages, have had a hard fight for recognition in the curricula, and they ought to have had. The fight has helped these branches, and their place is assured. It is folly for their devotees now to endeavor to force the classics out of the curricula and to join with the corn-clubbers and the tomato-canners and the domestic sciencers and the manual-trainers in a warfare against the schools themselves.

TO MAKE A LIVING OR TO LIVE A LIFE—WHICH?

This whole clamor for practical education is based on a misconception of the purpose of education. Is education to prepare for making a living or for living a life? Those who think the former will plead for the elimination of the classics and higher mathematics. Bread and butter will ever face them. Poverty will be to them the unmitigated curse of life and education a crusade of children against it; and the results achieved will exactly parallel those accomplished by the children's efforts to redeem the Holy Land.

OUR SCHOOLS SHALL NOT BECOME APPRENTICE SHOPS!

There are others who see in life more than loaves and fishes, who believe in making a living, but consider the surest way to do it is to prepare to live a life. They use the muck-rake all right, as all men must, but they occasionally take a peep at the stars. They believe in practical education, but insist that that education is most practical which puts its emphasis on man rather than on practical. They believe in vocational training, but consider it should come after a solid basis in literary culture has been laid. They resent the short-sighted modern educational propaganda which would exalt hand-work above head-work in our public schools, for they know that the head is the part after all that the educational system must appeal to, if it is to help man forward, and they will resist to the last inch every attempt to transform our public schools and Colleges into apprentice shops.

FOR THEY SHALL TEACH HIGH IDEALS OF LIFE

What, then, is the purpose of the public school system? Is it to make farmers? Is it to make tomato-canners? Nurses? Brick-layers? Ministers? "Oh, no, not all of these, surely," the modern apostle of new educational light will exclaim. "We want practical education. The professions will take care of themselves." Here is their weakness. They herein betray the crassness of their materialism and invite the criticism so often hurled at Democracy—that it must aim at the production of the lowest type of public servants, since most men will eventually land in that class. It seems to me that it would be better to hold up to all the highest ideals than to discourage even the few who have such ideals.

THE SO-CALLED PRACTICAL EDUCATION IMPRACTICAL IN THE EXTREME AND ABSOLUTELY FUTILE

But I maintain—and the facts will bear me out—that the practical education which the public schools give is impractical in the extreme and mere petty fogging. The skillful farmer can teach his son more about farming in ten hours than the farm life school can in ten months. The good Southern house-wife can do more for her daughter in domestic science in a week than the school can in four years of high school training. The uplift from practical education to farmers and their wives will come through the farmers' and farmers' wives' institutes (and may their kind multiply) and from the real Agricultural and Mechanical Colleges which insist on a thorough literary foundation before they undertake to give the special training they offer.

OUR SCHOOLS SHALL REMAIN SCHOOLS: THEY SHALL NEVER BECOME SHOPS

And again I ask, what is the purpose of education in our public schools? It is to give its students an outlook on life, to quicken their ideals, to equip them with that mental strength which will enable them to achieve a larger and readier success in their life work, whether it be of the farm, of the shop, or of the professional type, and when our schools depart from this sensible ideal, an ideal that has the verdict of history on its side, an ideal that has made America different from the other lands of earth and placed her in the forefront of nations as doing more for the common, average, middle-class man than any other nation has ever before attempted even,—when our schools depart from this sensible ideal, they will have ceased to serve the highest interests of our children and we shall need to call them to strict account.

ELON COLLEGE

An Institution Showing Rremarkable Growth and Progress

Col. Al. Fairbrother in *Everything,* under date of June 6th, says:

Commencement exercises at Elon College have attracted large crowds during the past week to that popular institution of learning which is fast taking its place among the leading co-educational colleges of the country. During the last few years, especially, it has made rapid strides, the past school term being the most successful in its history.

And Elon has a history. Founded twenty-four years ago by a mere handful of men and women with a vision—when the membership of the Christian church in the entire South was not much over twelve thousand; with no money and no great influences to lend it strength and assurance of permanency, it threw open its doors to young men and women who wanted an education and who would appreciate the opportunities thus placed within their reach. From these small beginnings the institution has had a steady and substantial growth, the physical plant alone being worth over three hundred thousand dolars, and its reputation and good will having a value not represented in dollars and cents. To one who has never investigated, the buildings and equipment are a pleasant surprise, being "modern and improved" in every particular and modeled after the best in college architecture.

To those who doubt the success of co-education the result of this twenty-four year experiment is interesting. Rev. J. W. Wellons, who has been a trustee since the time it was established and who has been closely identified with the college all these years, tells us that they have never worried at all over the love affairs of the students—that in its entire history they have never had an elopement, that the young men and women who come here are too much bent on securing an education to think of running away to get married, and that students have never caused the authorities any trouble along this line.

And speaking of Mr. Wellons, now in his eighty-ninth year, he is one of the men who has learned to grow old gracefully. Amid such pleasant surroundings, where he is universally beloved, he is enjoying the lengthening shadows of a well spent life. He takes a fatherly interest in every student and everybody about the place and his presence is a benediction. He is hale and hearty and good for many years yet.

President Harper is a live wire and keeps the college machinery in motion. In his very interesting and helpful address to the senior class he said other things:

"Education should also as its third ultimate equip a man with correct habits of work and thought, for a man may be as learned as Solomon and yet make shipwreck of life because he does not know how to work at a thing consecutively, systematically, unrelentingly. The work of the work-a-day world is not all sugar-coated and, if the college course is, it is in that respect not a complete preparation for life. It is no accident that Paul's exhortation 'to endure hardness' was given to a young man, and college men who refuse to 'endure hardness' in their college days, seeking out snap courses and easy subjects as permitted by the free elective system now so prevalent, will be second vice-presidents and third asistant secretaries in the counsels of mankind. They will never be the leaders of men."

NOTES AND PERSONALS

—The SUN's editor is this week assisting Rev. W. S. Long, D. D., in a series of meetings at Pleasant Grove church, Halifax Co., Va.

—Rev M. P. Julian is now at St. Cloud, Fla., and is in poor health. Not able to sit up much of the time. He went to St. Cloud last Winter hoping the climate would improve his health. He wishes the prayers of the brethren in his behalf.

—The Alamance County S. S. Convention meets in annual session at Mebane, N. C., Saturday and Sunday, August 22-23. Miss Annie Williams is Secretary and Treasurer. Among the speakers from Elon College are Drs. W. A. Harper and W. P. Lawrence, and Rev. J. F. Morgan. The program is printed and is inviting.

—It appears that Europe is to have war in earnest and that the first-rate powers are to be involved. Germany formally declared war on Russia Saturday, August 1, and Russia is mobilizing her troops for activity against Austria-Hungary, which in turn had already declared war against Servia. It is a frightful-looking prospect at this time, but diplomacy in our day is shrewd, active, and averse to arms, and peace may come any day yet, even as a brilliant sun from a rifted cloud.

—Dr. W. W. Staley and The SUN's editor were favored guests for a part of two days last week in the hospitable home (or rather on the glorious fish pond), of friend J. Beale Johnson, Cardenas, N. C. Dr. Staley's advancing years are telling upon him as a fisherman, not allowing him to remain in our class any longer either as to number or size landed; but his philosophy grows richer and his fellowship happier. Two days in his company, venerable as he is, makes one feel as if one had dipped into the fountain of youth and had a new lease on life, and his sharp wit more than compensates for his dull fish-hook. Dr. Staley's rich humor and Dr. Johnson's fine hospitality are enough to make even a poor editor feel rich for a year to come in all that is wholesome and worth while in life, and we hereby acknowledge our lasting gratitude to both.

The great problem before every school is that of securing good teachers. Our public schools secure good teachers, and the Sunday school should do the same thing. Some are doing it. Is your school doing it? If not, why not? A vital thing in the Sunday school is a vitalized teacher, one whose vitality comes from communion with the blessed God. It is worth while to make ourselves living factors in the Sunday school. Let us pray that our hearts may be kindled by divine fire, that our minds may be illumined by divine light, so that what we say, what we do, and, above all, what we are, may inspire our pupils to live as members of Christ, children of God, and inheritors of the Kingdom of Heaven.—Sel.

CHRISTIAN EDUCATION A NECESSITY

(Continued from page 1)

its formative years to all the conflict of faith and skepticism that so universally rages around the State College, feeling that great harm is done the spiritual life of many in such a conflict, while willing to concede that a trifling few may come out of it stronger, but yet battle-scarred and crippled. Its aim is character—Christian character, first and always—that thing for which Elon has stood during its quarter-century of life and service. Its atmosphere is not less patriotic than that of the State College, but also definitely and distinctly and designedly Christian—not sectarian, not narrow, for there is no narrowness in Christ—but broadly and genuinely Christian. We believe that such institutions are a necessity in our country and shall expect the sun of its glory to set forever when they shal cease to exert their saving influence over the nation or depart from their noble aim and heritage.

THE STATE NEEDS THE CHRISTIAN COLLEGE

The Christian College is a State necessity. This paradox is easy to justify and explain. Whoever has read history knows that the religious bond is mightier than even the patriotic bond in preserving national life. In the Jews we have an instance of the religious bond making a nation a unit, though dispersed over the face of the earth. No nation has ever been able to survive loss of faith in its gods, unless there came with that loss a compensating faith in the true God. No nation has ever survived the loss of faith in religion. Even the temporary enthronement of free-thinkers and skeptics in any land has brought always a quick harvest of inquisition and proscription, and the bloody havoc of the block or the guillotine. Some agency, therefore, to cultivate the intellect and the heart at the same time of the men and women who are to be leaders in the nation's life is essential. That agency is the Christian College.

A NEW FORCE IN MODERN COLLEGE LIFE—ITS INTERPRETATION

Recently a new type of higher educational institution has been foisted upon the United States—the independent College. The Carnegie Foundation has busied itself in this direction, not so much with the effort to induce philanthropists to found additional Colleges, as with the effort to wrest existing Colleges from their founders and lawful owners. The Carnegie hook is baited with gold, and has proved a most efficacious bait indeed. There is hardly a State in which some College has not had its charter amended in such manner as to wrest from its founders legal ownership of itself in the hope of a subsidy from the wily steel magnate in the form of an outright donation or of retiring allowances for aged teachers and discarded administrative officers. These Colleges of so-called larger freedom will eventually go the way of the older "free" institutions, like Harvard, Yale, Columbia, and the University of Chicago—that is to say, their atmosphere will be the same as that of the State institution, with patriotism left out as a distinctive aim,—an atmosphere of scholarship and learning. The so-called scientific spirit will characterize their life, the chief ingredient of which is the skeptical attitude toward everything until proved, even toward religion and the dearest moral standards of national greatness. Manifestly this type of institution can not save the nation, and really renders the necessity for the Christian institution more acute. America may yet rue the day when this insidious business of upsetting her conservators of national life began its despiritualizing campaign of iniquity and darkness.

WHAT THE CHRISTIAN COLLEGE HAS DONE FOR THE STATE

But has the Christian College shown itself to be a national necessity in the past? Aside from the theory of the situation, what has the record of more than a century to teach in substantiation of this claim? This is a fair challenge, and the facts are far more eloquent in enforcing our contention than any rhetoric or argumentation. We have had twenty-seven Presidents of the United States. Nineteen were College graduates. All but two of them were graduates of Christian Colleges. Our present Federal Supreme Court has eight College graduates, seven of whom came from Christian Colleges. Two-thirds of the members of Congress in both houses are graduates of these same Colleges, and three-fourths of the Governors of the various States. Practically all the teaching and administrative forces of the Christian Colleges are graduates of such Colleges, and forty per cent. of the same in State and independent institutions are of like intellectual pedigree. Eighteen of the twenty-six literary lights of the first rank in America are graduates of your Christian Colleges. The great majority of the lawyers, physicians, and other professional men of large distinction are grdauates of these same Colleges. A cursory glance through "Who's Who" will satisfy any one that the contribution of the Christian Colleges of the country to the aggressive leadership of our life in all its departments is far out of proportion to the number committed to their care and instruction Yet the attendance on Christian Colleges is not increasing actually to any appreciable degree, but is decreasing relatively to marked degree in the light of the unprecedented growth in enrollment of the State and independent institutions. The moral of these facts is suggestive of serious lowering of moral, intellectual, and professional standards, unless the sober second-thought for which the American people are proverbially noted shall turn the tide back into the safe channel of a century of magnificent achievement. Manifestly the State needs the Christian College.

THE CHURCH CANNOT DO WITHOUT IT

But the Church needs it even more—cannot possibly permit its extinction and will not. It is a matter of common knowledge that the Church has always led in education. The first Universities of the Christian world were officered by clergy only and not until 1482 did laymen acquire the right of serving on their teaching staffs. In our own country all education was of the Church till Thomas Jefferson in 1818 founded the University of Virginia. Even today of the somewhat more than four hundred Colleges in the United States above three hundred are of the Church. It would be equally gratifying to record that seventy-five per cent. of College students are enrolled with these Colleges, but the fact is far different and the disparity is growing annually greater. It is time that the American people, the people of her churches, I mean, were waking up to the enormity of a situation growing ominous with astonishing rapidity. I am no pessimist; I have confidence in the Christian College and its future, but I am not blind nor can I call my hopes my facts. It is time, I repeat, for the Christian forces of America to indulge in a little sober thinking along the line of the eternal verities of education in their relation to national life and prosperity.

ITS SPECIAL WORK FOR THE CHURCH

But what special need has the Church for the Christian College? Here again let facts speak. They are eloquent and convincing. The Christian College furnishes eighty per cent. of the ministers of the country; all other educational institutions of the higher grade six per cent. Of foreign missionaries the proportion is greater—eighty-four per cent. from the Christian Colleges as against seven per cent. from all other Colleges. More than ninety per-cent of the lay-workers in the various communions are estimated to come from these same Christian Colleges. A great many young men decide on the ministry during their College career in these Colleges. In State Colleges many candidates for the ministry at entrance have chosen some other profession before graduation. The Y. M. C. A. is doing a noble work in many instances, but it cannot generate the spiritual atmosphere of the church, and it is the atmosphere that makes life or death, not only physically, but also spiritually. The large decrease in candidates for the ministry, deplored by all, may be accounted for in part no doubt by the unparalleled growth in power and numbers of the State Colleges, whose students by the very necessity of their aims are not drawn toward the gospel ministry as the acme of professions. In our own State, one Christian College with 350 students had in theological seminaries during the year 1910, sixty-one graduates: the State University with twice as great an enrollment, only four. One Christian College in Virginia has, during all its existence, sent more than fifty per cent. of its graduates into the ministry, and all its graduates have been Christians. The Christian Colleges rarely graduate a student who is not a Christian, while the State and other Colleges show a record just the opposite. Without doubt the Church too needs the Christian College.

WHAT RELATION SHOULD CHRISTIAN MEN ASSUME TOWARD THE CHRISTIAN COLLEGE?

This discussion would not be complete without an inquiry into the duty and privilege of Christian men toward these Colleges. There will surely be no opposing voice to the proposition that it is the duty of the Church to provide for higher education nor to the correlative proposition that it is the privilege of Christian men and women to avail themselves of the opportunity thus afforded for the very best results educationally for their children. The State Colleges are supported by taxation. Their teachers are well paid and retiring allowances are provided. The same is true of the independent Colleges, which are usually well endowed and for whose teachers the Carnegie Foundation makes generous provision. The teachers in the Christian Colleges are willing to serve an appreciative constituency at financial sacrifice often, but the Church should see to it that this sacrifice should be made as small as possible and that provision is made for retiring allowances when old age renders further service impossible. No College can earn enough to pay its current expenses, to say nothing of interest on the cost of its plant. An endowment of $100,000 is required of all Colleges in many States, of $200,000 in others, none of which can be invested in buildings or equipment. This is done not so much to crush out the weaker Colleges, as in recognition of the fact that a College cannot do good work with a smaller productive income beyond tuition and fees from students. I have no doubt that Christians will realize the strategic value of these true Colleges and that generous provision in equipment and endowment will be made and an increase in enrollment both actual and relative will ultimately be accorded. Certainly we at Elon have no occasion to complain at the generosity of our brethren toward us nor of their most devoted and loyal patronage, and when the time comes for further assistance we are confident that the beautiful and loving response to every previous call will be forthcoming in gracious plentitude and abun-

dant satisfiaction, for of all the Colleges known to me none can boast a more devoted and loyal constituency than our own Elon, the strength and beauty of whose arching campus oaks are exceeded only by the love and sacrifice for her of her devoted freinds, for whom Elon is a joyous necessity and they her proud delight and sweet inheritance.

THE CONTRIBUTIONS OF COLLEGE LIFE*

THE PECULIAR POSITION OF THE COLLEGE MAN

Every College graduate has attained a worthy ambition, an ambition first entertained four years before and wrought out in anxious joy and sweet fellowship during the intervening days and months. On graduation day each College man enters upon a new responsibility amid strange surroundings, but he enters upon it as one of a marked and favored section of our people, looked to by all with large expectation of great service—an expectation resting on a sure foundation. One of each six hundred of our population enters College: one in about twenty-five hundred graduates from College. If College education means anything, the fortunate men and women who have achieved it certainly have a tremendous lead in the race of life.

LARGE EXPECTATIONS RIGHTLY CENTER IN HIM

And we know from experience that they do have this advantage and that they retain it. The few supermen, who, like Lincoln, mount to greatness without College education, by their very fewness, establish beyond doubt the universality of the principle. Their examples can inspire us to do our best, but we cannot afford to emulate their lack of education because we cannot be sure we are as richly endowed as they, and, if we were sure of it, education would help us to achieve greater things and good judgment would suggest that we avail ourselves of it. When we consider that practically all the great names of American history, past and present, represent the Colleges of the land either as full graduates or as those who dropped out, we begin to understand the real meaning of the commencement occasion and to appreciate why the people generally take such deep concern in it. They know and so do we that the College graduates are the destined leaders of the nation and that our country's hope centers in them. The College graduates hold in their hands the key of our future national prosperity and to them our eyes anxiously turn with hope and confidence.

WHAT COLLEGE SHOULD DO FOR A MAN

But why? What does the College curriculum do for a man that his chances of leadership and usefulness are so enormously multiplied? Is he not the same man at the termination of the course as at the beginning? If not, what has produced the difference, for he looks much the same? This is an engaging theme, one that has been discussed on many occasions, and with much disagreement among the doctors. The best that can be done under such circumstances is to give expression to one's own faith, based on experience and observation. Judged by this norm, the College course fits a man for leadership in life's work by giving his life perspective, by enlarging the horizon of his vision, by cultivating proper habits of work and thought, by revealing correct notions of God and things divine, the whole resulting in that finest of noble developments—Christian character.

A FINE SENSE OF LIFE'S PERSPECTIVE GIVEN

We have the same need for perspective in life as in art—for life is art, art in its highest, holiest form. The Egyptian educational system did not yield this exquisite product, else Moses had not made such a failure of his first effort to help his enslaved brethren. The forty years spent in the land of Midian corrected the defect and he became in consequence the greatest law-giver of history. The College curiculum is made up of languages, sciences, mathematics, history and philosophy, and these coloring the life by imperceptible gradations yield a perspective that supplies a beautiful symmetry and sanity to every act or judgment. We may not be able to detect the manner in which the result is achieved, but its achievement we cannot doubt. In the study of languages and literature, the College man not only comes in contact with noble thoughts couched in powerful phrase, but he lives life under all the conditions that try men's souls. His experience is thus many times enlarged and he is given a scale by which to weigh the consequences of any proposed line of conduct or system of human uplift. Sciences of the natural order not only bring him face to face with the facts of the visible creation, but with the invisible Creator of the world and enable him to think God's thoughts after Him. The man who studies natural sciences under a devout teacher and does not become more devout of heart and consecrated of life must be dull and unresponsive indeed. Sciences of the social order introduce him to all the experimentation of the race in its long, hard struggle for justice and righteousness and peace in political life and equip him with the most reliable weapons of successful warfare against quack political nostrums and the social panaceas so plentifully proposed by demagogues and charlatans and by which many noble-hearted men with less clarified perspective are easily lured into hurtful schemes of political and social chicanery. Mathematics trains him to exactness of thinking and to look for definite results from composition of definite forces. The man who knows his geometry and his calculus will not be easily misled in any crisis, however trying it may be. History has shown him the passions of men in all relationships and enabled him to forecast the future in terms of the past. Philosophy has opened up to him the entrancing vistas of men's hopes, and he who has strolled through its glimmering labyrinth cannot be other than a nobler man for his experience. The College curriculum therefore is seen to be a sane attempt, largely successful in thousands of cases, to bring the experience of the world's past to bear with all its lessons of uplift and caution upon the College student's present, so as to give him a firm grasp on life in its noblest aspects, and to restrain him from being swept along in the current of every silly scheme for the cure of its ills—what we may with all justice describe as a true perspective for life and its duties.

AND A GLORIOUS VISION OF DUTY

Such a perspective is good, is necessary, but without vision it is powerless to result in noble achievement. We need men in these times who not only have a proper perspective of life, but who have equally a clarified vision of the work that needs to be done in the world around us. We have not achieved the millennium yet, and we shall never achieve it till College men get the vision of their full privilege in working for its ushering in and of their joyous duty to measure up adequately to their privilege. Surely a man cannot study the noble literature of the world without getting a vision of the work to be done. Nor can he delve into the mysteries of God's universe as they are embodied in the great natural sciences without feeling forces pulling at his heart to lend a helping hand toward the accomplishment of the world's redemption. And the methods by which it is to be wrought out—surely social science and history and mathematics and philosophy will point them out to him. That College men do get this vision is abundantly evidenced by the ameliorative work for human betterment they are always devotedly engaged in. They have led every real reform and have given life itself for the uplift of their fellows. It is true that not all College men get this vision, but enough of them get it to insure the world's progress and to justify the friends of Colleges in their sacrifices for them, and charity would compel us to judge the College and its work by its best product and not altogether by its failure, and especially so when the best work is so greatly in the ascendancy. Many a man has been lifted out of narrowness and bigotry and selfishness by the liberalizing power of the College curiculum and given such a vision of duty that he becomes a benefactor of his race. There is no room for petty selfishness in the face of the vision of human need as the College course lays it bare and points the way to its satisfaction at the hands of men prepared to render efficient service.

CORRECT HABITS OF WORK AND THOUGHT NECESSARY

The College curriculum also fits for a large place in life by equipping those who honestly pursue it with correct habits of work and thought. A man may be as wise as Solomon and yet make life a bungle, because he does not know how to work at a thing consecutively, systematically, unrelentingly. The insistence of the College that students do consecutive and systematic work from day to day makes powerfully for the development of proper habits. The College regulations, inconvenient at times, are the very finest seminaries of conduct. Men who do the world's work must learn sooner or later to respect and reverence authority and to be punctual in the discharge of every duty, whether it is pleasant or not. Students in College should purposely seek some course that is hard and unpleasant for them—it yields the very best sort of discipline of the will. The work of the work-a-day world is not all sugar-coated, and if the College course is, it is in that respect not a complete preparation for life. Herein lies the weakness of our modern elective system, if it encourages men to elect only those courses that are agreeable because of their agreeableness. I know that many philosophers and educationists will not agree with this position, but experience teaches that he who can do the things he would rather not do is the man who will one day wake up to find himself famous. It is no accident that Paul's exhortation to "endure hardness" was given to a young man, and College men who refuse to "endure hardness" in their College days will be second vice-presidents or third assistant secretaries in the counsels of mankind when their days of preparation are passed. Nor does the world have use in any large way for the unpunctual man. He cannot be relied on and reliance is necessary in every department of human endeavor. Nor will it make any difference that the lack of punctuality is due to poor health. The world will sympathize with the sick man, but it cannot promote him: its work must be done. Let College men everywhere consider that the habits of faithful work, of punctual discharge of every duty, of whole-hearted attention to disagreeable tasks, of joyous submission to the powers that be will follow them into life and will prove assets of inestimable value in its working capital. And let every Colege man who treats these considerations lightly, thinking he will correct them when he has graduated, grimly acknowledge

(Continued on page 10)

*President Harper's baccalaureate address, delivered to the Class of 1914 on the evening of May 31, 1914.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

THE BARREN FIG-TREE AND THE DEFILED TEMPLE

Sunday School Lesson, August 9.—Mark 11:12-33.

Golden Text.—By their fruits ye shall know them. —Matt. 7:20.

Lesson Story

As Jesus came out from Bethany He passed a fig-tree. Being hungry he went to it, but found no fruit. There was nothing but leaves, for it was past time for the figs to be ripe. For its ostentatious show of leaves he cursed it and it died. Jesus had cleansed the temple, but coming to it again He found it a den for money-changers and thieves. He cast these out. Again He was attacked by the Scribes and Pharisees, but again they were foiled.

"Nothing But Leaves"

How often has this been spoken of people since Christ spoke of the fig-tree. However, it was used only as an object lesson from which to apply the truth to the barren worship of the temple and the fruitless forms of godliness. We, also, may use it for a good object lesson on temperance. Like the flaunting leaves of the fig-tree the vilest forms of sin and intemperance are covered up by gaudy and alluring screens. A saloon-keeper once put up this sign over his door, "Free Dinner Tomorrow." Many were attracted and went in. After their money had been spent they were put out by the keeper who informed them that tomorrow never comes.

We must have love for the drunken and fallen when we begin our work, else our efforts will be merely leaves. This is why so many prohibition reformers fail; they are too severe and have no love.

Modern Tendencies

Of today are to convert the house of God into a place of worldly pleasure and worldly gain. Many use the church as a means whereby to gain money. "Intemperance, with its traffic, its temptations, its saloons, its social influences, is defiling the temple of God, and is one of the greatest enemies of man in the world."

Living Temples

We are God's living temples, and whatever defiles or gives offense to one of these temples is an offense to Him. There is a temple for each one of us to keep pure and clean, and if we would do this, there would be no need of the prohibition compaigns and the loss of the thousands of souls which are daily hurled into despair. Not only this, but it would save the nation millions of dollars.

NOTICE

The S. S. and C. E. Convention of the Western N. C. Conference meets at New Center church, near Seagrove, N. C., Friday, August 28, and continues through Sunday. If you are planning to attend, notify Mr. O. D. Lawrence, R. F. D. 1, Seagrove, N. C., and state how you will arrive. Do this now. Trains leave High Point at 8:10 a. m., 2:00 and 8:15 p. m., and go direct to Seagrove, except the last mentioned train, which stops for the night in Asheboro.

Next week we will write each school in the Conference and tell the route and schedule to use by the delegates of that school. Look for our letter. C. B. RIDDLE.

July 30, 1914.

CHRISTIAN ENDEAVOR TOPIC: AUGUST 9

Who Is Free? John 8:31-36.

Bible References.—Lev. 25:10; Isa. 42:7; Rom. 6:18; Gal. 5:13; Prov. 5:22; Acts 22:28.

A Suggested Program

1. Song service: two hymns.
2. Blackboard talk. Let a member draw the picture of a bell and tell the story of the ringing of the Liberty Bell, applying the thought to the liberation of the soul through the redeeming work of Christ.
3. Scripture reading: a member may memorize and repeat the passage.
4. Quotation of Scripture verses bearing on the topic. (Arrange for this beforehand, giving the less experienced members passages to learn and repeat from memory.)
5. A hymn about freedom.
6. An object-lesson: the bonds of sin and how to break them. (Use a reel of thread to show how sin is easily broken off at first, but difficult after it has wound itself countless times around us and has become a habit.)—*C. E. World.*

Two Freedoms

Kingsley says: "There are two freedoms: the false, when a man is free to do as he likes; and the true, when he is free to do what he ought.

The False

Not long since a man remarked: "I am free; I do not owe any man a penny." At the time the remark was made he was mortgaged by Satan more heavily than any pecuniary debt. He was a slave to the drink appetite. Not a penny had he given to the church in many years. When collections were taken for the poor and needy of the community he was always absent. Who is in debt more than he? He owes to his community the living a life so as to make it better, and for the disgrace he has brought to it by his debauchery; he owes to the poor the dollars he has wasted and he owes to God many fruitless years, and the remainder of his life and means for the upbuilding of His kingdom. "Whosoever committeth sin is the servant of sin." John 8:34.

The True

Only a few men, such as Lincoln and Alexander II of Russia, can be emancipators of millions of slaves; but every one can win the freedom of at least one slave—himself." What a great world this would be if every one would do that! The person who can live amid temptations and resist them, live an honest, upright, godly life and be a friend to humanity is free indeed, even though he may be a bound slave for life. The earthly slavery lasts for a few fleeting years, then it is over; but even then the mind and soul are free. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

NOTICE

Those who expect to attend the Virginia Valley Central Conference at Antioch August 13-15 should write the undersigned, and say when you expect to arrive. Delegates and visitors coming by rail will be met at Harrisonburg.

A. W. ANDES, Pastor.

Harrisonburg, Va.

S S | NOTES AND NEWS | C E

Why was your school not represented in your Convention?

The Sunday school is the greatest field in which the church has to work.

Don't open and close your school the same way every Sunday—seek for variety.

Palm Street, Greensboro, won the new banner given in the N. C. and Va. Convention.

See notice elsewhere about the S. S. and C. E. Convention of the Western N. C. Conference.

The boys who are in the Sunday school today will make for the church its strong laymen tomorrow.

Because this work is the "young people's" is no reason why we should not have the cooperation of the older persons.

The chief business of the Sunday school teacher is not to teach so much Bible history as to teach its spiritual lessons.

Rev. W. T. Walters, President of the Young People's General Convention, writes that he is on the firing line of the work, and doing what he can to promote the good work. You may always count on Brother Walters.

We hear it whispered that the Chautauqua will displace the General Convention of this work, or rather leave no place for it. Perhaps we should not mention this without further authority but if such is being talked and considered, the time for its consideration cannot be too soon. At present we take neither side, only we feel free to say that already we have more organization than work; more methods than means. But again if the Chautauqua be considered as a vacation season, the merger would prove the loss of the identity of the young people's work. Let us consider, think and pray.

Rev. J. O. Cox, Superintendent of the Orphanage, and who also has been treasurer of the General Sunday school and Christian Endeavor work, found recent that his many duties connected with the work of the Orphanage disabled him to give much time to the other work. Brother Cox resigned and Brother J. F. Morgan, Graham, N. C., has been elected and enters upon his duties at once. We are glad to relieve Brother Cox because his duties in a work more urgent called him; we congratulate the Executive Committee in its wise and prudent choice—the name of our former school mate and fellow student, J. F. Morgan.

ON TO NEW CENTER

The S. S. and C. E. Convention of the Western North Carolina Christian Conference meets with the New Center Christian church, Randolph county, on Friday before the 5th Sunday in August. Let the cry of every Sunday school, organized class, and Christian Endeavor society in said conference be, "On to New Center," with our delegates to represent us in that great convention.

We need a full delegation, and we are praying and expecting a great convention. For the next month let every Sunday school superintendent and pastor in the western conference see to it that their school is represented in this convention this year. Elect your delegates next Sunday and be sure to elect those who will go. Yours for a great convention,

J. F. MORGAN, President.

THE NEW CONCERT GRAND PIANO

Magnificent Addition to Music Department

For a number of years now Elon's music department has numbered in the neighborhood of one hundred pupils. This is an unusually large enrollment, few Conservatories surpassing it. Last year there were four teachers in the music faculty.

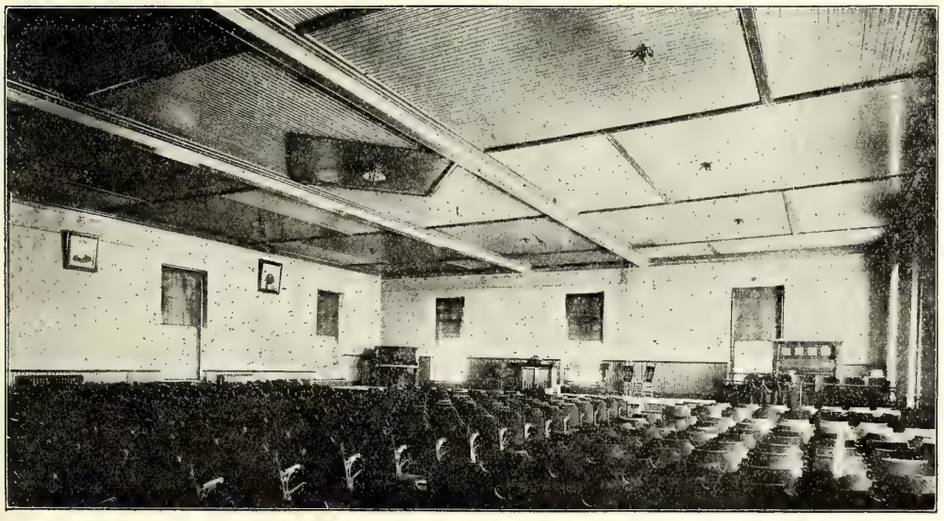
For some time also the College has contemplated purchasing a Concert Grand Piano, but the installation of thirteen new pianos two years ago precluded the financing of the proposition. At the June meeting of the Board of Trustees the matter was urgently presented and the President authorized to make the outlay provided he could finance it. Two friends immediately agreed to become responsible for $50 each toward its purchase—Dr. R. M. Morrow and Brother K. B. Johnson. It will take many other such friends to pay for this magnificent instrument, but the Executive Board on the 10th of July ordered the purchase and decided upon the Concert Grand Piano made by the Kimball Company and sold by Mr. J. R. McNally as Southern Representative—one of Elon's most loyal friends and a citizen of the town.

The price of the instrument is $1,500 and it is declared by most competent artists to be perfect from the construction standpoint. Instruments like it are regularly used in their American and Continental tours by such artists as Waldemar Luetschg, Ernesto Consolo, Emil Liebling, Edouard Hesselberg, Silvio Scionti, Lillian Nordica, Adelina Patti, E. De Reszke, Wilhelm Cruning, and Myrtle Elvyn. Miss Elvyn is the only American pianist who has annual touring engagements abroad, and is a general favorite. Emperor Wilhelm is very fond of her and always invites her to perform for the royal family when she is in his realm. She uses the Kimball Concert Grand in her regular engagements and has herself tested and approved the instrument which Elon has purchased and which is to be installed by the 20th of August. She says of this particular instrument that it "furnishes the most perfect medium for every phase of piano playing"—and surely that is commendation enough.

The public concerts of the Elon music department have always attracted large numbers of music lovers. With this fine instrument as the medium of interpretation the concerts for 1914-15 can confidently be predicted to surpass all previous records both as to numbers in attendance and as to perfectness of execution.

ELON'S NEW CONCERT GRAND

An exact reproduction of the Kimball Concert Grand recently purchased for the College Auditorium. An instrument of perfect workmanship and rare sweetness of tone. The greatest artists use it in preference to all others.



COLLEGE AUDITORIUM

Where the Concert Grand will be placed

MISS MYRTLE ELVYN

Who uses the Kimball Concert Grand Piano in her American and European tours. Elon's new Concert Grand is an instrument tested and approved by her. Miss Elvyn plays before the crowned heads of Europe each season and is a favorite with Emperor Wilhelm.

NOTES AND PERSONALS

—From every indication Elon is to have a record-breaking opening in September. Let the good work continue.

—We trust that this our anual education issue will have close reading, in which case it will result in great good.

—President Harper was in Durham and Concord last week in the interest of the College. On last Sunday night he spoke to the united churches of Concord on Teacher-Training.

—Servia, by the latest census, has a population of 4,547,990. She has no sea shore and no warships. Her standing army is not over one quarter of a million. If Rusia did not side with her in her clash with Austria-Hungary her case would be hopeless. Servia is the bone of contention in the present European upheaval.

—Dr. J. W. Fitch, one of the most distinguished practitioners of New York City, was a guest in Dr. G. S. Watson's home on last Friday. Dr. Fitch is a native of Alamance County and was in his boyhood days a member of Long's Chapel Christian Church. He is the editor of the *National Pediatrics Journal* and the author of several books.

My College Days at Elon

BY MRS. THOS. F. CHEATHAM, '98, ROXBORO, N. C.

Only four classes had graduated at Elon when our class, the Class of '98, entered. While we were students, three classes bade us good-bye and left. The first of those was the Class of '95, composed of five. In that class was "Miss Emma," who loved the College, or one of the professors, or both, so well that she made Elon her home.

The next class to leave was that of '96—a class of ten. That class and the one that followed contained some of my dearest college friends. In looking over the Bulletin, one sees Ora's name heading the list. I waited on her when she married. The next name is my dear Uncle John Cook. Then there's Annie Lee and Mr. Harward, my one-time pastor. Next comes the name of Jennie Herndon, with a star. How we pause and ponder when we see that star. She was such a sweet girl, and I daresay has many stars in heaven. Those of us who knew and loved her best called her "Jinks." The very morning her spirit went back to its Maker, God gave us our dear little Florence Harvey. I mentioned that in a letter to Dr. and Mrs. Herndon, and in twenty months, the soul of little Florence had returned to God.

And there's "Frank" and "John" and "Jape." "John" and "Jape" were ushers in my marriage. And last we see Miss Florence Neff and Mr. Simpson, otherwise known as "Mike."

The class immediately preceding ours we also remember—"Nannie" and "Wilbur MacClenny." They were sweethearts, and graduated in a class all their own. We predicted they would marry, and they did, but not each other.

The College was in its infancy then. As we look back time seems as swift as an arrow in flight; for in September it will be twenty years since we entered and often we seem to be the same boys and girls as of yore.

Only two buildings were there—The Administration and the East Dormitory, occupied by boys the first three years our class was there. Sister Annie and I stayed at Grandma Cook's two years and the next year at Dr. Herndon's; for grandma went to her eternal home in the Spring of '96—dear good grandma, a better woman God never made.

The Summer before I graduated, papa spent his August vacation at Elon and had the Dormitory repainted, refurnished, etc., and given back to the girls. We thought it very fine then, as it was so much better than it had been and we were so convenient to classes. We had open grate fires, oil lamps, and a pump in the yard at the back of the Dormitory. "Miss Belle" was our matron. Lights out at 10 p. m. was the rule, and every one in her own room during study hours without special permission. I see no regulations in the Bulletin now for girls.

There are only a few teachers then where there are thirty-two members of Faculty listed in the new Bulletin. Dr. Newman made Greek and German interesting. Prof. Holleman was a splendid Math. teacher, and Herbert Holland and Elmer Long said he could see more out of one eye than most men could out of two, and that he must have an eye in the back of his head. We enjoyed Prof. Wicker in the laboratory and Prof. Atkinson in Political Economy, Ethics, etc. The latter was also my criterion for pronunciation. Prof. Lawrence made us thorough in English. One day Birdie Graham wrote an essay for Nettie Savage and when Prof. Lawrence called on Nettie

TWO PANORAMIC CAMPU

TAKEN IN THE GOLI

YOUNG LADIES' HALL WEST DORMITORY

LOOKING NORTH FROM LEBANO

WEST DORMITORY GIRLS' SUMMER HOUSE TANK ADMIN

LOOKING NORTH FROM THE CAMP

IEWS of ELON COLLEGE

DIAN SUMMER TIME

ANK POWER HOUSE ADMINISTRATION BUILDING

ACING THE WEST DORMITORY

ALUMNI BUILDING EAST DORMITORY

E ADMINISTRATION BUILDING

to read it, she meekly apologized before reading and said, "Professor, mine is so sorry I am ashamed to read it." After class Birdie said, "Nettie, if that is the way you criticize what I write for you, you can write your own hereafter." One day Jennie Holland had not prepared her English and she said, "Bessie, when Prof. L. calls on me, whisper the answer, and I will repeat it after you. While she was repeating the answer, he said, "Miss Jennie, always be sure you are on a safe prop."

There were the lady teachers also, among whom were the music teachers. If I learned little from them, it was neither their fault nor mine, but the fact that God did not intend me to be a great musician.

With the exception of our now honored Elon President and Dr. Wicker, one of Elon's teachers, no graduate has more titles than our own "I. W." With the exception of Messrs. D. P. Barrett and P. G. Gunter, no alumnus has gone as far from home as our classmate, Mr. Thelbert Crawford. Tom Trogdon is an accountant, and every other one of us begins our career with an "m"—one merchant tailor, three ministters, and both girls married. I am also a mother, and that I consider my highest achievement. I did win one degree that is not down in the new Bulletin, A. B. (U. N. C.) and once had aspirations for M. A. from Elon, but guess all of my degrees in life are won except those I hope to win through my children. I think the years spent at Elon have given me higher ideals for training sons and daughters.

The Christ spirit was ever at work among the student body. Sunday school and church attendance was compulsory, though attendance at prayer meeting and Y. W. C. A. was voluntary. Many of the Alumni have known fatherhood and motherhood and they know how proud they are of their babies, how fair they are to look upon, what possibilities are pictured in their little minds and faces. I daresay, Elon in its infancy looked as worthy and as large and as promising to us then, as it does now to those who may attend her in her twenty-fifth year, with four dormitories, club houses, gymnasiums, lights, water and central heating plant. Elon College is the child of the Christian Church and justly proud the church should be of its offspring.

REMEMBER

1. That memory is a delightful thing when you give it pleasant pictures to look at, and it is a disagreeable thing when you give it unpleasant pictures.
2. Remember that you are each day painting pictures for the future.
3. Remember that unkind words leave stings in the heart and that kind words are a joy forever.
4. Remember that you can never come back to live over today.
5. Remember that some one is constantly receiving an impression from your life by the spirit you manifest.
6. Remember you count at least one for the right or the wrong.
7. Remember that you do not know how much you lose by neglecting any duty.
8. Remember to look on the bright side, for a shadow never cheers any one. Be a sunbeam.
9. Remember to look at others' faults as you would have other people look at yours.
10. Remember to look at others' faults as you would have other people loko at yours.
10. Remember to pray for your pastor, your church, the unsaved, and your enemies.
11. Remember you will regret your unfaithfulness when you come to life's close.—*C. E. World.*

THE CONTRIBUTIONS OF COLLEGE LIFE

(Continued from page 5)

that he cannot lay these habits aside, but that they will be the warp and woof of his character and the fetters of his bondage to mediocrity. The man who graduates without the cultivation of correct habits of work and thought, without the acquisition of the best methods of grasping the problems of life, does so because he sets himself against them and not because of any unwillingness on the part of the College to give him these needful elements of life equipment.

AND GOD MUST BE ENTHRONED IN THE HEART

But men may have a noble perspective of life, an entrancing vision of its needs, correct methods of work and thought, and yet be disqualified to lead the world to righteousness or even to assist in redeeming mankind, because their hearts are wrong. It is the duty of the College curriculum to give a man correct notions of God and an abiding interest in the spiritual life. It is impossible to go through College and not get some sort of notion of God, but that notion should be correct and not distorted. The College that fails in this respect has failed beyond redemption, not that it is to be sectarian, not that, but that it is unworthy of confidence and undeserving of support of it does not do its best to make plain the place of God in human life and society and the individual man's duty to love and serve Him. It is said that there are Colleges in this Christian land from which a man can graduate with no more conception of the true God than if he had been educated in a pagan country. This is a deplorable condition and one that strikes at the heart of education. It must be remedied and it will be, because the American people will see to it that such abuse of education is not tolerated. We live in times when free-thought, infidelity and skepticism are tolerated, but when Christianity cannot be. It is a perilous condition, but the day of redemption is at hand. The cry is rising up from every quarter and the popular voice shall be heard and heeded. Church and state are not to unite again, but our educational system shall not be deprived of its heart's blood by eliminating therefrom the great central fact of human history and progress—the God that makes it possible. We have learned that "knowledge puffeth up." Strange that we had not already known it. We are learning that there is no good education, except education in goodness, and that there can be no right training except it be training in righteousness, and that apart from God neither goodness nor righteousness is possible. The folly of allowing children to read in their school-books the moral maxims of Marcus Aurelius and Epictetus and Confucius and Mohammed, and of excluding therefrom Paul's pæan to love and the sermon on the mount! The folly of it! May God graciously pardon us and may He help us to understand that knowledge is power, but that it is power for harm rather than for good unless His spirit shall control it to good and righteous ends.

STUDENTS ALSO MAKE CONTRIBUTIONS TO THEIR COLLEGE

So far we have considered what the College should do for its students. Our investigation has made clear the tremendous import of College education and indicated how those who happily possess themselves of it are qualified for posts of leadership in the world. But our inquiry shall not be complete until we have inverted it and asked what the College men can do for the curriculum and for the College that is to make the curriculum effective in their own and other lives. For be it remembered that the College course is not simply a matter of books and courses of study: it is this, but it is all the more a product of life, of the interaction of life on life, of spirit on spirit. There is no College but has its spirit and that spirit is as powerful a force moulding character, determining ideals, equipping for life as the mastery of the curriculum. It is a composite product and every person in the College community contributes toward its making. There is no student but has his part in it, be it of uplift or down pull. There is no method of preventing his contribution to it save that of eliminating him—a painful necessity in some cases, but the door of opportunity to those left behind—the opportunity of living in an unvitiated atmosphere and of adding to its exhilirating qualities day by day. The graduates of a College are remembered most gratefully not because of their scholarship attainments, their forensic conquests, their athletic victories, their liberal gifts to Alma Mater—all these are good, all of them are necessary, but the chiefest thing for which each individual graduate is most gratefully remembered is the contribution of his four years to the spirit of his College, that indefinable atmosphere that like the halo of a beautiful sunset emanates from his life and becomes a part forever of the institution that travailed at his intellectual birth. What a privilege! It is not of earth, but of heaven; not of mortality, but of immortality, to have part in the generation of a force like that, a force that shall influence those that come after us for right-living and for God.

THE SPIRIT OF EDUCATION IS IN THEIR HANDS

This high privilege, this noble opportunity to help fashion the leaders of men, comes to every College man, to every College woman—but once. We have only one College course to run, and when it is run and our diploma is joyfully, proudly placed in our hands, it shall be said of us not only that we have not passed this way before, but also that we shall not pass this way again. Our commencement day is a real commencement. From it we go out to take our places in the arena of the life for which our College days in a peculiar sense have been a prophetic preparation. The future shall test our manhood, our womanhood, our resistance power, our initiative, our hopes. We shall need all that an ideal College course can justly yield us in the fierce onslaught of life. Others will take our places in chapel, on the campus, in the dormitories, in the lecture halls, but we will not be forgotten in the sacred halls of Alma Mater. We cannot be there forgotten because our best life's product will remain in the spirit we left behind us to fashion and mould and uplift other lives, though we ourselves have passed out to sterner realities, yet with sweet and precious memories.

MISSIONS AT THE CHAUTAUQUA

On the program, in the exhibit, in the addresses, and in the spirit of the Chautauqua just closed at Virginia Beach, missions had a prominent place. Dr. Morrill, Mission Secretary, gave two addresses—The Greatheart of New Guinea and Preempted for Christ. The former told of the life of James Chalmers of Scotland, who when he was a boy heard a letter from the Fijis read and decided then to be a missionary. When his college course was ended he was anxious to enter on his life's work. New Guinea was the great field of his labors. His life was a checkered one, exposed to dangers from the natives without and fevers within. Cannibalism, wars and the liquor trade were some of the difficulties he faced. He visited Scotland and aroused great interest by his speeches, and refused great offers as a speaker, saying that he was first a missionary. He was finally killed by the natives, and greatly lamented by those to whom he had so greatly endeared himself. Stevenson declared him to be the Great Heart of New Guinea.

In the address, Preempted for Christ, he showed how the first settlers in America were actuated by religious motives. America was preempted by God to be the seat of the Protestant nation. Every religion is susceptible to Christianity, Jews and French Catholics being most formidable. Christians must put their hearts in saving the alien that comes to our shores and he will respond. God gives us a chance to pre-empt him for Christ. The Asiatics returning home are more than the missionaries we send to their shores.

Our woman's wrok was also given a place on the program. Your President discussed the Methods of Work in the Woman's Society, Young People's, Willing Workers and the Cradle Roll, emphasizing the fact that it will require the combined efforts of all of our forces if we are to discharge our obligations as a denomination.

Mrs. Lincoln, Superintendent of Literature, gave a resume of the new mission study books, The Child in the Midst and The World Family, urging the organization of study classes.

Mrs. Denison spoke of our mission fields, points, Boston and Montesono, Washington, declaring the great need of the hour to be prayers and money that the work may expand and be developed in the way that it deserves.

Dr. Morrill also conducted a Round Table and Question Box. The questions asked evidenced a lively interest in the work, and the information given was encouraging and shows that God has greatly blessed the efforts and the means our people have put into the work.

THE CHAUTAUQUA

Judge J. F. West Writes

The Seaside Chautauqua and School of Methods of the Christian Church at Virginia Beach was a great success. The attendance surpassed my expectations. The lectures and addresses were of the highest order. Any person in search of wisdom and a week of pleasure could well afford to incur the expense necessary to a week's stay at Virginia Beach, while the Chautauqua was in session.

Other Testimonies

It was a great success, and should by all means be continued. Will mean much to the church. J. W. WELLONS.

A great meeting. Just what our church has needed for many years. Should be made a permanent institution. K. B. JOHNSON.

Far surpassed our expectations in every respect. The posibilities of such a gathering each year can scarcely be estimated.
S. M. SMITH.

No. It is not always true. Anticipation is not better than realization. The Seaside Chautauqua at Virginia Beach was better by far than I as a stranger from the North ever anticipated it would be. And my hopes were high, too. HERMON ELDREDGE.
New York, N. Y., July 30, 1914.

Our colleges and universities last year benefited by the high esteem in which they are held abroad, there being 4,222 foreign students enrolled in their several courses of study.

CHARM

Charm is certainly the most exquisite of heaven's gifts, and the most inexplicable. Why is it that one person whom everyone respects and commends, and by whom no duty is neglected, should be slighted and passed by, while another, far less commendable, is sought after and sought out by everyone?

You cannot acquire charm. You can acquire learning, you can acquire riches, you can acquire good manners. Patient effort will give you the tongues, and the arts, and the sciences. You can make people come to you for something you have to give them. But if you have charm, they will come to you for nothing that you give them, and will give you everything. Yet by no patience and by no effort can you acquire charm.

It is not beauty; for features of the most purely modeled perfection do not give it. It is not wit; for men fear wit rather than love it, and they pay homage to intellect only grudgingly and from afar off. It is not kindness; for we all know persons whose lives are spent in doing good to others, and who yet have no charm whatever.

And so undoubtedly charm is too often a source of envy and bitterness to those who have it not. You do the work of the world. You soil your hands and stoop your shoulders. It hurts a little to see other shoulders twitching with merriment in a cloud of admiration precisely because labor has not bent them. You go on stooping and soiling your hands because it is your nature, but it hurts.

Yes, to be loved just because you are inexplicably lovable is lovely. But it falls to few of us. The next best thing is to make yourself loved by solid usefulness. It is a humdrum substitute, but perhaps it is surer and more enduring. At any rate, it is better than growing sour and petulant over gifts that you lack. And to be loved somehow, even a little, is surely the thing best worth seeking in this inscrutable and wonder-breeding world.—*Youth's Companion.*

MOTHER'S SELF-RISING FLOUR

Commends itself to every housewife economist. It is a time-saver because much more quickly prepared than other flours. A money saver because it eliminates the need of baking powder, yeast and soda. A health conserver because it is the purest, wholesomest and most nutritious of all wheat flours. Send your grocer's name to the Mountain City Mill Co., Chattanooga, Tenn., and state whether or not he keeps Mother's Self-Rising Flour and they will mail you a valuable COOK BOOK FREE.

The federal department of labor is seeking work for many that have been thrown into idleness on account of the big fire in Salem, Mass.

On June 30 President Wilson signed the naval appropriation bill which provides for the construction of two superdreadnoughts, fourteen auxiliary war-vessels, and a third battle-ship to be built from the proceeds of the sale of the Idaho and the Mississippi.

On July 11 the Nevada, the largest battle-ship in the American navy and the first to carry three-gun turrets, was launched at Quincy, Mass., in the presence of Secretary of the Navy Daniels. The vessel is of 27,500 tons displacement.

SEABOARD AIR LINE RY.
Schedule Effective April 12, 1914.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,

John T. West, Division Pass. Agent, No. 4 W. Martin St., Tucker Bldg., Opposite North Entrance Postoffice RALEIGH, N. C.

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A toilet preparation of merit. Helps to eradicate dandruff. **For Restoring Color and Beauty to Gray or Faded Hair.** 50c and $1.00 at Druggists.

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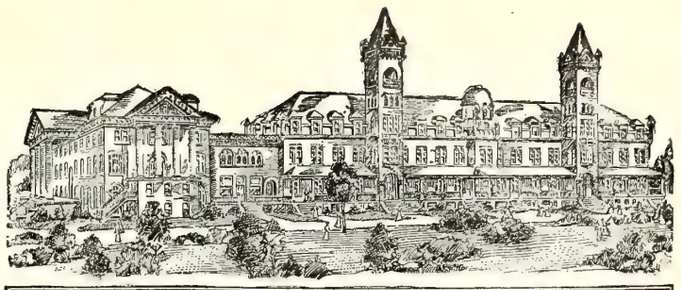

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JAMES CANNON, JR., M. A., D. D., PRINCIPAL.

20 Years Result. Ago the Blackstone School adopted the following MOTTO: Thorough instruction under positively Christian influences at the lowest possible cost. IT is today, with a faculty of 33, a boarding patronage of 368, a student body of 428, and a plant worth $150,000,

The Leading Training School for Girls in Virginia.

$150 PAYS all charges for the year, including Table Board, Room, Lights, Steam Heat, Laundry, Medical Attention, Physical Culture and Tuition in all subjects except music and elocution. **$150**

Can parents find a school with a better record, with more experienced management at such moderate cost? For catalogue and application blank address GEO. P. ADAMS, Secretary, Blackstone, Va.

EVERY SUNDAY SCHOOL TEACHER

has often heard class-members say: "I cannot understand the Bible." They could not understand any other book that was printed three hundred years ago. So many English words of that day were different.

More than forty new dictionaries have been required since then, to keep up with the changes in the English language. The

American Standard Bible Edited by the American Revision Committee uses the words of *our* day, which make the meanings of the Bible writers clear to *us*.

Write for Our Free Booklet, "How We Got Our American Standard Bible"

No teacher can afford to be without it.

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The flour that has no equal.
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"Town Talk" is made of the best Indiana wheat, in the cleanest way, by the best methods —just that.

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These flours are sold under a guarantee to refund your money if they are not the best flours you ever used. Just take what's left to the dealer and he will give all your money back. You can't lose.

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The Quality Twins. 'Tis Quality Wins.

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$2,433.80
CHILDREN'S DUES		
Mary Lee Williams.	$ .50	
Dorothy Williams..	.50	
Annie Lee Felton..	.20	
Ruth Buchanan ..	.20	
John M. Alphin ..	.10	
R. P. Crumpler, Jr.	.10	1.60
S. S. OFFERING		
Shallow Ford	$ .76	
Elon College	1.55	
Damascus, Orange.	1.40	
Henderson	2.65	
Burlington	12.84	
Windsor, Va.	2.37	21.57
SPECIAL		
Cash collected at Greensboro	$ 9.75	
Mrs. J. A. Long ..	.50	
Cash collected at Pleasant Ridge .	9.27	
Mrs. Hattie Murray	3.00	
Mrs. Bettie Cates..	3.00	25.52
Cash receipts for week ..	$	48.69
Grand total		$2,482.49

My Dear Children and Friends:

The showers have brought us cooler weather, and we are very grateful for both the showers and the coller weather. It makes us more comfortable and enables us to think. Yes, it causes us to think that it will not be many months until cold weather sure enough, and that will mean many things—shoes, more clothes, and a fire. All these things should be provided before cold weather. Especially the latter. Our resolve last Winter was that before another Winter we would have a central heating system for our building. We were in earnest when we made the resolve and more so now. Twelve good liberal souls is all that we need to provide this equipment. I am sure they can and will be found. Some have already promised and others are prayerfully considering the matter. We are going to have the heating plant, because it is an essential to the health and comfort of our children. I know the good people of the Christian church will provide this necessity.

It was our good pleasure to visit the Methodist Protestant Orphanage near High Point on last Sunday. They have a fine institution in every sense of the word. The building is modern, well arranged, and equipped with all the modern conveniences—a fine heating system. The Superintendent is capable and untiring in his efforts to promote the interests of the institution and his helpers are faithful and efficient. It was a delight to our souls and an inspiration to our hearts to spend an hour or more in this young, vigorous institution.

We preached "Orphanage" to our Greensboro friends on last Sunday and from all indications they either appreciated our efforts or sympathized with our work. Many were away on their vacations and the congregation small, but those who were present contributed liberally. The offering for the Orphanage amounted to $25.50 in cash and subscription, and then our good friend, B. B. Phillips, shipped us a barrel of fine flour this week. So we are to have biscuits one more week—a barrel of flour lasts our family just a week. We are very grateful to our Greensboro friends.

A bundle of nice clothing was received one day last week with following note attached: "From little Eva Miles, Altamahaw, R. 2. Hope the little girls will appreciate my little dresses. I have outgrown them and am glad to send them to the little orphans." We thank you, little friend.

Mrs. A. P. Reed, of Norlina, N. C., sends us two pairs of shoes.

We are under many obligations to Mrs. J. W. Patton for music lessons to one of our girls. The task of training and developing the talents of our children is a great one and we appreciate the assistance of our friends very much.

Franklin, Va., July 30, 1914.

Dear Uncle Jim:

We are a little behind with our dues, so we are going to send one dollar, which will pay our dues to October. We have just gotten back from Virginia Beach, and had such a good time. We went in bathing twice a day. Wish you and the Cousins could have been with us.

Lovingly,
Mary Lee and Dorothy Williams.

Glad you had such a good time at Virginia Beach. Only wish I could have been with you. Many thanks for your liberal help.

Magnolia, Va., July 28, 1914.

Dear Uncle Jim:

I guess you all think I have forgotten the Orphanage, but I have not. I have had the whooping cough for about six weeks, so you see I have had cause to be late. Uncle Jim, I have forgotten whether I wrote in June or not, so I am sending you my dues for both June and July. I will try to remember better next time. Love to all.

Annie Lee Felton.

Sorry you have been having the whooping cough, but glad that even in the midst of your coughing you remember the Corner and write your interesting letter. Many thanks.

Apex, N. C., July 28, 1914.

Dear Uncle Jim:

I am late again, but am sending my dues for July and August.

With love to you and the cousins, Lovingly, your friend,

Ruth Buchanan.

Many thanks for your love and money, Ruth. Hope you will not forget to write each month. We need your interesting letters to keep the Corner sunshiny.

Stern, N. C., July 30, 1914.

Dear Uncle Jim:

I was kept so busy last week attending the revival meeting in the Baptist church here at Knap of Reeds, that I am still later this time than usual with my letter. Enclosed find my dime for July. Love to you and all the cousins.

Your little nephew,
R. P. Crumpler, Jr.

Glad you were having such a good time attending the revival last week. That was a very good excuse. Wonder if all of our cousins are attending revivals. Hope they will get real good and write more regularly.

Sunbury, N. C., July 26, 1914.

Dear Uncle Jim:

Hope you and your big family are well this hot weather and can get watermelons, apples and peaches. I am at grandma's again and can get all the fruit and vegetables I want; and certainly do enjoy them. Give me country life every time in preference to the hot clustered city. When I get out at grandma's I just feel free and happy and enjoy everything on the farm. Please find my dime for the dear little children. You know I love them all, and hope some day to be able to help all orphan chil-

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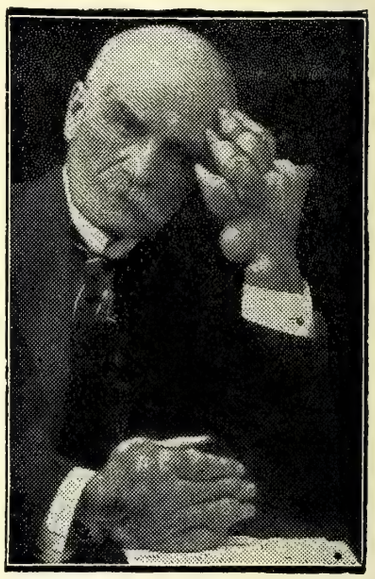

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dren. I can do but little now, but thank God for the privilege of even doing a little.

I close, with love to all.

John M. Alphin.

Our Orphanage family enjoys the best of health, thank you, and have some melons and fruits, but not near so many as you are having in the country, I am sure.

We are very grateful for your love for and interest in the orphans. Contribute your dimes now and some day you may be able to give hundreds and even thousands to help them.

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9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
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6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
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6. To provide a Free Music Roll Service for Player-Pianos by which Club members may exchange their old music rolls for new selections at any time and at a nominal charge to cover clerical expense.

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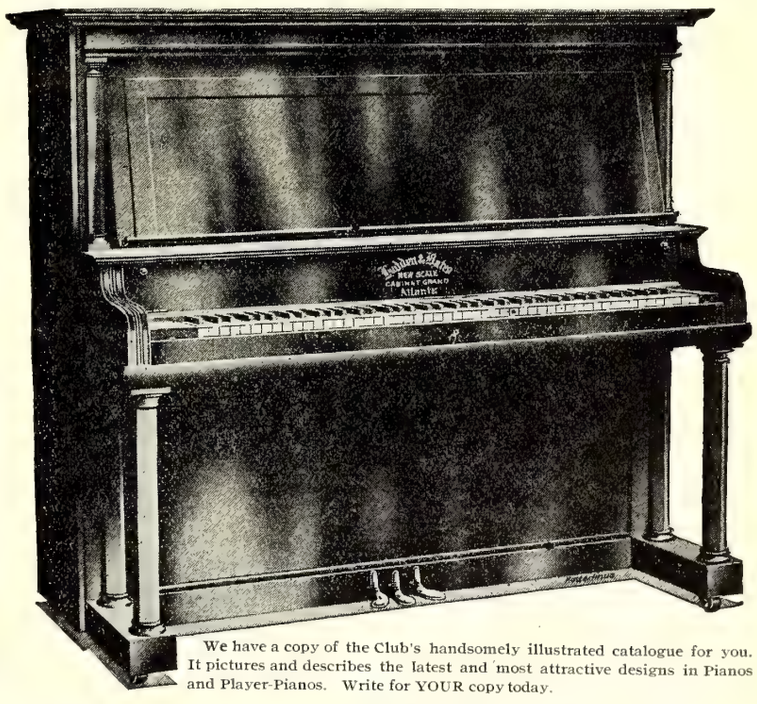

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I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

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On June 30 five hundred women representing organized clubs in nearly every State interviewed President Wilson to seek from him a definite statement of his position on votes for women. The President said that this was a matter for the States to decide, and refused to support a constitutional amendment.

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No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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J. O. ATKINSON, ... EDITOR

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All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

MARRIAGES

Huff-Foreman

At the Winchester parsonage, June 6, Mr. Leslie Huff and Miss Cora Foreman were united in holy matrimony by the writer. A few intimate friends witnessed the ceremony. Mrs. Huff is a faithful member of the Winchester church. We wish them a long and happy life. W. T. WALTERS.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Barr

Mary E., the five-months-old child of Mr. and Mrs. C. H. Barr, fell asleep July the 4th and was buried from the Winchester Christian Church, July 6. Four Sunday school girls, Gladys Mason, Mamie Swartz, Love Allamong and Gladys Martin, served as pall bearers.

Left to mourn her departure are her father and mother and one brother and one sister.

God, in His wisdom, transplants the buds to bloom in his heavenly garden, where they form a tie that draws father and mother closer to Him.

The writer joins their friends in deep sympathy to the bereaved.

W. T. WALTERS.

SEASHORE EXCURSION TO NORFOLK, VA., TUESDAY, AUG. 4, 1914

Via Southern Railway.

Greatest outing of the season. Last opportunity of the season to visit the famous seashore of Virginia. Special train, first-class coaches, Pullman sleeping cars.

		Round Trip
Lv. Gibsonville ..	7:00 p. m.	$3.65
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Lv. Graham	7:32 p. m.	3.65
Lv. Hillsboro ...	8:30 p. m.	3.35
Lv. Chapel Hill .	4:00 p. m.	3.35
Lv. Raleigh	7:00 p. m.	3.00
Lv. Durham	9:20 p. m.	3.00
Lv. Oxford 10	53 p. m.	2.50

Rates in same proportion from intermediate stations. Tickets will be sold from the following agency stations for regular trains mentioned August 4, 1914, connecting with special train as above at University, Oxford, Durham; returning these tickets will be honored on special train to Durham, Oxford and University, thence on regular connecting trains to destination, August 7, 1914.

	Train No.	Round Trip
Chapel Hill Station, N. C.	236	$3.35
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Raleigh to Morrisville, N. C., Inc.	131	3.00

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On June 29 the House unanimously pased a bill repealing a section of the statutes which provides punishment for those who were disloyal to the federal government at the time of the Civil War.

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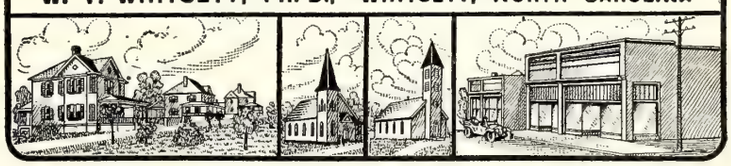

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MARSHALL A. HUDSON, PRES. SYRACUSE, N.Y.

OUR AIM
"A MILLION MEMBERS FOR CHRIST"

Syracuse, N. Y.
May 14, 1914

My Dear Dr Harper,

I want to thank you very much for the splendid visit I had with the students of Elon College. For Nine years I have been trying to get "a million Men" in the Baraca Bible Classes and in that time I have spoken to many colleges. In no college have I been more kindly received than by your students. I found in Elon what I have never found quite so prominent before, a spiritual attitude and desire to learn of spiritual things. There was manifested a desire for a deeper spiritual life and I want to thank them for their attention to my words. I congratulate you upon the splendid spiritual atmosphere that Elon College possesses

Yours for a Million Men

Marshall A. Hudson

Founder of the World-Wide Baraca

The exquisite compliment to Elon of one of the world's great Christians. Let every Elon friend thank God as he reads and take courage.

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., AUGUST 12, 1914 NO. 32

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

New Money

A litle longer now and we are to have an issue of many million dollars worth of new paper money, as soon as the Federal Reserve Banks are established, the papers assure us. The new $5 bill will bear the portrait of Lincoln and will typify, by a design, agriculture. The $10 bill will have a portrait of Cleveland and bear a design typifying manufacturing. The $20 bill will carry Jackson's portrait and will typify commerce. The $50 and $100 bills will have portraits of Grant and Franklin and will typify the arts. Thus our Government would teach us individually that money has worth only as it stands for something higher and better, and in our mind should symbolize a sacred trust and stewardship.

Forced to War

What gives the unwelcome promise of being the mightiest conflict of arms known in all history is now doing its deadly work in Europe. For numbers engaged, for area involved, for tragic efficiency in service, for money, preparation and resources the world has never before witnessed a war that equals that now on between Germany and Austria-Hungary on the one hand hand, and Servia, Russia, France and England on the other. It all staggers and passes the imagination to try to grasp the horrors of blood-shed, devastation and death that such a struggle entails. Already hospitals are filling up, thousands of physicians and nurses are seeking to alleviate the anguish and pain of those who but a few hours before were sound, healthy and able men, and the dead are being numbered by the thousands and are being buried in unnamed graves. The demon of death reigns supreme on the thrones and in the empires of Europe. Now the strange thing of all this horrid and hideous warfare is that every nation in it, almost with the same breath, and in the same words declare "They were driven into it by their foes and had to fight to defend their sacred rights and their country from the avenger and the destroyer." Every nation of Europe so far declaring war declares that it was forced into this conflict against its will and in face of its deep and desperate desire for peace. Query: Who forced the nations of Europe into this carnival of blood and death? One wonders.

Profitable Business

Some have complained that President Wilson's Mexican policy has hurt business, whereupon an observant exchange very timely remarks that our President's policy of "watchful waiting" has undoubtedly prevented a very profitable busines among American undertakers in conducting some very costly and numerous funerals which, but for said policy, Mexicans would have delighted to oblige us with. In this world it usually pays to think twice before—fighting.

His Works Manifest

Mrs. Lucilla Haines, of Camden, N. J., who had been blind for ten years, was sitting by her window the other day during a violent thunder storm. A dangerous and terrific flash of lightning struck her, cutting out a half-inch into the center of the lens of the black glasses she was wearing. She was rendered unconscious by the stroke, but being restored found that she could see perfectly. "And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." (John 9:2, 3.)

Answering Prayer

The denominations in China have consolidated, and are happily working together for the salvation of that unwieldy and unhappy people under the name of the "Christian Church of China." There are said to be 470,000 members of this Church in China, with 3,000 congregations and 5,450 missionaries, American and European. Maybe, after all, God is using missions, and the need in pagan lands, to bring together His people in the homeland and to make of all nations one family, thus answering His Son's prayer, "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe htat thou hast sent me." (John 17:21.)

Heart-Culture

Here is a situation pointed out by an exchange wheih deserves deep and earnest consideration: "Are our colleges no longer to be depended upon for the training of young men for the minstry? An observant writer who has been studying the percentage tells us that Harvard's ministerial product, once 50 per cent., has dwindled to one per cent.; Michigan University gives the same vanishing ratio; Yale dropped from 72 to 8 per cent.; Brown from 32 to 17, and others in a like degree. What is the answer? It would seem to be that if our university education has become so overwhelmingly secular, other means must be found to remedy the defect. Ten thousand abandoned rural churches in the United States at the present time tell of a situation which calls for speedy consideration. Heart-culture is even more important in the long run than head-culture." Is the commercial age in which we live to have full sway, unchecked and untutored, in leading the way to business success, while the best for which men and women live in this world is to have secondary consideration? God of our fathers forbid! A man with his body developed and his mind trained, and these only, is not a full man, neither is he prepared for the duties and conflicts and conquests of life. The keynote to real victory is heart-culture, soul development.

Their Fruits

Some one said to Wendell Phillips: "Hinduism is as good as Christianity.' Whereupon that orator and philosopher flashed back with the retort, "India is the answer." If there is a nation on earth benighted, bound in helpless and hopeless superstition, caste-ridden and groveling in the dirt, that nation is India, and all because of her religion. A nation's religion is that which directs it to weal or woe. This paragraph of pith and point is from the *Indian Witness:* "The Hindu shastras have given us India; the Koran has given us Arabia, Turkey, and North and Central Africa; the doctrine of Gautama Buddha has given us Burma, Tibet, and Siam; the teachings of Confucius have given us enfeebled, distracted China. The Bible has given us Britain, Germany, and the United States—nations which, though unhappily afflicted with numberless evils because the Bible is not allowed full supremacy in the individual and national life, are in the van of human progress, enlightenment, and civilization. In five hundred years no really useful invention or valuable discovery has originated in any land outside the pale of Christendom. Neither Asia nor Africa for twenty generations has contributed a single idea from which the world is reaping comfort, enrichment, or uplifting impulse."

The Crowning Act

This sentence is taken from *The Christian Herald:* "For four thousand years God revealed himself as Father in the splendor of the sun by day and in the mellow light of the moon by night; in the twinkling of the stars in the canopy of heaven; in the majestic sweep of the planets; in the seasons of the year; in seedtime and harvest; in the dew of the morning; in the rain as it fell from the clouds; in the murmuring brook and flowing river; in the fertile valleys, the wooded hillside and the towering mountains; in the singing of the birds; in the gentle evening breezes; everywhere everything created by Him speaks the same language to all people, and nature's voice has never ceased to proclaim her Maker as Father. 'The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.' Ps. 19:1-3." But the crowning act of creation, nay, verily, of revelation, was in the gift of Jesus Christ to the world. He it is who touches the fountains of life and makes known to the hungry heart of man the infinite love and boundless pity and compassion of the Father. Not outward creation, but the life of the Son reveals the real majesty, splendor, goodness, glory of the Father.

EDITORIAL

ONE WEEK

(Editorial Correspondence)

Somewhere, August 8, 1914.

I will put it "somewhere,' which is not exactly local, intelligible nor specific. Neither is this letter to be. The real fact is that this writing is being done, much as his friends think who have to read it in his own hand, all of Dr. Harper's is; namely, at the rate of forty miles an hour. And my train is steaming through the hill country of Pennsylvania, far north of Harrisburg, and seeking to plunge into upper New York State and drive through to Elmira and on to Canadaigua by nightfall. (To be candid about it, if I could not write a plainer hand than C. E. Newman or W. A. Harper, I would carry along a typewriter even if I were going up in an airship and had any writing to do.)

I am wondering if this is the same week I started off with last Monday morning. That was August 3rd and this is Saturday, the 8th. Fact is, it is separate events, not separate days, that divide up life, punctuate time, and spell opportunity. It does not make so much difference about the day as it does about the deed. For it is the latter, not the former, that counts for weal or woe, and makes life full or empty.

But away with philosophy now. I had enough of that from my venerable friend, Dr. Staley, last week (or was it last year?) to last me a month. And while Dr. Staley is on the mind an apology is due him. It was not intended in last week's SUN to convey the idea that he was past going about alone because of old age, or needed a guardian yet. In a Norfolk hotel yesterday a friend arose from the table to greet me and remained standing, explaining afterwards that he automatically awaited Dr. Staley's belated and decrepit arrival, supposing that I was still looking after him during his vacation. Others may have got the same impression, whereas, all I meant to convey was that Dr. Staley, because of advancing years, is now more of a philosopher than a fisherman. And this is a compliment to him, for while life is hardly worth living without being some sort of a fisherman, it is not to be tolerated without being a philosopher. He says he taught me how to fish: now if he will teach me how to be such a philosopher as he is I will start a popular subscription for his tomb stone when he is gone, for he is the greatest philosopher and most logical thinker I have ever known—in a university, even of Harvard, or out of it.

I left home early Monday a. m. of this week to assist Dr. W. S. Long, the pastor, in a series of meetings at dear Pleasant Grove, Halifax county, Virginia. It was my joy to serve these great and generous people as pastor for a season of happy years, and to meet them again in the flesh was a delight. The meetings were in the afternoon only. Preaching promptly at 2 o'clock. At or before 3:30 adjourn till 4 o'clock. Then preaching again and an after-service, the whole being concluded before six o'clock. The congregations were large—immense, in fact,—attentive and responsive. There were three converts Wednesday p. m. and intense interest obtained. Because of a call to duty and to privilege of a personal nature, I had to leave Thursday a. m. Dr. Long was to continue the meeting through Friday, and we have no doubt but that results were satisfactory and edifying. We have never yet found a more considerate, loving and loyal people than those at Pleasant Grove. Every call of church and conference with them receives first place and hearty response. They have one of the most beautiful, ample and comfortable country churches in all our knowledge, and few city churches are kept with equal care and neatness. It is carpeted all over as to its floor space, has heavy circular oak pews, an elevated choir platform, ante-rooms for pastor and secretary, a baptismal pool made visible to the entire audience by the opening of folding doors, and is furnace-heated in Winter. And there are scores of other country congregations as able, financially, to have these comforts and marks of pardonable and praiseworthy pride if they were only as loyal and devoted to their church and their God as is this one. Why should not country congregations have as nice churches as city congregations, we should like to know, provided the financial ability is equal?

I spent Thursday, after a four hours' run from News Ferry to Elon, 4 to 8 a. m., answering accumulated correspondence, packing my suitcase, splicing in a hurried word with the dear ones at home now and then, editing copy for next week's SUN and leaving at 5 p. m. the same day for Norfolk. The schedule allowed us supper and two hours of editorial work in Raleigh, leaving on a delightfully slow train with sleeper attached, at 9:30 p. m. by the Norfolk and Southern. The day had been such a varied and full one that the nerves were all a-jingle, and even the seductive influence of ag ood volume would not even promise sleep till midnight, though I had been up and engaged since 3 a. m. I had a "lower" on the attached Pulman, and by raising the curtains I could enjoy the fanning night breezes and the panorama of a glorious moonlight over the hazy distance of fields, forest and flood in Eastern N. C. It was fortunate to be awake in the very early morning hour as our train crept lazily and cautiously on a steel bridge nearly six miles long across Albemarle Sound—out on the far-spreading waters in all directions but comfortably couched in a railway car (and supposed to be asleep). At Norfolk Friday I joined my dear good friends, Mr. and Mrs. Willis J. Lee, and we came by ship to Baltimore. Sweet and cell-producing sleep came with that night trip across the Bay and on to Baltmiore. For the places I have found to bring on sleep, deep, sweet and unconscious sleep, give me an ample bed on a steamboat. If ever shattered nerves and insomnia overtake me I intend to take to the sea. One night's good sleep makes the whole world seem different and better, and with what relish I ate a breakfast in the Pennsylvania station restaurant at Baltimore is more easily imagined than described.

This is beautiful country through which we are passing in northern Pennsylvania by the Northern Central railway. We have followed the Susquehanna river for miles and hours, and hundreds of fishermen are seen wading in the rushing waters, or rowing in their small crafts. The farms are flourishing and well kept. There are thousands of acres of growing corn and recently mown hay. The mountains are nearby, green, glad, great and refreshing. We are making toward Clifton Springs, N. Y., whose healing waters, high climate and healthful appointment are supposed to give strength to the weak and vigor to the needy. But if I do not conclude, SUN readers will think the length of this letter is to be measured by the distance I have traveled while writing it, which I see by the time table has been more than sixty miles.

It is Saturday p. m., the holy Sabbath draws near. And I am thinking now of how the day will be disregarded, nay, verily, desecrated, with carnage and baptized in blood while the war dogs bite and howl and do their deadly task in maddened, seething Europe. Today's papers portend no hopeful outcome and tell of martial tread, and the tramp, tramp, tramp of Teuton and Slav and Serf and Saxon and Gaul to mortal combat and the field of death. When nations fly at each others' throats they forget all sacred days and themes, and think only of dealing out death, misery and unspeakable woe. Rampant imagination does not allow us to grasp the horrors of what now seems the most awful and bloody war of all time.

J. O. A.

EDUCATING A NATION

The president of the Chinese Republic understands well enough that if China is to take its place alongside the other nations of the earth in progress, power and prestige, it must educate. Accordingly he has issued a call for an educational fund of $12,000,000 which amount he figures will provide twelve hundred scholarships annually, for students at home and abroad, averaging $400 each, and in the course of a few years many young Chinamen will have sufficient education to help in directing the affairs of church and state.

The Chinese president is right. No nation, no state, no community, no home can grow strong and great without education.

Education means more than material benefits; it means moral and spiritual benefits and blessings.

DIOCLETIAN

Not one in a hundred of SUN readers know who, when or what Diocletian was. Yet it was his joy to revel in the carnival of blood which he himself had caused by the merciless martyrdom of Christians. In his foul and false imagination, forsooth, he was sure he had wiped all Christians from the earth, and issued a proclamation and a medal commemorating the success of his blood-thirsty undertaking. Poor, pitiable monster, what a delusion and a snare he lived and labored under! In the world today there are conservatively estimated to be 500,000,000 Christians, and nobody without consulting history knows or cares who Diocletian was. And yet there are people in the world who despair of Christianity, and teach that the world is growing worse. God will not allow His Son to be defeated.

Lord Kitchener has been made Secretary of War for England and he has asked parliament for a war budget of $500,000,000 and an army increase of 500,000 men. Both requests were unanimously granted. England has gone into the bloody conflict well prepared to sustain a great fighting force in the field for a long time.

Count Tsukalas points out that the Greek navy barred rum from its officers and men long before Secretary of the Navy Daniels barred it from the U. S. Navy, and that it has increased the efficiency of the Greek fighting force at sea by at least fifty per cent. People are learning that rum spells ruin and inefficiency wherever it is used and are making up their minds more and more to wipe it out.

A street-sweeper of Passaic, N. J., named August Novak, was advised the other day that his uncle in Germany had died leaving him the sole heir to a fortune of $25,000. "You will get off the street and quit work new?" was asked. "I will not. I understand my job, which pays me $1.50 a day, and which has enabled me to support my family, and I will stick to it." We must give this man credit for having the wisdom which many have not, of sticking heroically to that which he understands and knows how to do.

The National Education Association in annual session at St. Paul, Minn., recently, may truthfully be classed among the "progressives." It officially indorsed woman suffrage, equal pay to teachers of both sexes, teachers' pensions, simplified spelling, and declared the Carnegie and Rockefeller Foundations as a menace to true academic freedom. We are moving forward toward new and untried experiences, and the landmarks are being broken down.

Not far from the field of Waterloo and on Belgian soil the first heavy fighting of the present war occurred, namely, at the town of Liege, where the Germans desperately endeavored to break through the Belgian forts and forces on its way to invade French territory. Thousands are reported killed in the more than two days fighting between Belgians and Germans. And Belgium declares she was seeking to be neutral. Her guns were not neutral, however, when the hostile force invaded, without her consent, her territory. The Belgians have again proven that they are a brave and determined folk.

It was brought out in a discussion recently that six pastorates paying $10,000 a year stood vacant for two years because, as was alleged, "men of sufficient ability could not be found to fill them." Now that may or may not have been the real cause. It just may be that men could not be found to suit the pride, the fancy or "taste" of those seeking the supplies. A great many other things than the ability of the preacher influence a congregation in their choice of apastor. Sometimes a whole congregation is puffed up with pride and arrogance, and will call or choose no preacher who does not measure up to their sense, not of piety and power, but of pride and prestige.

Mrs. Woodrow Wilson, wife of President Wilson, after a brave struggle for life, died in the White House at Washington Thursday at 5 p. m., August 6. When Mrs. Wilson went to the White House she was the picture of health and womanly vigor, we are assured, and that, sharing with her husband the burden of managing the affairs of this the earth's greatest republic, and in addition doing an immense amount of social betterment and charity work on her own account, was too much for her endurance, and she went down beneath it. The father of Mrs. Wilson, like that of the President, was a preacher and she was reared to a life of piety, consecration and devotion to the welfare of others. She was only fifty years of age.

While we are passing up the deeds of philanthropy by the great and the notable, let us not forget that there are others, and these bring to us rich gleanings from the fields of glory. Rev. William B. Palmore quietly passed out into the realms of bliss after a long life of unostentatious service in the church of his choice, the Methodist Episcopal, South. Among his father's papers Dr. Palmore found a deed to 6,000 acres of land in West Virginia some months ago. The preacher visited the lands which were his without question or contest, as attorneys told him, but he found hundreds of people living in their humble cottages and peaceful dwellings which they had built and which they thought they owned. He quietly slipped away without their even knowing that a benefactor had relinquished his claims, voluntarily, that they might own their homes.

NOTES AND PERSONALS

—Prof. A. L. Hook, of the College, is to represent THE SUN in the Virginia Valley Central Conference this week. Brother J. Fuller Johnson is working in Eastern Virginia. Any favor shown these brethren will be appreciated.

—We are presenting this week a practical, pointed and powerful address on Sunday school work by one of our livest and most successful superintendents, Bro. C. H. Stephenson, Raleigh, N. C. It should have wide and close reading and will result in much good.

—We are requested to announce that the Sunday School Convention of the Alabama Conference is to meet with Beulah church on the 5th Sunday in Augst, the full program to appear later. Let all interested communicate with Rev. G. D. Hunt, Wadley, Ala., R. F. D.

—It is rumored here that Pleasant Grove (Va.), Ingram, Virgilina and Liberty (Va.) have decided to form a pastorate and call a pastor who will live in their midst. This is a forward step and we congratulate the brethren on it. But then these brethren are always doing the progressive thing.

—The Editor is in New York State at Clifton Springs for a few weeks' rest and recuperation. Any errors in proof reading and any mistakes in the admission of matter to the columns other than his own editorials must be charged up to that horned creature which is an indispensible inmate of every print shop.

—Dr. J. U. Newman, asisted by his brother, Rev. C. E. Newman, conducted a series of meetings at Virgilina, Va., last week. There were about fifteen professions and reclamations. Nine united with the church at the close of the meeting Friday p. m. Dr. Newman is at Wentworth, Wake county, this week, in a meeting.

—Rev. D. A. Keys, according to a notice in the *Virginian-Pilot* of Norfolk, resigned his pulpit in South Norfolk last Wednesday to to take effect at once. The dispatch said that Brother Keys had not resigned the Rosemont work. Brother Keys is a consecrated worker and a most capable preacher and pastor. Any congregation will do well to secure his services.

—The friends of Brother C. B. Riddle, who has so capably edited the Sunday school and Christian Endeavor department of THE SUN since Brother C. A. Hines resigned in the Spring, will read with genuine sorrow and heartfelt sympathy that his health compels him to resign. Brother Riddle is one of our most promising young men and many earnest prayers will go up on his behalf.

—Dr. J. P. Barrett, the fluent editor of the *Herald of Gospel Liberty*, has just sent to the press another volume, entitled, Forty Years on the Firing Line. Only last Spring he brought out a volume that has had a remarkable sale, Camping Along the Master's Trail. Dr. Barrett's business must be writing books with editing as a pastime, but he does both with masterly skill. Congratulations to our brother.

—Rev. H. E. Rountree has accepted the pastorate of the Portsmouth (Va.) church. Rev. J. W. Harrell preached his farewell sermon there last Sunday and leaves at once for his new field of labor in Dayton, Ohio. Brother Rountree is to take charge of the Portsmouth work in September. This leaves our Greensboro work, one of our most important points, pastorless for the present. They will deserve and will secure a good man at once.

—We are pleased to learn of the fine prospects for our College, Elon, and we trust that the Educational Edition of last week will help forward the good work. Those who patronize Elon are building up the Church. Those who do not make it hard for it to exist. We call upon all to rally at this time and to help President Harper and his loyal co-workers begin their best year's work in September. Brethren, we can do it, if we will, *and we will!*

—Rev. W. H. Denison, Chairman Committee on Foreign Missions for Southern Christian Convention, has a very urgent and important matter in this issue. Our Convention at Portsmouth assumed its share (which is $1800) of our Mission Board's indebtedness, and resolved to raise it by September 15. Let individuals and churches send to Bro. Denison the amounts they are willing to contribute on this necessary fund. It is a most worthy and pressing matter.

EDITOR S. S. AND C. E. DEPARTMENT RESIGNS

The following letter is self-explanatory:

Rev. W. T. Walters, President,
Rev. A. W. Andes, Secretary,
Rev. J. F. Morgan, Treasurer,
Rev. H. E. Rountree,
Dr W. A. Harper,
Rev. C. H. Rowland,

Executive Board Young People's Convention:

My Dear Brethren:—Since the fifteenth of last March I have been in quest of health, but so far I have failed to find permanent cure. I had to undergo an operation in Rex Hospital, Raleigh, N. C., and went to New York City and had a more radical operation for mas toiditis. For a month I was under the care of Dr. Lee M. Hurd, who is connected with the New York Ear, Nose and Throat Hospital, and whose reputation is not excelled. I was able to return to Elon College on the first of May and take treatment in Greensboro looking not drop my work, however, during this time, to a permanent relief of my trouble. I did but finished my book, College Men Without Money, while in New York, and made contract for its publication while there. With three week's work I passed off my college work and carried on my other duties. I also was preparing another book at this time and have finished that this Summer and have it now on the press. The condition of my health has been very gratifying until two weeks ago when I suffered a relapse. My physician has asked me to drop every duty possible that I may regain my former position, and to this end, it becomes necessary for me to resign as Editorial and Field Secretary of the Sunday School and Christian Endeavor work.

In presenting you my resignation, I do so with regret. First, because I am deeply interested in the work and no duty is so pleasant with me as preparing the page for THE SUN each week; and second, because I have not had the position long enough to give the work its best advantage and to develop it as it should be. There is a great possibility for this work, and it is my earnest desire that my successor will have the unanimous support of the entire brotherhood to help him carry forward this great work to the success it deserves.

Allow me to thank you personally and the church at large for the support I have had. The work I have done has been amid other duties and in busy hours, but always with a pleasure. If I have accomplished anything, you have the honor of it. The mistakes are all mine.

With regrets that I must give up the work, and with sincere appreciation for your counsel and co-operation, I am,

Yours very sincerely,
C. B. RIDDLE.

August 8, 1914.

MORE EFFICIENT WORK

By Superintendent Stephenson of the Hillsboro Street Christian Sunday School, Raleigh, N. C.

His address as President before the North Carolina and Virginia Sunday School and Christian Endeavor Convention at Sanford, N. C., July 21, 1914.

I AM sure it is the desire of every member of this Convention that our meeting together shall be both pleasant and profitable and that this Convention shall go on record as standing for something in religious progress, the extension of this great Sunday school and Endeavor work, and the advancement of Christ's kingdom.

To this end I have these three suggestions. First is prayer. Let's pray from the beginning on through the entire session, for the speakers, for the audience, for the schools, for ourselves, and especially for the presence of the Spirit of the Blessed Master in every session to lead, guide and direct our efforts, for "Without me ye can do nothing."

Second, let's have teachable minds, use our note books, and exchange ideas.

Third, let's have co-operation, mutual helpfulness, mention to our friends the thoughts that strike us the most forcibly. Attend every session. Let's be like the boy Jesus in the temple—both hearing them and asking them questions.

Don't look for the flaws as we go through life,
And even if we should find them,
'Tis wise and kind to be somewhat blind,
And look for the virtues behind them.

Now, if we will just overlook all the flaws, errors and mistakes that may occur during this Convention, and look for the good in the talks, in the songs, in the prayers and in the lives of our co-workers, I am inclined to think that this will not only be one of our best conventions, but we will appropriate somewhat of that good, and our individual lives as we go back to our homes and our schools will be better, brighter and sweeter for the Master's service, for true happiness, if understood, consists alone in doing good, and the world isn't half as black as it is painted.

The Sunday school is the most general religious organization in existence. In many sections the only thing to be found in the form of religious organization of any kind is the Sunday school, and it is the only one attempting to bring all the people together once a week for any purpose whatever, and would be worth while for social reasons alone.

At the World's Convention in Washington, President Taft in his address said that "the Sunday school people are the real builders and makers of the world's best civilization, while the officials of the country act merely as custodians for them."

President Wilson, in his message to the World's convention at Zurich, said that "the Sunday school lies at the very heart of our civilization," and that he "stood ready to do his part."

John Wanamaker also testified before that body in a special message that it had been necessary for the conservation of his life, the development of his Christian character, and had at the same time given him his best opportunity for helping others in the same essential matters.

Now if the Sunday school means so much to our civilization, and the lives of the leading men of our nation, and it does, then I am here to tell you that it means just as much to you and to me, and we should be ready at all times to do our part, and our part lies in the individual schools. "Efficiency at home means efficiency abroad."

There was a time when it was fashionable to criticize and belittle the Sunday school. A man would tack the phrase, "Sunday school," to some cheap sneer at goodness, and think himself both witty and keen. Politicians would says, "Politics is no Sunday school picnic." Some business men, "Sunday school scruples do not go here."

Even the church did not see the value and worth of the Sunday school. Some deacon or leading member didn't think much of the revival, because it reached scarcely anybody but a "lot of Sunday school children."

All this is changing. The Sunday school is coming into its own. Christian people the world over are awakening to the fact that the church of tomorrow depends almost wholly on the Sunday schools of today.

To get fixed in our minds something of the magnitude of the S. S. work of today, and to find our place in this great work, let us note for a few minutes the chain of organizations of the interdenominational work. The greatest of all organizations in the world today is the Sunday school. It is an organization of so much importance that it must have behind it the working forces of all denominations. It is too big, too broad, too great for any one even of the largest denominations to cope with.

The World's Sunday School Association is the largest organization in the world. Not only is it the largest religious organization, but it is the largest army of any kind, marching under one banner with a single purpose.

It has a constituency of thirty million Sunday school people, and it is claimed that seventeen million of these are in North America.

This organization is sometimes called the world's biggest syndicate, and it is officered and manned by great statesmen and captains of industry, as well as professional leaders, both men and women, representing all lines of religious and secular activity and thought.

Next comes the International Association. This Association comprises in part all of North America and the neighboring islands, and as stated before, has a membership of approximately 17 million Sunday school people.

Then we have our State Association. This Association has been in existence more than than thirty years, and has accomplished great results.

The next link in the chain is the County Association. Through this Association statistics are gathered each year from the township association, which collects data from the local Sunday school. These figures are reported to the State Association, the State Association reports to the International, and the International to the World's Association.

Now comes our township and city associations, and I am inclined to think this the most important of all the associations in this great system of organizations, since it gives to the local schools all the benefits of the thought, research and inspiration of the great leaders of the Sunday schools of the world, the nation and the community.

Now, my friends, we come to the local or individual school. The units that make up the whole, your school and my school, that effects most our individual lives, our homes and our communities. A great stimulant to any school should be to know that it is one of these units, alive and ready to respond to any call at any time.

If only one of every four pupils now in the Sunday school would bring in one new member a year, it would mean four million new members annually. If each officer and teacher during the year would personally lead one soul to Christ, it would mean 1,678,046 new members brought into the kingdom of Christ each year.

The subject I want to talk about is easily remembered—just one word, enthusiasm. One of Webster's definitions of enthusiasm is this: "Life; ideas; earnestness; praise." This definition by one of our pastors: "God within." In college life, as given by one of the professors, "Pep."

Enthusiasm begins great enterprises, is the passport to the realms of great achievement, and is just as necessary to a live, wide-awake and progressive Sunday school as a hub is to a wheel; for it forms the center around which all else revolves.

Now there are three S.'s that are just as essential to the making of this live, wide-awake Sunday school, as enthusiasm; and the four are absolutely necessary to keep our schools ever in the front ranks, on the firing line, and in company with the victorious. Now I am not talking about Swift's Sure Specific. That is a vegetable compound that is worth while in its place, and I am not so sure but some of our schools would do well to investigate. Possibly we need a tonic. Neither am I talking about Stephenson's Soap Suds. These too are fine in their place. But I am going to talk to you now about *System, Service, Success,* and we want enthusiasm in Sunday school system, enthusiasm in Sunday school service, and enthusiasm in Sunday school success. Now let us not forget these three S.'s. Install them in your school with a healthy mixture of enthusiasm, and it is bound to go forward; it just can't stand still.

System means "A whole plan or scheme, consisting of many parts, connected in such a manner as to create a chain of mutual dependencies." Everything that's worth while in this world today is more or less systematized. The better the system, the better the service, and the more success.

Possibly the success of that great general, Napoleon, was due largely to his system of doing things. He said: "For everything you must have a plan. Whatever is not profoundly considered in its details produces no good results. I trust nothing to chance."

Now, Nepoleon's armies consisted of many parts, from the commander-in-chief to the private. The generals, colonels, the majors, the captains, and so on, were all connected and formed a chain of mutual dependencies. The commander-in-chief has his duties and repsonsibilties, and so has the private. Uncle Sam, or the United States, has a system not only in war, equal to and superior to that of Napoleon, but it has a system in all its departments, and every man, woman and child in the employ of this government must give an exact account of his stewardship. The duties, service and responsibility of the special delivery means

just as much to the boy as the duties, service and responsibility of the Post Master General.

The State of North Carolina has a system whereby we elect men to fill the different offices of the State: the governor, the liuetenant governor, the secretary, the treasurer, and so on, and every one of these officers has his individual office system.

One thing we want to notice about the systems of war, the nation, states, counties, cities and towns, where thousands upon thousands are deeply interested, and vote their convictions, is that new ideas are being introduced, more life, more earnestness, more enthusiasm being put in the systems. We appropriate funds, vote bonds, issue bonds, raise money, that improvement may go on, and these systems be made better and more perfect; for protection, for advancement, for achievement, and for better, more accurate and effective service.

Take the business man. If he is awake to the times and alive to the demands of the public, he must have a system that is quick, accurate and up-to-date. The whole plan must be connected. He must have a time to open, a time to close, and between these times every one connected with the business is required, and should be at his post. He must have a place for everything, and everything in its place.

Like the armies, like the different forms of government, every store presents individual problems of size, location, character, probable growth, cost of doing business, and many other factors; hence designing and planning require individual attention.

We are leaving the old way of doing things. Today architects are called to plan the equipment of practically every modern store in the U. S., both large and small, because of the continued practical success of new ideas, better systems, and modern merchandising.

The lawyer who reads the most law books and keeps up-to-date on law is, as a rule, the best lawyer. The same is true of the business man, and with every form of government. The brain developed in a factory counts for more than the horse power. The only difference between a rut and a grave is the width and depth. Up-to-date today will be out of date tomorrow, unless we have open minds and keep up with the procession.

We live in an age of investigation, interrogation and progress. We are moving out of the old ruts. The moving picture shows and baseball teams have their system of doing things; and we can say this about a moving picture show: it moves, it changes almost daily, and does not stay in the same old rut; and it is impossible to play the game of baseball without system, life, enthusiasm, and activity.

The day of the narrow man is past. Intelligence rules the 20th century. We take nothing for granted; we test everything, verify, analyze, and organize.

We are constantly searching for the best rules and the best tools, the best men and the best methods, in all business and worldly affairs; then why should not the Sunday school put forth stronger efforts for more enthusiasm and a better system, that it may keep abreast of the times in the religious world? It must have better rules, better tools, for more effective work in the individual schools.

Now I have tried to show you how the interdenominational Sunday school work of today is organized and systematized, from the world's great associations, on down to our individual schools; and I am inclined to think that your school and my school are of more importance to our individual lives, our homes, our church and our community, than the World's Association with its thirty million members.

We should not and must not be satisfied with anything short of the very best system to be had, if we want to keep abreast of the times, and in line with other schools that are doing things. The thing we want to do is to get busy, improve our system until it is in line with the most progressive. If we haven't any system, or our system is incomplete, let's find out how many officers we ought to have, and elect them; how many teachers, and select them; what equipment is necessary, and provide it; and enroll every private in our territory from the gray-haired grandfather to the newborn babe.

A well arranged system increases efficiency by having more time to train, teach, consider better ways, hear complaints, discuss new ideas, and overcomes to some extent the great troubles caused by indifference, slow service and lack of enthusiasm. With the very best system we can install, properly connected with that great dynamo, enthusiasm, we are prepared and ready for more effective service in the individual school.

The service idea, next to the efficiency idea, is the biggest motive in all modern affairs of today. He succeeds best who serves best. The same will apply to the Sunday school, and religious work of all kinds. The greater the service, the greater the ability to serve. Hear the words of the blessed Master: "He that would be greatest among you, let him be servant of all."

The facts of life alone will not satisfy human needs. They may satisfy the animal life, but they will not satisfy a man. Along with the facts, he must have imagination, must see more than is in sight, feel more than the material things that touch him. He cannot live by bread alone. He must live by faith through service, and in hope. The greatest, grandest and noblest of life is the spirit of religion, of the patriotism that would die for an idea, of the integrity that cares for right, because it is right. To bring men of all classes into line with the spirit of Christ, and to lead them to express that spirit in their daily lives, is the real mission of the Sunday school.

In a peculiar manner each of us is a peculiar being, not alike in form or face or voice. We are one of God's thoughts, and no two alike. Each of us has our peculiar thoughts, temptations, duties and achievements, and each must bear his own cross, and fill his own place. Our relations to Christ, the church, and the Sunday school must be separate and distinct, peculiar, unique, our very own. We are the units that make up the individual school. If we are to get more out of the individual school, we must put more in it. Enthusiasm, system, and individual service. We can't all be superintendents, neither can we all be pupils; but between the two there is a place for every one to serve.

The superintendent is to the school what the general is to the army. He must lead, he must be on the alert, he must know the weak places and seek to strengthen and fill in the ranks. We cannot have a live Sunday school with a dead superintendent, nor an active Sunday school with an inactive superintendent. He must be on the job. He must have ideas; a head without ideas means a body without efficiency. He must have the hearty co-operation and response on the part of every department. The officers must loyally support and be the right arm of the superintendent.

The teaching force must be of the best material, dependable, and must care enough for their classes, and love their pupils well enough, to work diligently for the welfare of the class and the school.

Each pupil must serve in his individual capacity, and to his best ability.

With a well defined and carefully planned system, with the superintendent, the officers, teachers and pupils serving in unison, to the best of their ability, the school is bound to go forward, and my third S., or success, is inevitable.

My friends, sometimes we get discouraged, faint-hearted, tired and weary, and feel like our efforts are all in vain, the whole world, even our best friends seem to be pulling against us, and we even doubt our ever being successful in leading anyone to a better and higher life, or ever building up our individual Sunday school, for more effective service.

But all of us have our back sets, disappointments, and discouragements, but if we will just keep "everlastingly at it," one thing at a time, with enthusiasm through system and service, we are bound to succeed. Success in the Sunday school does not mean wealth, or fame, but doing our very best, the things that fall our way.

Honesty faithfulness, integrity a personal promise that is as good as a bond,—these qualities with moderate ability will bring success where without them all the ability in the world fails. "Nothing succeeds like success." If your school, since it received one of the Front Line Standards, has succeeded in placing 50 per cent. of the requirements to be a front line standard Sunday school, then you have been one-half successful, and have a right to rejoice, but not to be satisfied until you have placed a star at the beginning of every one of the requirements. Then, and not until then, can your school be counted a banner school. Success is the result of higher efficiency through enthusiasm, system and service, and "efficiency is measured by results."

Paint in your imagination the picture of the cross, for each one of us, whatever our achievements may be, must eventually pass that way. Write on the right arm of that cross "System"; at the top "Service"; on the left "Success," and in the center of the cross write "Enthusiasm." Now with enthusiasm in the center, penetrating to the right through system, or the whole plan, upward through service or obedience, to the left through success or the sacrifice, we have the whole message. And not only can we hear these words of the Master, "Today thou shalt be with me in paradise," but also, "Well done," enter thou into the joys of thy Lord.

May we ever keep before us these three S.'s, system, and service, and success, and cultivate enthusiasm. For without it the deepest knowledge of our school is of no avail, and our ability slumbers unseen.

—Peace conferences are agreeable to attend, and delightful to read about, and are accomplishing much good, but when nations become envious, jealous, and mad with each other, nothing seems to satisfy except the destruction of life, limb and property.

—The papers tell of a dance that a society lady on Staten Island gave recently that was appropriate and worth while. After her guests, the men and women, had tired of the "tango" and "hesitation," the considerate hostess brought out on the floor a waltzing mouse, a prancing pony, a dancing squirrel, a goat that could tango, and a turtle that could do surprising stunts in quick-steps and "hesitation." If the goat and the mouse take to the modern dance, and who can deny them, there is hope yet of reform—so far as the ladies are concerned.

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES

The Elon notes last week were omitted inasmuch as it was the Educational Edition of THE SUN, and this explanation is offered in view of the fact that several friends have inquired as to their whereabout last issue.

Rev. C. E. Newman, Class '99, and Mrs. Newman, Class '04, are visiting Dr. J. U. Newman's family here. Mrs. Newman and her children have been on the Hill some time, but Brother Newman came on Saturday last and will spend a part of his vacation here.

Miss Annie Watson, who has been visiting in Eastern Virginia and in Durham for the past three weeks, has returned home.

The foundation is being laid for Dr. E. E. Randolph's new home in the western edge of the village, and the house will be rushed to completion as soon as possible.

Dr. W. C. Wicker is this week holding a meeting at Jonesboro.

On Wednesday President Harper leaves for the Valley Conference and will not return to the Hill until Monday.

Misses Gertrude and Pretto Brown have gone to Madison, N. C., to visit friends.

Miss Helen Foil of Charlotte who spent several days with her friend, Miss Wilson, has returned home.

Mr. and Mrs. Thos. Graham from Texas are visiting at the home of Dr. W. P. Lawrence. Mr. Graham is a cousin of Mrs. Lawrence and also visited the College four years ago while in North Carolina.

The building fever here is still on. Mr. J. B. Gerringer is erecting two cottages on the eastern suburb of the village, and these cottages have already been rented by prospective students.

The Opening Number of the Bulletin will come from the press this week and will at once be ready for mailing.

Dr. J. O. Atkinson has gone to Norfolk, Va., en route to Clifton Springs, N. Y., where he will spend some time with Capt. and Mrs. Willis J. Lee.

Misses Fannie and Myrtie Harper, of Wilson, N. C., members of the Atlantic Christian College Faculty, were visiting Mrs. Harper last week.

Among the prospective patrons who visited the College last week with reference to placing children here in September were Mrs. Abbott of Greensboro, Mr. Smith of Greensboro, Mr. Pritchett, Brown Summit, Mr. J. D. Gunter, Sanford, and Mrs. B. C. Law, Reidsville.

Miss Jeanette Phoenix and Miss Claire Henley of Greensboro and Miss Wheeler of Guilford College have returned to their homes after spending some time with Miss Hattie Belle Smith here. Miss Smith accompanied Miss Wheeler to her home and does not expect to return to the Colege until the opening.

A very regrettable accident occurred at the Orphanage last week when little Chas. Carroll was crushed by a piece of heavy casting. Little Carroll was playing with two other children and accidentally pulled a heavy boiler over on himself.

Prof. and Mrs. N. F. Brannock and children are visiting relatives at Altamahaw.

Mrs. H. E. Rountree, of Greensboro, and her mother, Mrs. Ann Franklin, were visitors recently at the home of Mrs. J. W. Patton. Miss Allene Patton, who has spent most of the Summer in Eastern North Carolina with friends, has now returned to her home.

It has just been learned that the Orphanage has recently purchased the Warren property here. This place is perhaps better known as the Boone homestead and will be used as a Superintendent's residence.

Miss Flora Richardson of Greensboro was a pleasant visitor at the home of Mrs. J. O. Atkinson recently.

Mr. M. A. Atkinson, who has spent most of the Summer at his saw mill in Orange county, has returned home sick, and has been confined to his bed since his arrival.

Dr. and Mrs. T. C. Amick returned to the Hill this morning after an absence of six weeks at the University of Virginia Summer School, where Dr. Amick has been pursuing a special course in Mathematics.

At the home of Mr. J. B. Gerringer here on last Sunday was celebrated his birthday and there were present Mr. Gerringer's entire family, his children and grandchildren. A sumptuous feast was served amid many well-wishings.

The Greensboro *Daily News* of today (the 10th) carries the announcement of the marriage of Miss Gussie Ingle, daughter of our townsman, Mr. J. W. Ingle, to Mr. A. W. Cline, of Asheboro, N. C. We wish them a long and happy career. Mr. Cline is editor of the Asheboro *Courier*.

The continued bright prospect for the opening is very encouraging. Requests and applications continue to come in and the interest of the friends, old students, and alumni has never been more telling in its effect. There are yet other young people in the various communities who should be here, and this matter is to be decided by them shortly. A word, therefore, at this time would be very effectual and may be all that is necessary to turn many of them this way. "X."

THE CHAUTAUQUA AND SCHOOL OF METHODS

The Seaside Chautauqua of the Christian Church was a signal success. In my judgment it was one of the greatest meetings that the Christian Church has ever held. It revealed strong talent in the most excellent master of ceremonies, Rev. W. H. Denison, D. D., and also in Prof. S. M. Smith, who is a past master in the art of advertising and planning a a great meeting. It discovered to us the fact that the Chrsitian Church has great men and women who are the equal of the leaders in Chautauqua work throughout the country; it gave us a larger vision of present power and future possibility of the Christian Church. No one could have attended the various sessions and lectures given at this Chautauqua without a higher appreciation of the church, a greater love for the brotherhood, and a clearer vision of the future work of the church. It gave us mountain-top experiences in spiritual things while we enjoyed the salubrious atmosphere of the sea shore. The church would make a great blunder not to continue this great and good work so auspiciously begun. Next year every church in the Southern Christian Convention should give its pastor a vacation for two weeks including the Sunday of the Chautauqua, and pay his way to the meeting and require him to attend and remain throughout the entire session. W. C. WICKER.

August 3, 1914.

THAT MISSION DEBT

Do you know about it? I am sure you do if you read THE CHRISTIAN SUN. Then what are you going to do about it? Do you care whether or not this debt is paid by the time of the next meeting of the American Convention?

The Southern Convention in session at Portsmouth, Va., said that it cared, and authorized the raising of its proportional part, $1,800, and the sending of it up before that time. An effort is being made to raise this amount. Are you going to have a part in it, or ar eyou going to play hands off?

Do you say, What is the use? We will soon have another debt? Yes, this is true—unless our people become awakened and give more largely to the cause of missions. What we need is not a spurt of interest but a spirit of missions. The only way to solve the question of the deficit and to provide amply for the future of the work is for the people to get interested in missions. For Jesus' sake, and for the sake of the lost and for the sake of the Christian Church, may this matter not drag on our hands. Did you get an appeal to give some definite amount to help pay off this debt? Have you responded? If not, will you not do it now? The time is short. Many who did not get personal apeals will like to have part in wiping out this debt. Send what amount you can give to Dr. W. H. Denison, Norfolk, Va. Do it now. Fraternally,

W. D. HARWARD.

August 4, 1914.

THE CRY OF A THOUSAND MEN

A thousand men have spoken who have a right to speak. To be specific, one thousand and eight. Out of 1,478 persons confined in the Eastern Penitentiary of Pennsylvania, 1,008, apparently without any instigation or influence from without or within their prison walls, signed a petition to the Pennsylvania legislature asking for the passage of a State-wide prohibition law. Many of the men volunteered to go before a legislative committee to tell how the saloon had wrecked their lives. Here is an anti-saloon argument overwhelmingly convincing.

There is a widespread conviction, a fear on the part of some, a hope on the part of many, that the saloon is, indeed, doomed, and that the doom is not far distant. We are told that saloonless districts do not want the saloon reinstated. The air is purer and life is sweeter when it has gone. The great demonstration of Sunday school men at the recent Chicago convention was largely a demonstration against the saloon. Fair America will be still fairer when the saloon has disappeared. The voice of these thousand men, men who were stainless children once, men who have brought grief and shame to themselves and those who love them, men who think longingly of what might have been and yearn to help make the path of others safe, shall not be uttered in vain. *The Christian Herald.*

ELON COLLEGE AND ITS SUCCESS

What the Asheboro Courier Had to Say of Its Work.

The Courier has received a copy of the February and July numbers of the Elon College Bulletin, and it is a publication that would do credit to any institution. The February number was issued as a catalog number and contains 194 pages filled with a most excellent description of the institution and an explanation of the courses. The July number was styled as the mid-vacation number and its purpose was to set forth life at Elon College as it really is during school months. It contains many beautiful photographs of the buildings, ball teams, literary societies, etc. Elon College needs no introduction to the readers of *The Courier* for its students scattered throughout

the bounds of the paper's teritory speak for themselves. Expenses at this institution are moderate, running from $125 to $225 for the entire school year. The religious atmosphere is of the very best; no parent need be uneasy but that the most wholesome Christian influence will be brought to bear upon every student of the college. On account of the healthfulness of the place no medical fee is charged the students. Elon ranks among the best institutions of the South. Marshall A. Hudson said on a recent visit to the college, "In no college have I been more kindly received than at Elon. I found in Elon what I have never found quite so prominent before, a spiritual attitude and desire to learn of spiritual things." Write to President W. A. Harper, Elon College, N. C.

YOUR HELP NEEDED NOW

Our task has been assigned, we have assumed it, the time has been set, and now it should be our happy privilege to carry it to a successful issue. It can be done, we ought to do it, and we need to help each other do it.

The $1800 that we have undertaken to raise before September 15 for foreign missions as our part of the deficit at the end of the quadrennium should be raised easily by the Southern Christian Convention.

The Presbyterians had a deficit at the end of the year of some $292,000, and the Baptists about an equal amount as I now remember it, and they are going after it in earnest. We ought to have no difficulty in raising the deficit of our entire quadrennium of $9,000.

Brethren, we ask our laymen to help in this matter of $1800. The most remarkable thing that has developed in the Laymen's Missionary Movement has been the enlistment of the laymen in becoming definite missionary advocates. Will you please as a layman take time to definitely advocate our mission cause now and help us finance this work which we have undertaken? We need your help, brethren.

Pastors, we need your hearty co-operation in this project. Will you speak to your laymen about helping in this enterprise? Will you tell from the pulpit what our needs are and ask those who can to send in such an amount as they can.

We need your pledges now so that we may know how we are coming out. If the money is not handy just now you have until the middle of September to get it into the hands of your Foreign Missions Committee.

WARREN H. DENISON, Chairman.

COLUMBUS, GA.

There has just closed a Bible Conference for the Columbus pastors. The preaching was done by the pastors of the several churches and, as they would deal with the most perplexing questions, it made a very helpful conference for all who attended. Just as it happened, I had not had the privilege of coming into contact with the minisetrs of the town and it is surprising how some of them would forget history when asking me concerning the Christian Church. One of them, a Presiding Elder, disputed with me as to the time O'Kelly left the Methodist church, saying it was about 1820.

While I find, where they have acknowledged or know of the difference between the Christian Church and the Disciples of Christ (Campbellites) they are more liberal towards ours. One Disciples brother, on being question; he being a disciple of Christ the most ago, that he did not belong to any denomination; he being a disciples of Christ the most natural name would be Christian, hence he was a Christian and belonged to the Christian Church. The conclusion is right, but when history reveals the fact that Campbell's followers were called Disciples of Christ, how they can afford to confuse the minds of the people and mislead them in that way is the greatest mystery to me. I am always too glad of an opportunity to defend the principles of the Christian Church.

One of the speakers of this conference enquired that, as Calvin and Knox were not inspired as those who wrote the Bible were inspired, and, that if they wrote creeds then, why not the man of today write creeds also. I thought it was a fine opportunity for a few words in favor of the Christian Church, but of course we could not afford that.

Our work at Rose Hill continues to move along—some way. It is interesting, and much good is being done, yet the congregations do not grow; they remain about the same as they have always. We had some visible results in our meeting, four confessions and four additions to the church. Rev. J. V. Knight was with us and did the preaching, to the delight of all who heard him. The congregations increased and so did the interest in the meeting till the close. We were indeed glad to have Bro. Knight with us.

During the week following third Sunday in July I conducted a meeting for my brother, Rev. C. W. Carter, at Christiana. This place was among the first of my revival work, twelve years ago. I was glad to meet with those people again and work for them in this way. We had a good meeting, no additions, but the church was in much better condition, and they are looking forward to better work.

The fourth Sunday and the week following, I was with Rev. W. E. Carter at Providence Chapel, better known as Red Hill. The meeting continued till Friday morning, when it closed at the mill pond. To work with this people was very much like being at home, having been pastor there two years ago and had assisted in three revivals, while this was the best of them all. The services Friday night reached the climax; it was decidedly the best of the entire week. Six members were added to the church and a host of others deeply convicted.

Providence Chapel was organized by the father of Dr. Jubliee Smith, about 1845, and is the oldest one of our churches in this section. Dr. Smith's father came from some part of North Carolina, the Doctor himself having done some preaching in the old North State.

Rev. Victor Lightbourne is assisting Rev. H. W. Elder this week (July 31) at Kite, and will be with him next week at Richland. Bro. Elder reports a good meeting at Oak Grove, where he was assisted by Bro. Lightbourne.

E. M. CARTER.

"COLLEGE MEN WITHOUT MONEY" AND "TRAILING THE TRUTH"

"College Men Without Money" and "Trailing the Truth" are the two books I have prepared during the last year. The writing of a book is no small job and its business is ages old. No man writes a book without a purpose. He sees an ultimate good either in bettering the world or bringing him financial gain. If I were asked why I compiled "College Men Without Money," I could scarcely give a definite reply. The thought came to me one night while attending the literary society meeting at Elon, and so impressed me that I did not retire until very late that night (next morning). I outlined practically the whole book that night as it is now. I did not wait a week or a month to begin, but started the very next day to getting things in shape for the work. I never thought of the task or the problem of getting it published—I had decided to write it and I did. The burden of such a job never dawned upon me until one day I had almost completed the manuscript. But this was too late—I had planned to do it and had done it. But my efforts have not been in vain, for Thomas Y. Crowell Company, one of the country's biggest publishers, accepted the manuscript and brought the book from the press at once without the advancement of a cent or any guarantee. Not only this, but the first thirty days after the book came from the press a thousand copies had been sold and the second edition called for. Better still. From all parts of the country letters have been received commending its worth and speaking in most laudable terms of its usefulness. Just as we began writing this, a letter was received from far away Arkansas from a young man—a self-supporting student—saything that he had read the book and its inspiration was next to the Bible. Not only from students have we received letters, but from men high up in the educational and professional world saying good things of the volume. Many orders have been received for ten copies sent to one address. An educator writes: "College Men Without Money should be in every library in the country and in every home where there is a child." This is pay worth while, for if the book will help one to get a glimpse of a higher life which is within his own reach, we shall be glad. Our only regret is that we do not have the money to give away ten thousand copies to the boys and girls of this good land of ours.

"TRAILING THE TRUTH"

This is the title of the book I began to write shortly after I had begun "College Men Without Money." There are times in the life of every person when he can express himself the best, and when heaven itself seems to open her doors and welcome his soul. You have had that experience. Under such inspiration and during such moments of meditation, we penned the sketches that go to make up "Trailing the Truth." I wondered if what we had written was really worth anything, and so the sketches were submitted to five of the leading religious papers of the country and were accepted immediately and published. This satisfied me, but to carry my idea still further and to get the ideas of the articles affirmed, I began to search literature and records to find where some poet, philosopher, or writer had penned the same idea in a summary. This task was completed and the book is being printed on antique paper with my words on the left side as you open the book, and the idea of another on the opposite page. Dr. W. P. Lawrence, the efficient professor of the English Department in Elon College, has written the Introduction, and this part of the book alone is well worth the price—fifty cents. His great summary of truth—simple truth—is a masterpiece. The book comes from the press of our own Publishing House on August 15.

The Southern Christian Publishing Co. is distributing agent for "College Men Without Money," and will have the exclusive sale of Trailing the Truth. The Publishing House will make more from the sale of these books than I will, and for that reason, I have written these lines, that you may order from them and help the one great enterprise of our church.

Faithfully and sincerely,

C. B. RIDDLE.

Elon College, N. C., August 8, 1914.

"Remember that you are immortal, realize your own immortality. Remember it all day long, in all places; live as men whose every act is ineffaceably recorded, whose every change may be recorded for ever."

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

TIMELY TALKS

"I have been attending Sunday school for twenty years," said a young man the other day, "and I cannot see one bit of good it has done me." Perhaps he could not see or feel the effect of the Sunday school. Perhaps it had done him no good, and perhaps it had. But the point was, and is, that he could not see the growth. Many schools do not have the growing processes; they do things the same old way, and when a young man has finished his tenth year in such a school, he leaves the same methods of doing things, the same teachers and officers. He sees no growth, and really he is right. We need

The Live School

Not for its social features, but because the big business of the Kingdom is a growing business, and needs every bit of our enthusiasm to make it the biggest business in the world. Because the Bible is a sacred book is no reason why its teachings should not be attractive and its lessons made to coincide with everyday life. This is exactly what it should do, that we might live better, and let it be a shining light unto our feet. Dry facts and historical events are the most unpopular thing to a large per cent. of students, and the teacher who never brings out the living truths in the lesson will find his pupils dull and not enthusiastic over the lesson.

The Graded Lessons

Have made for many a boy and girl a goal for attending the Sunday school. All of us like promotion, and the graded lessons furnish this element and help to lead the student to see his progress, and best of all to a decision for a greater life—the Christian life—the only life.

Let All Have a Part

The man who becomes master must at the same time be servant. So this leads us to ask the chief business of the superintendent. His duties are many and differ in different schools. His chief aim, it seems to us, is to find something for all to do and help them do it. Not to make them do it, but help them do it. True it is that one cannot easily give all something to do every Sunday, but the students can be grouped and each group given something to do each Sunday.

What Can We Do?

That is the question that many will readily ask. To the thinking superintendent this is easy. Ask one group to sing a song, another to read the lesson in concert, another to tell some story bearing on the lesson and so on. Learn to have variety in your school. Be progressive, but progressive for Christ. "School dismissed until next Sunday" has killed many a school. Brother Superintendent, did you ever stop to think how bad that seems. Your school should know that there will be school next Sunday. To make such an announcement reminds you that the school has been thinking of suspending business and the notice is to the effect that the school will meet *one more time*. Who would doubt that the live, wide-awake school would meet the next Sunday?

CHRISTIAN ENDEAVOR TOPIC: AUGUST 16

Our Social Life for Christ.—Luke 24:13-35.

(Led by the Social Committee)

Bible References.—Deut. 4:9; John 21:15; Prov. 5:19; Matt. 14:19; Mark 8:6; Rev. 3:20.

A Conversation Meeting

In order to bring out the social side of our prayer meeting to the fullest extent you may make this a conversation meeting. For that purpose appoint different members of the society to lead conversations on various topics connected with the subject of the evening. These leaders of conversation will of course be among the most experienced members of the society. They will come to the front, one after the other, and will talk informally about their respective subjects, interspersing questions which they will address to the members by name, commenting freely upon the replies and expanding them whenever they can by brief conversations. The questions given below will serve admirably for this purpose. Enter upon this plan with courage, and you will find it full of interest.

It will tend to make conversation freer if you arrange the chairs in a way very different from the usual prim fashion, placing them at haphazard throughout the room. Call on the members to suggest the hymns and to offer sentence prayers. Speak to many in advance, urging them to join heartily in the spontaneous features of the evening.—*C. E. World.*

Socials That Harm

Our bodies were given us by a wise Creator to do with as we choose. If they are wrecked or if they are well cared for is left entirely with us. Still we have the responsibility.

Many persons think it admirable to spend a season in balls, dances, card parties and frivolous outings, then go to some resort for a rest-cure. These rounds of social life many times harm the participants mentally, morally and physically. A place that harms the body or is questionable should be shunned.

Socials That Help

"Recreation is an important part of life. It is what it really means,—re-creation, restoration, a re-building of what has been torn down by toil, a renewing of what is old and wasted. Without it life would be speedily worn out, a thing of weakness and ugliness."

Nothing is better for a community, a class, an organization or an individual well planned and well carried out. It is easy to tell what is right and what is wrong to indulge in by your own conscience. There are many boys and girls who can be won into the Sunday school and Christian Endeavor by means of a good clean social. Lay aside the old games and get something new. Perhaps there are members of the society or individuals in the community who do not take an active part. Give them some work to do in planning a social, and you will find them soon actively engaged in the work.

We should not give a social merely to amuse ourselves, but for the benefit and entertainment of others. There is no social pleasure like that when we feel the master is smiling on us and giving His sanction.

S S NOTES AND NEWS C E

Why not start that Teacher Training Class now?

Let that report of your school come along. Don't wait.

The next step—Seagrove, N. C., New Center Church, Augus 28-30. Be ther.e

Remember the name and address of our new treasurer, Rev. J. F. Morgan, Graham, N. C.

We have invitations to visit schools and C. E. societies, and we will if health and time permit.

We are starting a "To Think About" note this week. Send us any item you wish placed in this.

Write Bro. O. D. Lawrence, Seagrove, N. C., and tell him that you will attend the Convention—and then go.

"A Christian Endeavor Society in every Church." What are we going to do with that much of our slogan?

Don't fail to enlist the converts of your Summer meeting in the Sunday school and C. E. work. Give them something to do.

"School dismissed until next Sunday." Don't close your school this way. The students of a live school will know you will have school next Sunday.

We are now editing the matter for the Hand Book and will have it out on time. Only one more Convention to meet and then the copy can go to the printers.

The recent session of the Eastern Va. S. S. and C. E. Convention appropriated $20.00 for the support of the general work. Thanks to the good brethren and sisters.

The good old summer time is the best time to work up your Christian Endeavor by giving a good, interesting social. Try it in your society and see if it does not work.

"That was a mighty good Convention you had at Sanford the other week," remarked a good brother. Yes, sir, and we are going to have another at Wentworth next year.

Mrs. J. W. Patton, the efficient Cradle Roll Superintendent for the N. C. and Va. Convention work, is ready and anxious to help you organize. Write her for information and helps.

NOTICE

Rev. J. O. Cox has found it necessary to give up the position of Treasurer of the Sunday School and Christian Endeavor General Convention, on account of other pressing duties.

Rev. J. F. Morgan has been elected by the Executive Committee to fill the vacancy.

Please send all funds for the Convention to Rev. J. F. Morgan, Graham, N. C.

W. T. WALTERS, President.

Winchester, Va., July 31, 1914.

TO THINK ABOUT

Is our present system and methods sufficient for the needs of the Church? If not, why not?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec.—Mrs. W. A. Harper, Elon College, N. C.
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Superintendent of Young People's Work—Miss Mamie Holland, Suffolk, Va.
Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

MITE BOX OPENING AT UNION (SOUTHAMPTON)

In April, mite boxes were distributed among the women (and men) of Union church, some twenty or more, for the raising of funds for our Woman's Missionary work. The first opening of these was held on the second Sunday afternoon in July. A program consisting of readings, recitations and songs had been prepared, and at the close of this the mite boxes were brought forward and their contents emptied into the collection basket. The amount from the baskets, with the offering of the afternoon, amounted to $9.00. Some of the givers told how they had given theirs. One woman gave a dozen eggs every week; another had made a dress, while some of the men worked theirs out in the field. Love always makes a way when there is a will. The next opening will be in September. It is planned to have them quarterly. Any church can do as we have done.

(Miss) Lelia Brantley,
Mite Box Superintendent.

CRAIGVILLE CONFERENCE

Craigville, beautiful, restful, peaceful Craigville, situated close to the murmuring waves of a sheltered Atlantic sound, and nestled amid whispering pines, surrounded almost by lakes and ponds and flowing streams, on Cape Cod, Mass.

I had the pleasure of attending the "Ministers' Retreat" there, July 24-25, and of taking part in the program. I left Manchester, N. H., July 23, in company with Rev. Dr. A. H. Morrill, the popular and efficient pastor of the Franklin Christian Church, Franklin, N. H. He proved to be a delightful companion and safely piloted me to Craigville. Our route was over the Boston and Maine road to Boston and thence by the New York, New Haven and Hartford to Westbarnstable and thence by automobile to Craigville.

For some distance after leaving Manchester we followed the Merrimack river in its onward flow turning thousands upon thousands of spindles as it leaps toward the ocean. We passed Lowell, Nassau, and other places of interest and importance before reaching Boston. Reaching Boston at the North Station, we took the elevated road to the South Station where we took the New York, New Haven and Hartford for Westbarnstable. As we went to the South Station, to our left was the Boston harbor, with its great shipping interests, and in front of us, to our right and to the rear lay the great city of Boston. The old church from whose steeple Paul Revere, in Revolutionary times, hung his signal lanterns, was pointed out. Out from Boston we passed Brockton, where a great many shoes are made, and Quincey, which is noted as the birthplace of John Hancock, of John Adams, second president of the United States, and of his son, John Quincey Adams. At Quincey, in 1826, John Adams died on the 50th anniversary of the Declaration of American Independence, and on that same date, July 4, 1826, died Thomas Jefferson at his Monticello home in Virginia. Quincey comprises nearly a dozen villages and here are the Adams Academy for Boys, Woodard Institute for Girls and Thomas Crane Public Library.

Well, I did not mean to tell you so much about going to Craigville as being there, but I tell you it was interesting getting to Craigville. At Buzzards Bay our train was divided and part of it went on to Woods Hole and part of it to West Barnstable. Such names! I did not want to go to Woods Hole, nor did I care to remain at West Barnstable, and so I was glad to be switched off for Westbarnstable, but I didn't stay there. I was bound for Craigville and to Craigville I went.

Soon after leaving Buzzard's Bay we crossed New England's "Little Big Ditch," which was opened July 29. This is the Cape Cod Canal, spoken of as "New England's Little Panama." It is eight miles long and in no place is it less than 100 feet wide with a minimum depth of 25 feet. It will shorten distance, provide a safer route for approximately 25,000 seacraft that heretofore have had to round Cape Cod. It unites the waters of Cape Cod Bay on the east with the waters of Buzzard's Bay on the west. From the time of Miles Standish, Massachusetts has been hoping for a canal across Cape Cod, and there have been five attempts to open a canal prior to this one. It is said that 25,000 vessels round Cape Cod every year and that more than 2,000 have been wrecked on Polock's Rip where fogs hang thick, low and long much of the year. The canal is a commercial venture, but in it there is much safety to life and property and the saving of much valuable time.

The ride from Westbarnstable by automobile was delightful and we reached Craigville in good time—supper time. Mrs. R. G. English, of Amesbury, Mass., is manager of "The Inn" and the entire management in all of its departments impressed me as being very good. The "Ministers' Retreat" opened July 23, in the Tabernacle on a hill close to the Inn. This is a well arranged Tabernacle and a delightful place to worship. The attendance was good for the opening. Almost every train brought some one to Westbarnstable or Hyannis for Craigville. The services opened Thursday at 9:00 a. m. with a service of prayer by Rev. Dr. Sargent. I wish that I could mention each of the speakers, their subjects and the good things they said, but my letter would almost become a book. All the services of prayer, addresses, quiet hour, and talks and songs that I had the privilege of hearing were good, very good, and breathed a sweet spirit. The fellowship was good. I heard not a discordant note while there.

Miss Alice True, who has just returned from Japan, was in attendance and spoke about "Prayer and the Missionary Enterprise." Miss True brought with her from Japan, a young Japanese woman, Miss Toshio Sato Wakuya, a student for Elon College, N. C. Miss Wakuya in her native tongue told us how she came to Christ. Miss True interpreted. It was a beautiful, sweet story, and it stirred my heart, and I could but welcome her to this country of ours and to Elon College, as its secretary and a member of the Board of Trustees, and thank God for the true and big-hearted brothers down South who made her coming and entering Elon College possible. She took down a couple or more of the Bible studies I gave, to send back to the school in Japan. She was deeply interested in Elon College and seemed pleased to see and know some one from or near there. Miss Wakuya is a stranger in a strange land. May her stay be pleasant and profitable. She comes to study and to learn of Christ, and hopes to return some day to her own people and tell them of the wonderful love of Christ and His salvation.

I would like to write more but my letter grows too long and so I am going to close by saying that if you can ever see your way to attend the Craigville Conference, by all means attend.

P. H. Fleming.

YOUR PERSONAL HELP NEEDED NOW

The Portsmouth Convention authorized the Foreign Mission Committee, yes, charged them with the specific duty of raising $1800 for Foreign Missions as a special fund and to see that that amount should be turned in by the Committee to the Convention Treasurer so that he can have it in the hands of the Mission Treasurer, Rev. J. G. Bishop, Dayton, Ohio, not later than the 30th of September. That means that it must be in the hands of the undersigned chairman of the committee by the middle of September. That is only six weeks away.

Your committee is appealing to the men and women of the Southern Christian Convention as individuals to send in the largest possible gifts at once. We want to know where we are in the matter. If you do not have the cash just at this time but will send it in a few weeks please send us word how much we may count on you for. The time for action is right here, brethren. Will you heed it now and send us the largest possible pledge or check?

We expect and hope to raise this entire amount by personal gifts. Do you not want a part in it? A hundred dollar gift has been received but there should be several more of the same size; a number of fifty dollar gifts will be necessary to reach the amount; two twenty-five dollar gifts have been received and we will need a flood of those; several ten dollar gifts are already in, and some smaller ones.

Brethren, it is not only a matter of raising the money so much needed by our growing mission cause; nor is it merely a matter of going up to the American Christian Convention with the feeling that we have accomplished the work we have assumed as a matter of local pride; but, we need to make definite, personal gifts direct to the cause of foreign missions. Many individuals and families can afford and need to undertake the support of a mission station, or a mission family, or a single missionary. Many individuals and families would be greatly blessed and enriched by undertaking such service.

Dr. J. F. Goucher of Baltimore during a period of twenty years made an average investment of five thousand dollars yearly in one district in India. As a result of that investment there are about fifty thousand members of the Methodist church in that district.

Why not support a missionary or missionary family for about $600 to $1200 a year and be richly blessed in the doing?

Your foreign mission committee is W. H. Denison, W. D. Harward, J. W. Harrell, C. H. Rowland, J. W. Lane Report to any of them but do it now and greatly facilitate the work. The time is right here and and we ask you not to put it off.

Your committee,
Warren H. Denison, Chairman.
712 Cooke Ave., Norfolk, Va.

LIFE'S SPRINGTIME*

BY MISS PATTIE PRESTON

Of all seasons of the year, Spring is the most abundant in promise. Nature is in her youth, energy and beauty are dominant, progress is seen everywhere, and a ceaseless activity attends her every step as she advances through the mellow ripening time of midsummer, into the rich fruition of harvest, and passes thence to the repose of her old-age called Winter. Then the sowing, the tending, and the reaping have yielded their result. So in life, youth is life's springtime. All of life lies before with its vast possibilities that fascinate while they bewilder. On every path lies the radiance of hope, that blessed inheritance of youth. And in that effulgent atmosphere all fields look fair, each road inviting, and rainbows glimmer everywhere, presaging pot of gold or crown of fame. Out of it all we must choose,—there's the question. Of the service what to render; of the rewards what to choose; of the flowers what to gather. Truly this is hard to decide.

The youth's mind is full of desires, but he has learned little of what awaits these eager adventurers—that along with the joy of advancement there is sometimes the sting of defeat; that at all times there is hard work; that discouragement lurks in by-paths. But there may be high success in the face of apparent failure.

The world's future depends on youth. Its success depends upon the character and foundation of the youth. In character, as in material things, the foundation is the most important. On it the whole structure rests. The youth's foundation begins in the home. Youth is the formative and crucial period, and the home is its first and best school. Habits of industry, if ever developed, are developed in the home. Not at all is youth robbed of its pleasures and compelled only to drudge, because there is a natural desire for recitation and a demand to be entertained. These have their proper place in education, but heaven has no patience with an idle, aimless life. Time is too short to be dreamed away. Life is something real and demands earnestness of purpose. There is an important work for each to do. Unless this work is done, there will be forever a blank in God's universe; forever a blot upon the fairest painting of the Divine Artist; forever a break in the celestial harmonies that no angel can fill.

It is a critical period in a young person's life when he leaves home—separated from parents and all the sacred associations of childhood, compelled to form new acquaintances and choose new friends in the midst of strange surroundings, with no mother's greeting at the close of the day of toil and perplexity, no father's helpful advice, and no home circle enlivened with cheerful conversation. It requires all prudence, bravery and decision of character to acquit one's self like a man or like a woman under such circumstances. New acquaintances will be made and new associations formed at school. In the choosing of clasmates and selecting of teachers pupils have little to say, but the choice of intimate friends is left to them. Deep friendships are not speedily formed. The sweet memories of school friends throw a charm over life; therefore study character, deliberate, and then choose. A true friend we may be long in discovering, but when found he will prove a priceless treasure, a delightful companion, unselfish and faithful. Choose friends, not merely for the good you may receive, but also for that which you may impart.

The motive that should influence young men and women to strive for the best education within their reach is not selfish ambition, not the mere desire to succeed, not to impress others by a show of learning, not to shine as a star in the high intellectual firmament; but to multiply sources of enjoyment and prepare for usefulness. The domain of mind and heart is given for our own cultivation. If we neglect it, forever we will remain uncultivated. In school we should cultivate those special graces that are the glory of Christian life,—faith, patience, tact, sympathy, gentleness, firmness and noble ambition. Unless this work of character building is begun early at home and continued in the school, in all likelihood it will not be begun at all. The pictures connected with school life are among the most lasting on the walls of memory, so dare not mar their beauty by unbecoming conduct.

The greatest discovery in the world is honest, earnest, unselfish work. "All nature is chartered to set an example of disinterested work. Look about you. For you the sun shines and paints the butterfly's wing, the petals of the flower, the armature of the insect, the encolorings of the dewdrop, the glory of the rainbow, and the splendor of the autumnal landscape. For you God piled up the rocky mountains, filled the ocean, gave wings to the clouds, lighted up the fields of the midnight sky with stars, all in blossom. For you the Summer rain baptizes the earth, the sunbeam displays its mystic threads, and the mountain torrents dash and foam. For you the emerald fields smile with plenty and the earth with emerald, amethyst, ruby, sapphire and diamond." Your own unselfish work will be in harmony with this rich heritage. Society is so organized that every man who does honest work lives for others and works for others as well as for himself. He does this necessarily-whether he wishes it or not. With every blow of the anvil, every stroke of the hammer, every furrow turned in the field, every burden carried, with every child taught, every good book read, every kind work spoken, every truthful sentence written, every pure and lofty ideal realized, every earnest prayer offered; with every piece of honest work of hand, brain, or heart, the worker blesses the human race. No man liveth unto himself. Every human being is a center of forces. From this center ceaselessly radiate countless streams of influence that help to mould unnumbered lives. This influence whether consciously or unconsciously exerted is both limitless and immortal. It is like a stone dropped into the ocean, which sets in motion waves that widen and extend until they reach the shore, and even then cease not, but through other media, travel on forever; so the influence going out from a single life reaches the utmost boundaries of humanity, and will continue as long as life exists. Souls are more sensitive than material objects, and on them influence writes lasting records. There is no person who is not imitated by some one. Everybody is somebody's hero. If we could excel, we should propose the highest and most worthy examples for imitation. He that aims at a star will not hit the mark, but his arrow will fly farther and mount higher than if aimed at a stone.

Habits are usually formed during youth. Habit is an inseparable part of us; we may be able to control it in the beginning, but it soon becomes a tyrant and will rule us. The habits we form while in college will follow us ever afterwards. The wealth of a nation consists in its manhood and womanhood. The young man or woman who is able to mould worthy habits needs not to be anxious about either happiness or unhappiness. He will be able to perform his duties in a noble way.

Duty is an all-pervading presence, lifelong in its obligations and commanding all our activities. Duty is self-sacrificing, ennobling and divine. It is a thing that is due and must be paid by every one who would escape moral insolvency. It is not a mere sentiment; it is a principle pervading the whole life. We are traveling among mountainous words—conscience, will, duty—lofty peaks, taking their altitude, measuring their circuit and estimating their weight. Conscience must be heeded; the will must act; duty must be done, if we would measure up to the full stature of manhood and womanhood. There have been times in the world's history when the neglect of duty on the part of a single individual has lost a battle, destroyed a nation, and turned back the tide of civilization. Duties should not be divided into small and great; all are great. Then we should not wait for great occasions, magnificent oportunities, vast enterprises and world-wide movements. We are only average young people of this generation and may never be called to engage in such high and weighty matters, worthy of God's heroes. Doing the duties as we meet them, we become a hero or heroine whom God recognizes, though we may remain unknown to the world. Having formed a resolution, may we look forward to that end. Let the dead past bury the dead. The future is still ours. The trees in October will willingly let their leaves fall into the ditch. Their life is not in last year's leaves, but in the infant buds that crowd the old leaves off. What our forefathers have done is good, but let us put forth new activities, open new furrows, sow new seed. Fulfil his dictum, who said: "I am as one going once across this vast continent. I would lean forth and sow my seed as far as hand can scatter; let the angels count the bundles."

*Read at Elon College as representative of her Literary Society, Commencement, June, 1914.

MISSION TREASURER'S STATEMENT

For July, 1914, as per standing rule of the Mission Board.

RECEIPTS FOR THE MONTH

For Home Missions	$ 2,665.69
For Foreign Missions	1,477.49
For all other purposes	367.94
	$ 4,511.12
Cash Balance July 1, 1914	1,399.56
	$ 5,910.68

DISBURSEMENTS

To Home Missions	$ 2,192.13
To Foreign Missions	1,475.73
To all other purposes	785.43
	$ 4,453.29
Cash Balance July 31, 1914	1,457.39
	$ 5,910.68

LIABILITIES

Bills payable	$ 6,000.00
Due accounts	5,751.05
	$11,751.05
Less Cash Balance	1,457.39
Liabilities as per Ledger	$10,293.66

J. G. BISHOP, Mission Treasurer.
August 3, 1914.

—The Textile Building of the A. & M. College, West Raleigh, N. C., which was destroyed by first last March, has been rebuilt and is to be ready for the college opening in September.

KEEPING ACCOUNTS

It is such a bother, you say. Keeping accounts may be well enough for bankers and millionaires; but for a girl, whose one experience of money is that she never has any, of what use is it? In a busy world, to keep a careful record of what you have not got seems superfluous. And then it is so mean and petty to be always trying to remember what you did with five and ten cents!

In reality, the meanest and pettiest thing in money matters is to be dependent on some one else, when you can avoid it; and there is no surer road to avoiding dependence than watchful and systematic care of what money you have. A sage has said that no man who kept his books carefully was ever bankrupt. Your little bookkeeping may save you from the little bankruptcy that will be big to you.

Every living man, woman, and child knows that the most characteristic thing about money is the ease with which it slips away. "I can get," says Faystaff, " no remedy against this consumption of the purse." Nor can any of us. But a strict and careful accounting stays the process more than anything eyse. To think when you spent and where you spent infallibly leads to your thinking why you spent. Then you realize that about half of that spending was foolish. That brings you to saving a fourth, or perhaps a tenth, of that foolish half, and that tenth saved may make all the difference in your future.

As for the bother, it is merely a question of habit. Begin young, and you will find it a greater bother to leave off than to persist. Boys usually have to learn the lesson at a comparatively early age. Girls are likely to learn it late, and many never learn it at all, often to their great misery and that of all connected with them. Your father is ready to give you pretty much anything you want. Ask him to give you a regular allowance, on condition that you keep a strict account of it, and ask him to help you learn to keep that account. It will be the best gift he has ever given you, and will contribute powerfully to your welfare in this world and the next.—*Youth's Companion.*

To be properly educated is to be trained to render efficient service, to appreciate one's friendships, to meet calmly and bravely life's difficulties, and in general to be able to adjust oneself to his environment.—*A. H. Fetterolf.*

Man is made to know as much as possible, to do as much as possible, and to be as much as possible. In the sphere of knowledge, in the sphere of action, in the sphere of character, faith is the one element that gives life and power to please God.—*Henry Van Dyke.*

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfoik Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

J. O. JONES.
Traveling Passenger Agent,

TETTERINE WHEN OTHERS FAIL

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fail down. Mrs. S. E. Hart, Cross Trails, Ala., says:—"I used Tetterine for tetter which has been running for five years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

A good time to subscribe for THE SUN—$1.50 year.

To Christian Sun Readers:

Some time ago when "College Men Without Money" by C. B. Riddle, came from the press, no one dreamed that this school boy was going to give to the public such a nice volume with so much interesting matter. The book has been heartily received by the reading public, and as a proof of this, we are permitted to say that the book has been selling at the rate of 32 copies per day since its appearance on July 4th. But let us tell you a little more: When the book was issued, Mr. Riddle had at that time manuscript for another book which he had been preparing for nearly a year, without telling any one of his plans. "TRAILING THE TRUTH" is the interesting title of this book and is now on the press of this Company and will be ready to deliver August 15th.

"TRAILING THE TRUTH" will contain nearly 100 pages, and its selections are made up of thoughts of the highest order, rich and inspiring, original and helpful. Along with each selection in the book will be a quotation from some writer to bear out the idea of the author. The book is being printed on heavy antique paper and will have a very pleasing effect in its appearance. The binding is to be of the same style as "College Men Without Money." Dr. W. P. Lawrence, Professor of the English Department of Elon College, is the writer of the introduction to the volume. We sincerely believe that this book will be read with pleasure and profit by young and old, rich and poor. It will make a very handsome gift for any person. The price will be 50 cents postpaid, which is very reasonable indeed.

We know you want a copy of this book for yourself, for a friend, or someone, and therefore, we are printing below a coupon for you to fill out and return to us. Simply state the number of copies wanted, sign your name, give your address and mail us the coupon. The book will be ready August 15th, and your order will be filled at once and bill sent you for the amount. May we not hear from you today? Thank you.

Yours very sincerely,

Southern Christian Publishing Co.

ELON COLLEGE, N. C.

P. S. Have you seen "College Men Without Money"? If not why not send us an order for a copy of that? The price is $1.10 postpaid.

SOUTHERN CHRISTIAN PUBLISHING CO.,
ELON COLLEGE, N. C.

Please enter my name for.....copies "College Men Without Money," to be forwarded to the following address:

.....

.....

I enclose Money Order / Check for $1.10 each in payment.

Yours,

.....

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$2,482.49
CHILDREN'S DUES		
Albert Cockes	$ .40	
Wilton Cockes	.40	
Lillian Cockes	.40	
O. L. Cockes	1.30	
Eunice Guill	.20	
Mary Guill	.20	
Edgar Guill	.20	
Irene Guill	.20	
Virginia Guill	.10	
James Guill	.10	
Virginia P. Ayscue.	.20	
Glenn Pickard	.10	
Thos. H. Cheatham.	.10	3.90
MONTHLY S. S. OFFERINGS		
Berea, Norfolk, Va..	$2.63	
Durham, N. C.	3.84	
Catawba Springs ..	4.45	
New Providence ...	1.57	
Ebenezer, N. C. ...	3.01	
Hines Chapel, N. C.	6.00	
New Lebanon	2.57	23.67
SPECIAL		
Mrs. C. O. Ives, Berkley, Va.	$5.00	
E. F. Cagle and wife	5.00	
Cash collected, Union Grove, N. C...	7.00	17.00
Cash receipts for week...	$	44.97
Grand total		$2,527.46

It is with peculiar sadness that we record the second death in our institution. Little Samuel Carroll, the youngest son of H. P. Carroll, of near Garner, died at Christian Orphanage on Wednesday, August 5, in the ninth year of his age. Detailed account of the accident which caused his death will be given in another column. Here we simply wish to give expression to our well-nigh broken spirit and record our sincere regrets at the loss of such a bright and promising young life. But we were powerless to prevent it.

It was our good pleasure to worship at our old home church on last Sunday and spoke to our old neighbors and friends about the great work of the Orphanage and its wonderful possibilities. They listened attentively and gave expression of their interest in the work by contributing a little more than eighteen bushels of wheat and $7.00 in cash. It was a delightful pleasure to meet and greet many old friends and acquaintances and endeavor to give them a vision of the Orphanage work. Solomon gave expression to a great truth when he declared, "Where there is no vision the people perish." More than ten thousand orphan children go uncared for in our State because the good people of the State have not yet seen the vision. I pray that the good people of the Christian church may soon catch a vision of Christ and the need of humanity.

Some are already catching the vision and being obedient to it, as the following letter from a dear friend of the Orphanage will bear record. The letter was written from Norfolk under date of August 5th and is as follows:

"I am writing to know if you have raised the amount for the heating plant. If not, I will be one of the twelve to give one hundred ($100.00) dollars."

We are very grateful for this volunteer and were glad to enroll him among the twelve liberal souls that are to contribute so much to the pleasure and comfort of our large family on the cold Winter days.

If some other god friend wishes to have a part in providing this greatly needed equipment we shall be glad to enroll him among the twelve. We need a few more to complete the number. We are very grateful for all those who cheerfully and gladly volunteer, and we believe the Lord appreciates the free, willing and liberal offerings more than any others. Let us seek to please the Lord in all our work.

North Emporia, Va., Aug. 3, 1914.
Dear Uncle Jim:—

Enclosed you will find papa's check to pay our dues beginning with May and up until August. I trust you will pardon us for being so neglectful in not remitting sooner. Papa sends $1.30 to the Cousins himself. Hoping you and all the Cousins are well, we remain

Your little nephews and niece,
Albert Cockes,
Wilton Cockes,
Lillian Cockes.

Many thanks to each of you and your father for the liberal help this week.

Witt, Va., Aug. 2, 1914.
Dear Uncle Jim:—

Here we are again, all six of us in one letter. We will not undertake to write separate letters, for if we did and you should print them it would nearly fill up the Children's Corner, and we enjoy reading the other letters better than we do writing anyway.

We attended a revival this week at Kentucky Baptist church. Sister Mary and myself professed Christ and joined the church. She is eight years old and I am ten, but we are not too young to love the Lord.

Please find a dollar enclosed to help the dear little orphans. As ever, your little friends,

Eunice, Mary, Edgar, Irene, Virginia and James Guill.

Very glad for this nice letter and liberal help from six happy boys and girls. Glad for the good news that two have given their hearts unto the Lord and united with the church. May your lives be useful unto the church and the Kingdom.

Henderson, N. C., Aug. 1, 1914.
Dear Uncle Jim:—

I missed writing last month, so I thought I would take a fresh start. I hope mama won't get so busy that she will miss writing for me any more. I have thirteen little guineas. There are seven white ones. I get out in the yard and they run all up under my feet, and then such catching as I do have. Uncle Jim, we have had some nice rains and everything looks so much better. Enclosed you will find thirty cents for July and August.

With love to you and all the Cousins, Lovingly,
Virginia Pearl Ayscue.

Yes, we missed your letter and dime very much last month. Hope you will not forget next time. We are glad you are making the fresh start.

R. F. D. 3, Liberty, N. C.
August 6, 1914.
Dear Uncle Jim:—

I am writing you with new fountain pen. I have been going to meeting at Pleasant Hill. Mr. Trollinger and Mr. Apple have been helping in the meeting. Mr. Cox and Mr. Trollinger spent Monday night with us. I enjoyed their visit very much. Hope they will come back some time. Here is my dim for August. Much love to you and the Cousins.

Glenn Pickard.

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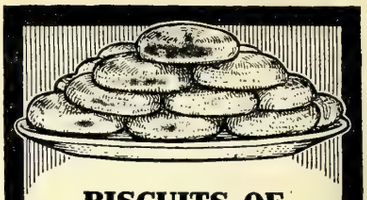

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pen, and I am sure you enjoy writing with it. You may write twice a month if you wish, since you have a new pen.

Roxboro, N. C., July 24, 1914.
Dear Uncle Jim:—

For the gratification of Cousin Nat's brother Charlie, Charles E., Hanah Clare, and the other Newman babies, may I tell their daddy what some of the people say about me? Their daddy must be right in his opinion of my looks. For Miss Hahn, Mrs. A. R. Foushee and Miss Ada Tucker all said I was a pretty baby. Mrs. Foushee is Judge Foushee's step-mother, and hence she is a good judge. She said I was as pretty a young baby as she ever saw. A lady from Ohio called and said I had such a sweet face. Every one who sees me remarks on my bright eyes. My one drawback seems to be my nose. That will prevent my being vain. Miss Hahn said it is like mama's and grandma's. Miss Hahn also said I looked like grandma. That is probably because I am not fat like my little cousin, Florence Patricia; for papa said I was a Cheatham and like my daddy.

When I was three weeks old, Miss Hahn was taken sick, and Miss Nichols from Durham took her place for a week. She and I called on the ladies at the Jones Hotel and on the Nichols family and went to the photographer's and had our pictures taken. I send you one.

I can't boast like brother and sister of gaining a pound a month, as I am two months old and weigh one-fourth pound less than I did at first. I have been sick all of my life. My head is normal, 14 inches. My height is abnormal by one-half inch—21 inches; chest 12½ inches or less than normal by one inch, because I am so thin. Here is a dime grandma sent me by brother.

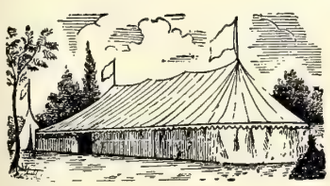
Lovingly,
Thomas Harvey Cheatham.

Many thanks for the picture of yourself and nurse. Hope you may soon be able to reverse the order and begin to grow larger instead of smaller.

DR. J. H. BROOKS,

Dentist

Foster Building, BURLINGTON, N. C



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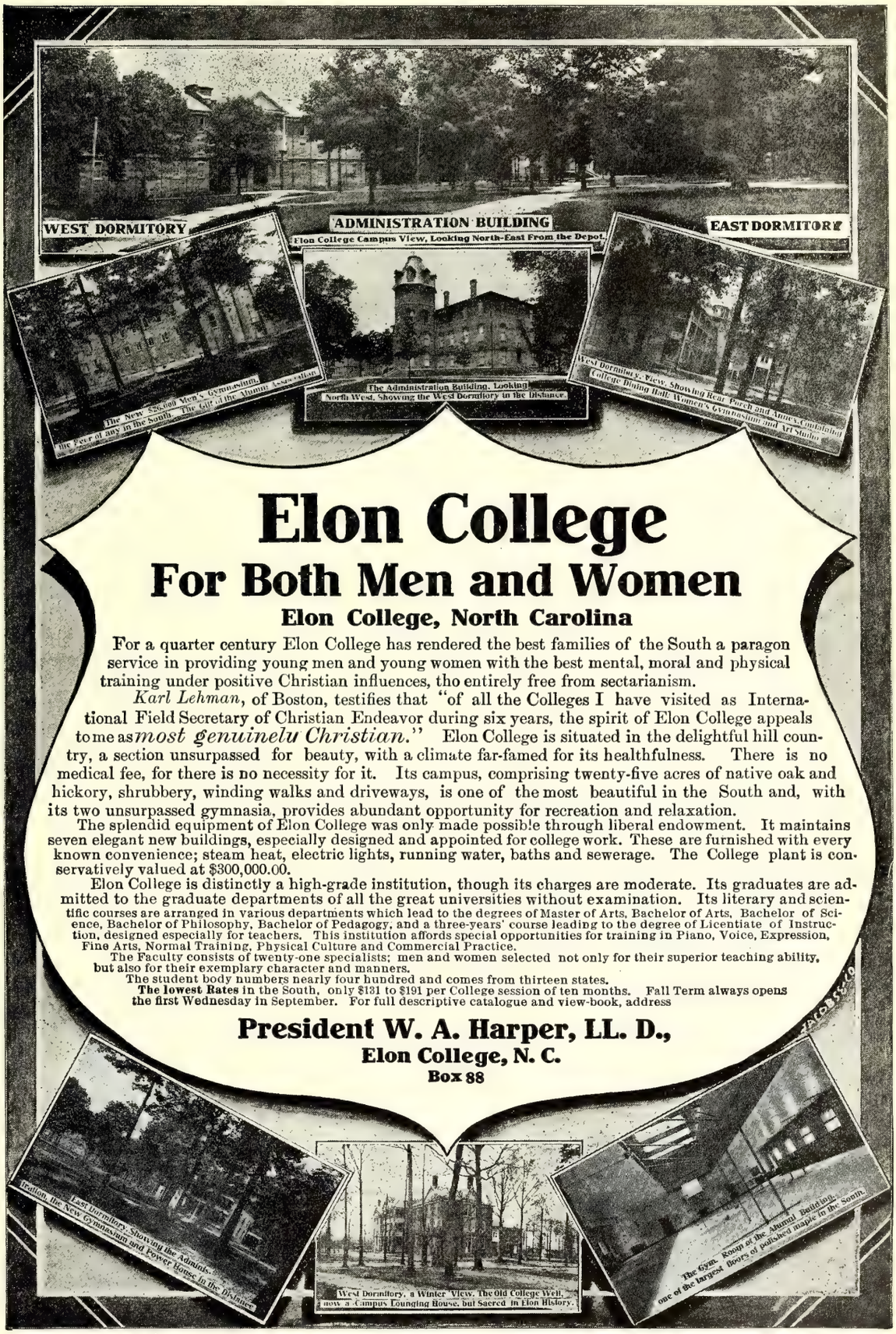
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CHURCH NEWS

BETHEL

We have just closed a successful revival at Bethel, Wake Co., N. C. The services began the fourth Sunday (July) and continued through Friday, with two services each day. Prof. Jackson of Durham was with us and led the singing. He also rendered faithful help in the prayer services. Dr. Holland was also with us and rendered very valuable help in the prayer services. The attendance was fine at all the services. The people around Bethel are kind and appreciative. In answer to our prayers there were ten converted, and two joined the church. B. J. Earp, Pastor.

WINCHESTER LETTER

A large crowd gathered with the Timber Mountain congregation, May 31, for an all-day service. One service was held Saturday night and three Sunday. The people there are very much interested in the services. One member was received at the close of the evening service. An interesting Christian Endeavor is maintained by the church.

The Memorial service at Timber Ridge, June 14, brought together one of the largest crowds that has ever assembled at this old historic church. The large church was filled, with hundreds unable to get in. The cemetery had been cleaned nicely and under the direction of an efficient committee, flowers were put on every grave.

This congregation takes a good deal of pride in its church. The handsome iron fence around the building has recently received a new coat of paint.

The Sunday school, under the efficient management of the Superintendent, J. E. Eaton, has more than doubled its membership during the last quarter. We have had a good year with the Winchester church of which I will write more later.

Our Annual Conference meets with the Antioch church, August 13-15. We are looking forward to a good session. We expect to have Drs. Denison and Harper with us.

W. T. Walters.

HINES CHAPEL

The revival meeting is in progress at Hines Chapel and great interest is being manifested. On Sunday the congregation was the largest that has assembled here during the six years of my service as pastor. This was a home coming occasion. The pastor preached in the morning at 11 o'clock and Rev. H. Shelton Smith preached in the afternoon. On Monday the attendance was large and the services good. Many Christian people reconsecrated themselves to the kingdom and many unsaved persons asked for prayer and one profession was made.

The meeting continues during the week and Bro. Shelton Smith will assist the pastor.

W. C. Wicker.

August 4, 1914.

KALLAM GROVE

We have closed our meeting at Kallam Grove. It continued for six days, and resulted in a glorious revival. Many rejoiced. The power of the Lord was greatly manifest in the conviction of sinners. Many sinners trembled and wept under the power of God's Word and the Holy Spirit. We do not know just how many professed faith in Jesus. We have left the count with God who truly knows. There was one who professed to receive the baptism of the Holy Spirit. Six united with the church and others will later. It was indeed a good meeting. It looked like resurrecting the dead, for the little church was almost extinct. We praise God for His wonderful and glorious power in this meeting. Sister Jennie Cox, a gracious servant of God, assisted us in this meeting and her labors were wonderfully blessed and she made for herself many friends. We go from here to Mt. Bethel. Pray for us. P. T. Klapp.

August 1, 1914.

CYPRESS CHAPEL, VA

Our revival meeting at Cypress Chapel commenced fourth Sunday in July and closed on Friday. Only afternoon meetings. 37 converts and 24 united with the church. The pastor conducted the meeting and did the preaching, and Friday afternoon Rev. L. L. Lassiter, of Virginia Valley C. C. Conference, came in and preached a good ser-

[Continued to page 16]

NORFOLK SOUTHERN RAILROAD

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6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a m. daily.
From Fayetteville, 10 a. m. and 4:50 p m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
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SUBSCRIPTION RATES:

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Four Months	.50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Johnson

One of the oldest members of Wake Chapel Christian church passed to his reward July 25 in the person of Samuel A. Johnson, Sr. For many years he had been a faithful member of this church. He was a man who was devoted to his Bible and to prayer. He leaves to mourn his loss a wife and six children, and one brother. He was a brother of the late Jas. A. Johnson of Harnett county, John Lewis and Wm. W. Johnson, of Wake county.

The interment was in Wake Chapel cemetery and the burial services were conducted by the writer. May the richest blessings of the Father rest upon all the bereaved and fit them for a great reunion in heaven.

J. LEE JOHNSON.

McDowell

Emily Frances McDowell, of Halifax county, Va., relict of the late lamented David Thomas McDowell, was born Dec. 11, 1848, and departed this life July 21, 1914. One brother, Wm. James Boyd, is the only one of a family of seven that survives her. She was married to David Thomas McDowell in May of 1870, from which union there were ten children, eight of whom are left to mourn the loss of mother: Mrs. W. J. Pierce, S. B., J. N., Mrs. A. D. Bass, J. S., J. B., Mrs. J. R. Hardy and Miss Russie McDowell. Her husband preceded her to the spirit land on May 29, 1913. Years ago deceased made a profession of faith in Christ and united with Pleasant Grove Christian church, Halifax county, Va., and remained a faithful member thereof till death. She had been in failing health, particularly since the death of her husband, but her faith in God grew stronger, and her hope of heaven brighter, as the body grew weaker. Just prior to death the full light of restored consciousness burst upon her, and she talked beautifully of the home beyond and of her unshaken faith in Jesus. She gathered her children about her dying bed and bade them follow in the way of the Master and shouted, with her departing strength, praises to His blessed name. She was buried in the family cemetery near the home, a great concourse of people who loved and esteemed her for her imperishable virtues, gathering to pay the last sad tribute of respect to a devout mother in Israel. It was her dying request that THE SUN'S editor conduct her funeral, but he was away from home and could not be reached. Sister McDowell was one of the most saintly women we ever knew, and one of the most humble and devout followers of Jesus. She lived her religion, and manifested in all her conduct and conversation that she was a true servant of the King. Earth is poorer, but heaven is richer for her going, and her brother, children and loved ones will know where to find her. She waits to greet them, as they come up higher, in the home of the soul. May a merciful God bring each of them by the way, and to the haven, where she has gone. J. O. A.

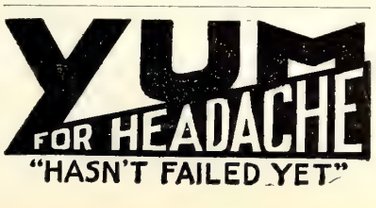
Cox

Albert B. Cox was born in Surry county, Va., February 11, 1838, and died at his home in Newport News, Va., July 22, 1914, aged 76 years, five months and eleven days. He was twice married. The first time, to Miss Nannie Ellis. To this union were born two children, one of whom, Mr. E. L. Cox, of Dendron, Va., is still iving. On February 11, 1875, he was married to Miss Salina Atkinson, who survives him. Besides the above mentioned he leaves to mourn their loss four sons and one daughter: A. B., Jr.; S. D.; C. M.; Mrs. J. T. Walkley; and Rodger Prior.

He made a profession of religion when he was about fifty years of age, and united with Union Christian church, Surry county, Va. He had been living in Newport News for thirteen years and for eleven years had been a member of the East End Christian church. The funeral service was held in the church on the afternoon of July 23, after which the body was laid away in Greenlawn cemetery, Newport News, Va. The blessings of the Lord rest upon all the bereaved ones.

W. D. HARWARD.

During the term just closed the Supreme Court has disposed of 593 cases, leaving 535 cases on the docket, or 81 less than a year ago.



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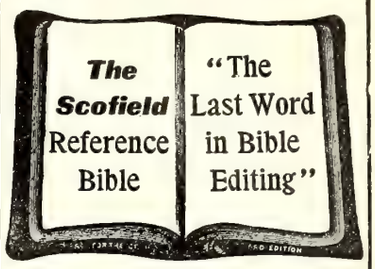

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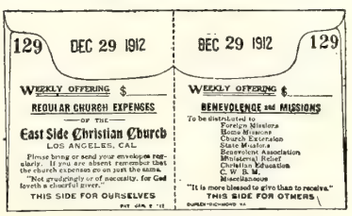

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MARRIAGES

Gilmore-Stephenson

On Sunday morning at 9:30 o'clock, August 1, at Mr. and Mrs. J. F. Bradshaw's, Walters, Va., Mr. William Gilmore and Miss Victoria Stephenson. After the marriage the happy couple went to church where they were congratulated by many friends. H. H. B.

CHURCH NEWS

[Continued from page 14]

mon for us. All who heard him enjoyed his preaching. We hope he will come to see us again. We learn that he is expecting to return back to his old home, E. Va. Conference. We need our boys at home. No place like home. I know what I am talking about.

Our baptizing will take place fourth Sunday morning in August at 10 o'clock, in Dr. Riddick's pond near the church. Let all come who have not been baptized, ready to go down into the water at the appointed time, as we want to have preaching at or near 11 o'clock at the church. The doors of the church will be opened at the water for the reception of members. H. H. B.

REVIVAL SERVICES

Our revival at Monticello church was held on the week following the fourth Sunday in July. Rev. J. S. Carden of Durham, N. C., came to us on Monday and did the preaching. Our meeting in many respects was the best we have ever had in this church. Congregations were good all the while.

Bro. Carden made a happy hit the very first service. The people in general enjoyed Brother Carden's sermons fine and all wish for him to visit us again.

The meeting closed on Friday p. m. with five additions by experience and four by letter with the church in fine working condition.

From here I went to Berea (Alamance) where we began our meeting on Friday night before the first Sunday. Rev. J. F. Morgan was with me here and did all the preaching. The congregations were exceedingly large all the while, many being turned away every night for lack of seat room.

The meeting continued until Saturday night, August 8. Through the entire meeting Bro. Morgan preached the gospel with power, which swayed his congregations and brought many of them to Christ. There were some thirty or forty conversions and reconsecrations and about 16 or 18 additions to the church.

I am now in a meeting with my Shallow Ford church, having held three services yesterday (Sunday). Rev. R. F. Brown comes to us today and will do the preaching.

J. V. KNIGHT.

Elon College, N. C.

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., AUGUST 19, 1914 NO. 33

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Where Men Speak Truth

When a famous Indian, Red Cloud, was called upon for a toast at a public dinner, where there were most whites, he is reported to have said: "When men part they look forward to meeting again. I hope that one day we may meet in a land where white men are not liars." If he met them in that better land neither white men nor red men were liars, for neither murderers, nor thieves, nor liars shall have any part or place there.

The Bible in Schools

There is a movement on foot, backed by a very strong moral and religious element in all the Protestant churches of the State, to have the next Legislature of the State of New York pass a bill compelling the reading of the Bible in all the public schools of that State. There was such a law, but the Catholics, by persistent effort, had it abolished a few years ago. "The people of New Zealand," says an exchange, "will soon be called upon to vote on a referendum providing for the reading of the Bible in public schools." Such a law was proposed for North Carolina a year ago, but was defeated by leading Baptists of the State who contended that church and state were and should be kept separate, and Bible reading was a matter for the Church and not for the State to handle.

The Greater Undertaking

Tasks that overpower men of small faith do but challenge and charm men of dauntless courage and strong faith in God. There are today five hundred mission fields in Africa, covering an area of 10,000 square miles each and having a population of 70,000,000 souls, without a single missionary. Any one of 500 preachers going to Africa could have a parish of 10,000 square miles and a constituency of one hundred and forty thousand souls to reach and preach to. There are yet in China 1,557 cities without a missionary. The task of evangelization is large, but not too large for Him with Whom all things are possible. Our Savior never commanded the undertaking of a wasteful, a useless, or an impossible thing, yet we hear Him saying: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

A Father to His Son

Soon after David Livingstone's son Tom left for school the father wrote him: "I have nothing better to say to you than to take God for your Father, Jesus for your Savior, and the Holy Spirit for your sanctifier. Do this and you are safe forever. No evil can then befall you." This was the advice and the counsel of a truly great man to his son whom he wished also to be useful and safe and great. No father's son is safe who leaves Christ out of his life.

Sentiment

Who said Paul was purely intellectual, cold, philosophic, void of sentiment and emotion? We challenge such to a close reading of Philippians, chapter four. We doubt if the most emotional preacher of our day would employ more terms of endearment in a whole sermon than Paul employs in the first verse of this chapter: "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." To yearn for fellowship and communion with the saints is not a sign of weakness or want of culture and refinement.

The Burden of the Strong

Africa with its one hundred and fifty million souls is the second largest continent in the world. Every seventh man in the world, every tenth man in the United States, is a black man. And the gospel of Jesus Christ is for the saving of this race also, and is sufficient thereto. It was in opening up the black race to the possibilities and powers of the gospel that David Livingstone immortalized his name and proved himself one of the world's greatest benefactors. It was a long time ago that Paul wrote, that which we are yet to learn: "We then that are strong enough to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1.)

Faith's Answer

In closing a volume of reminiscences, Bishop Whipple uses these words, which are still worth passing on: "My readers may think me an optimist, but a Christian has no right to be anything else. This is God's world, not the devil's. It is ruled by One who is the Lord of our Righteousness, the same yesterday and today, yea, and forever. Ours is not a forlorn hope. We may, out of the gloom of our perplexed hearts, cry: 'Whatchman, what of the night?' But faith answers, 'The morning cometh.'" This was the spirit of a man who worked hard, loved his fellowman and trusted God. And God made his name great and loved for ages to come.

"First Things First"

In the *Christian Union Quarterly* for July, under the above caption, Dr. Ainslee points out what seems to him the first steps to be taken by the churches in getting together, if church union is to be effected. It is observed that six of the great denominations are themselves divided into minor sects and schisms. There are in America sixteen sorts of Methodists, fifteen kinds of Baptists, twelve types of Presbyterians, various bodies of Disciples, four branches of Reformed, two families of United Brethren, six divisions of Adventists, and so on. "Many of these divisions come about," says Dr. Ainslee, over such subjects as instrumental music, a centralized missionary treasury, and open communion. Had the apostles divided on so trifling a matter as instrumental music, missionary offerings, or the observance of the Lord's Supper, conscientious as they may have been in it, Christianity would have perished in the first century." Dr. Ainslee holds that these divisions have come about because of pride, jealousy, conceit, impatience, love of power on the part of individuals who had a following. If there is to be real union, the members of the same family must first get together. "Our difficulties are not beyond us, but within us, and reconciliation comes of the spirit and not of the letter. It is well enough to work for the larger interests of Christian union, but these matters which have to do with the union of our local households must not be overlooked, for here is the real beginning of union." Christ prayed that His people might be one—and that prayer will be answered.

The Silver Lining

As the war clouds lower, and more than a million men, furious with envy, maddened with jealousy, and lusting for blood, fly at each other's throats in Europe, it seems difficult to catch a gleam of light through a possible rift, or see a silver lining to the dark cloud. Yet former President Taft, with sunny disposition and his accustomed reassuring smile, sends out, through the New York *Independent*, this message of hope: "The future looks dark indeed, but we should not despair. God moves in a mysterious way his wonders to perform. Now that the war is a settled fact, we must hope some good may come from this dreadful scourge. The armaments of Europe had been growing heavier and heavier, bankruptcy has stared many of the nations in the face, conflict between races had begun to develop. War seemed likely at some stage, and the question which each country had to answer for itself was at what time the situation would be most favorable for its success. The participants have decided that the time has come, and through their international alliances all Europe is involved. One thing I think we can count on is that with the prostration of industry, with the blows to prosperity, with the state of flux that is likely to follow this titanic struggle, there will be every opportunity for common sense to resume its sway; and after the horrible expenditure of the blood of the best and the savings of the rich and the poor, the opportunity and the motive for a reduction of armament and the taking away of a temptation to further war will be greatly enhanced. It is an awful remedy, but in the end it may be worth what it costs, if it makes this the last great war." It was to be supposed that the nations, in spending their millions for ships, arms and equipment, would one day employ these for their deadly work. The nations allowed themselves to be tempted too far the one by the other. Our Lord taught us, sought to teach all of us, to pray, "Lead us not into temptation."

EDITORIAL

HEALTH-SEEKING

[Editorial Correspondence]

Clifton Springs, N. Y., August 14, 1914.

We are out less than forty miles from Rochester, some further from Niagara and the lines of Canada. So there is no fault to be found with the climate, cool, savory, refreshing. No better, however, than that of Western Carolina or the mountains of Virginia. There are sulphur springs here which have virtue for the worn and weak and needy. Possibly these springs first attracted visitors and those in quest of health; but the climate and the springs are now overshadowed, and have become secondary, by the development, to very high degree, of a sanitarium and health plant. Yes, sirs, it is a health plant,—a place where impaired health is restored, broken down health is built up, and shattered health is mended. And then if you come here with good health they go to work to give you better; if you already have the better they see to it that you go away with the best. There is every conceivable health device here from a sanitary bath cloth (we used to call them wash rags, but since they have been folded and wrapped and sealed and are used by one person one time only they have a better name) and an individual cake of soap, drinking cup and all other "individuals," up to a surcharged galvanic battery, an electrified hot-bath and a salt-rub. Never was pork the better rubbed in with salt, and packed down for keeps, than patients and health-seekers are here. I look for them to stretch me out on gamblos, or swing me over a clothes line before long. Let it come. The sensation will not only be novel, but delightful and wholesome. This is said in confidence, because the whole purpose, plan and pursuit here is pleasurable and agreeable. It is fact. There are four hundred guests here now, all supposed to be in quest of health, but I haven't seen a frown since I have been here, and everybody is smiling and cheerful and happy. There is no better tonic than good cheer, and a joyous smile has driven away many a pain.

I know not how many hundreds of thousands of dollars this plant, and its appointment, have cost, but they are worth it. The main building is stately and commodious, the grounds, lawns, parks, ponds and lakes are ample, inviting, bewitching, full of sweet retreats and shady nooks, and are kept flawless by artists and skilled workmen. Everything here moves with quiet, precision, neatness, dignity, wholesomeness.

More and better: the sweetest fellowship obtains and the marks of genuine Christianity are everywhere apparent. In the main building on the first floor is a glorious chapel where morning prayers are said, and a good hymn sung, a great pipe organ leading, at 8:30 every day. Wednesday night was a prayer meeting, conducted by the chaplain, participated in by the guests, much as we have in our Christian Endeavor at Elon College every Sunday evening. Sunday at 11 a. m. there is preaching, and again at night. And this (Friday) evening a woman's weekly prayer meeting was held, led by Mrs Foster, now more than 80 years old, relict of the great and good man who founded this institution in 1850. A good religious atmosphere, as well as sanitary surroundings, is conducive to health. It is folly, nonsense, stupidity, to think that our springs, mountains, summering places must be places of indulgence and sensual excitement in order to be wholesome, healthful, inviting. This place proves the wisdom of building up a great and successful resort on the basis of pure morals and Christian ideals. No cards, dancing or intoxicants are alowed here, but the guests are happy, and they flock here from the four corners, and intervening angles, of this wide spread land of ours. Men and women of prestige and culture and means and millions gather here to enjoy the wholesomeness of these surroundings and the delights of real rest, recreation, good cheer and sanitation.

From appearances I should say there are more ministers here than of any other vocation, though men and women of all callings are here for health and betterment. How prodigal we are of our physical and mental powers! We little reckon with the value and benefits of good health till it is gone. We over-eat, over-indulge, over-work, over-worry, and then must needs suffer the consequences of our folly, and fly away to a health resort for repairs.

TEMPERANCE

The people of New York State are beginning the fight which Virginia is in the midst of now, and which North Carolina, along with many other progressive States, has already had,—that for State-wide prohibition. There was a temperance meeting held here Sunday night, led by a Mr. Miller from Albany, who, as chairman of a civic league, is seeking legislation looking to better moral conditions and the abolition of the saloons. He declared that this State must come to prohibition, as all the States of the Union must, for this is, within a few years, he declared, to be a saloonless nation. People everywhere are making up their minds that the saloons must be outlawed; that their demoralization is too great to be licensed and countenanced and protected by the government. Men are living today who will look back with wonder and curiosity upon a time when the State licensed and protected an institution whose sole business was the debauchery of manhood and the demoralization of the community. We have regarded the saloon as a necessary evil, but have at last awakened to the fact that it is not necessary at all, any more than a stagnant pool, or a dangerous pitfall near the door: and that it only exists by the sufferance of the good people, and the indulgence of the virtuous, of any community.

CATHOLICS AND PROTESTANTS

I am advised here that the line between Catholics and Protestants is being drawn more tightly all the while, and that much of the seeming political antagonism and conflict is really religious in character: that Catholics lose no time in opposing Protestants and vice versa in every political and civic contest. One wonders what the outcome of this religious contest is to be. The lines are being drawn in well nigh every State in the Union, particularly so where foreigners settle and immigrants are numerous. America, with its native love of fair play, political liberty, and religious tolerance, is due to be Protestant now and forever. In fact our republic can only remain a true republic, and be left free to enjoy and develop the principles of a real democracy, on condition that we remain Protestant. The one eternal, sure, and deadly foe to a republican government is Catholicism. From the foundation of the world to this present day no republic was ever founded or fostered by Catholicism, and never will be. Catholicism is one man rule: in a republic the people rule. We have tolerant, even democratic Catholics, in a republic; but it is only because they are not in the ascendency, and are held in subjection by the majority, the votes and the will of the people. The day in which Catholicism gains ascendency in the United States, which day God forbid forever, then, on that unhappy day, you may hang your harps on the willows, and bury forever out of sight the flag of freedom and toleration.

We are advised now that the Pope of Rome is made sick with grief over the terrible slaughter in the Catholic countries of Europe. It is enough to make him sick: to make all of us sick, in fact, but the Pope most of all. For, as a student of history and affairs remarked in our hearing the other day, this awful war in Europe would not be but for the blighting intolerance and the heartless haughtiness of Catholicism. Austria is the most Catholic of any country and so was the first to declare war on little, weak, helpless Servia; and Germany is next, with its intolerant love of pope and priestcraft, and it was second to fling down the gauntlet of war. (Servia and Russia are not Roman Catholic, but Greek Church in their faith and practice.) Yea, verily, it is enough to make the pope sick. The pity of it is that he did not, through his predecessors, get sick of his domineernig spirit and intolerance some 600 years ago.

SCHOOL

Just two weeks from the date of this issue Elon College will open for its 25th annual term. We wish we could get, for one moment, the ear of all parents, among SUN readers, who are to send their sons or daughters away to college this Fall. We would advise them with all our heart to send to Elon College. We are acquainted far and wide with schools and colleges, and we do well know that none offer better advantages, more thorough training, a completer equipment, a more wholesome moral and religious atmosphere, than Elon. Those who are looking for the best and most modern equipment and convenience for their sons and daughters can find them at Elon; those who are wishing the cheapest and most economic living and accommodations can here be accommodated. With its new and up-to-date equipment no one need desire more than it has to offer; with its wide and thorough curriculum no one need seek any other college for better training and more advantages.

The history of the past justifies the College in expecting its friends will do all for it they can in these two weeks and allows us to hope for the most auspicious opening in all the years.

My good friends, Mr. and Mrs. Lee, and this scribe are seeking all the good this great place has to offer, and all of us devoutly hope for health and strength and happiness not only for ourselves, but for all readers of these all too lengthy lines. J. O. A.

THE WAR

Close students of European affairs say that the present war has been imminent for a long time, and was inevitable. But to the average person it came like a storm out of a clear sky, and has, almost within a week, grown to unparalleled and startling proportions. No man can foresee the conclusion nor the results, but its enormity, and its unthinkable proportions, expense and horrors are enough to paralyze the most stalwart heart, and cause even mad men to stop and consider. The predictions are that it cannot last long. This, however, is surmise, which, let us devoutly hope, will prove true.

What is it all about? It is safe to say that not one in a thousand of those who are fighting know.

On June 28 Archduke Ferdinand and his wife, the duchess, of Austria, were assassinated while attending a national function in Servia. Although the murder was committed by anarchists, Austria held Servia responsible and on July 22 sent an ultimatum demanding punish-

ment of the assassins. The language of this ultimatum was so insulting that Servia was unable to answer amicably and maintain self-respect. But all demands, save a minor one, of the ultimatum were acceded to by Servia. This did not satisfy Austria, who on July 27 declared war on Servia. Russia at once began to mobilize troops, supposedly, to aid her kinsman and ally, Servia. On July 30 the Kaiser of Germany sent an ultimatum to Russia that she must within twenty-four hours desist from mobilizing her troops. This Russia declined to do and on August 1 Germany formally declared war on Russia and sent an eighteen-hour ultimatum to France which was unheeded. Meanwhile Austria was attacking the Servians at Belgrade. On August 2nd Russia's advance guard invaded Germany, and there was reported fighting on the French frontier. On the same day Germany asked Belgium for peaceful passage through its terriotry. Germany's obvious intentions being to invade France, as an ally of Russia, Belgium refused and fighting began at Liege, in Belgium, in order that a passage through Belgium might be secured. As an ally of France and of Belgium England declared she could not remain neutral and maintain its self-respect. On August 4, all of England's overtures being ignored, she declared war on Germany. Italy has declared her neutrality, unless her own territory is invaded. The warring nations are Servia, Austria-Hungary, Russia, Germany, England, Belgium, and France. It is estimated that these countries can, upon demand, put 10,000,000 men in the field.

What is it all about? The envy, the viralry, the jealousy of one European nation against the other. Who shall have the advantage, the supremacy in trade, commerce and traffic? And who shall be the dominant factor in European politics? These purely commercial and selfish motives have plunged the nations into the mightiest war of our time, and set the wheels of civilization and Christianity back a half century. It is the irony of history that the very country which had done most for peace, and which was the home of The Hague and the many world's peace conferences for the past decade, should be the one upon whose soil the first blood is shed, and about whose borders the nations are gathering for this titanic struggle.

This war in Europe declares as nothing else can that the spirit of our age is the spirit of commercialism, and the people of our time are mad over the matter of getting gain. When men shall have become convinced that a nation's strength is not in armament, but in that righteousness declared by the Son of God, and that the true riches do not consist in dollars but in that peace that passeth all understanding, which the world did not give and cannot take away, then wars will cease and the sword of the nations will be sheathed forever more. The gospel of gain and greed is having its innings in the European war. The gospel of mammon is giving us its grandest spectacle and its inevitable catastrophe. Only the gospel of Jesus Christ can save men from a spectacle like this, and make all the ends of the earth rejoice.

REV. L. L. LASSITER TURNS POET

The State of Virginia is now engaged in a heated campaign for State-wide Prohibition. In this campaign Rev. L. L. Lassiter, Broadway, Va., is taking great interest. He has written a campaign song to be used in assemblies met to discuss the issue. He dedicated it to his wife, who deceased August 30, 1913, and to whom he was wedded June 17, 1903. The meter is that of Coronation and the impression is fine when it is sung earnestly by an intensely interested audience. The subject is "Virginia Must Be Dry." The song follows:

VIRGINIA MUST BE DRY

Our grand old State is now enslaved;
To free her we will try.
Her men and maidens must be brave,
Virginia must be dry.

Our legislators have been strong,
There is no reason why
We voters may not right the wrong,
And make Virginia dry.

Ye women brave and fair and true,
Will you not raise your cry
That men may their whole duty do,
To make Virginia dry?

Ye men arise, in all your might,
September draweth nigh,
Vote out the rum, uphold the right,
Virginia will be dry.

Wonders in foreign missionary fields are without end or interruption. Here comes another from China. The principal magistrate, Mr. Shih, of Fenchow, China, has proposed that the American Board of Missions take over the direction of the government high school in Fenchow, together with the supervision of the government primary schools in the same district. Mr. Shih in an address recently declared that the morals of Confucuis could not withstand those of Christ, and so Christianity would ultimately triumph in China and elsewhere over Confucianism.

THE SUN'S editor rejoices in the great sale Mr. Riddle's book, "College Men Without Money," is enjoying. It is a most worthy, readable and inspiring publication. We look for its sale to go on up into the thousands. If we had $500.00 we wanted to devote to benevolence or inspiration we would buy 500 copies of this book and send them to boys and girls who wanted education but did not have the means to acquire it. We have an idea that this volume, compiled by a student who is wroking his way through college, will itself be instrumental in sending hundreds of such through college and university course. It is a book of knowledge and of inspiration.

In the death of Mrs. Woodrow Wilson, wife of the President, at the White House, August 6, our country loses one of its noblest women, and one whose life will be an inspiration in the years to come. Going to the nation's capital more than a year ago in health, strength and vigor, she literally sacrificed her life for the betterment of the conditions of the poor, and for relieving the distress of the needy. So quietly and unostentatiously had she done her work that the public was not aware of her great tasks and deeds until her tireless work on earth was done. The first lady of the land gave her strength and life not to social duties and trivial affairs, but to helping the helpless and the needy.

NOTES AND PERSONALS

—We shall hope next week to present a full account of the proceedings of the Valley Virginia Central Conference.

—We congratulate our Portsmouth brethren on their good fortune in securing Rev. H. E. Rountree as pastor. Bro. Rountree is to take charge in September, and the work will no doubt go well in his capable hands.

—Rev. C. E. Newman is spending his vacation here. He is one of our busiest and most capable pastors. We would be delighted for more of our ministers to "rustciate" or "aesticate" or "vacate" in our midst.

—We understand that Rev. L. L. Lassiter, Broadway, is open for engagement as pastor of any church desiring his services. We have no more consecrated man among us that Brother Lassiter, and we earnestly commend him to churches without a pastor.

—We repoice with our good brother, Rev. R. F. Brown, pastor, and his happy people of Salem Chapel, over the great revival that swept their church and community last week. Such a season refreshes those who participate and us who read of it, and realize what it means for time and for eternity.

—Dr. Warren H. Denison represented the mission cause before the Virginia Valley Central Conference last week. It is needless to say it was well done. In lieu of the Field Secretary for Missions, some one has been invited to represent the matter before each Conference. The Secretary will come later.

—That is a rare, as well as rich and well-deserved compliment, the well-known newspaper correspondent, Miss Mamie Bays, Charlotte, N. C., pays to Elon College in this issue. Miss Bays has evidently acquainted herself with the Elon spirit, and Elon's wonderful past and promising future.

—We felicitate Prof. A. L. Hook, of the College Faculty, on his marriage on the 19th inst. to Miss Jessie Dawson, daughter of Rev. T. B. Dawson. At the same time Miss Laura Dawson will wed Mr. Monroe Van Billiard. We wish for these our town girls and neighbors all the joy and happiness that length of days and lives of devotion can bring.

—Our work in the South loses a valuable man in the going to Ohio of Rev. J. W. Harrell, Portsmouth, Va. He has done a great work at Portsmouth and here is wishing him that measure of success in the West that will bring him back home again, after a year or two away has taught him how good and how delightful it is to labor and to live among his own.

—The descendants of Rev. Jos. Thomas, familiarly known as "The White Pilgrim," are to hold a vast reunion at the Alamance County Fair Grounds on the 20th of this month. Direct and collateral descendants of this great man from all over the U. S. will participate in this gathering. Dr. P. H. Fleming, Manchester, N. H., has been invited to deliver the principal address and has accpeted.

—Say, Brother Pastor, in receiving members into your church, why not ask them to take into their homes and read THE CHRISTIAN SUN? This will help them to be more intelligent members, and will assist their loyalty, devotion and zeal in good works. When one joins the Christian church one ought to have and read THE SUN. Think over this a moment, beloved pastor friend. It is worth while.

—The Opening Number of the College Bulletin is just from the press of the local publishing house. It is an illustrated number and contains valuable reading on the great theme of Christian Education, for which all the Elon bulletins in these latter times have become noted. We wish all our people would read these bulletins, which can be had free by application to President Harper, for such reading would quicken their zeal for Elon and give them a new sense of the importance of Christ in education.

THE AIM OF TEACHER TRAINING

By REV. R. F. BROWN, Elon College, N. C.

TEACHER Training has reference to the place of man as an instructor of humanity. The communistic basis emerged in the latter part of the last century. It was, in a sense, a revival of special training which Milton set forth in eloquent phrases. It concerned making man a participator in the life of the race. It represented him standing at once as the heir of the achievements and attainments of the past, and also as being a testator who was to transmit what he had received to the following generation, only enlarged and made finer. The basis was changed from the egoistic and selfward to the altruistic. The relation of these two forces, the egoistic and the altruistic, represents no small share of the tendencies and movements of the period.

In the year 1861 the intelligence and the moral idealism of the American people of the North had been directed to the preservation of the political union of the several states and the freeing of the slave. In the South during the same period, the interest of the people had been directed toward the preservation of the integrity of the individual commonwealth. The questions thus involved were decided by the sword. The permanent idealism of the American people requires that some question of large relations shall be under discussion. The time spirit therefore has flung the teacher training question before us with the utmost urgency.

The increasing complexity of modern life has demanded a more thoroughly trained teacher. In the consequent growth of specialization, therefore, the demand has come that each man shall be peculiarly prepared to make his unique offering to the comfort and enlightenment of the pupil. In this creation each individual pupil also receives as well as gives his own peculiar contribution. To ensure this result, both as a cause and result, teach training becomes a proper method and means. The great man was never so important as he is now, but the ordinary man has not for three hundred years counted for less. The importance of the training of the individual for his work, in all the different phases of life, has suffered. The old apprentice system has quite passed away. The minister, the lawyer, the doctor, too often improves him only under the motives of compulsion. He belongs to no system or order, in which his professional superiors constantly urge or order him to read certain books, to adopt certain conditions for his professional culture. But the Sunday school teacher is brought face to face with the alert mind, the mind that is constantly reaching out for new truth; therefore, the minister, in order to meet the demands of his pupils, must become a better teacher with each passing day or he begins to become a worse teacher. And this leads us to speak of the first fundamental aim of teacher training:

1. It is to give the teacher a simplified knowledge of the Bible.

"Ye shall know the truth, and the truth shall make you free." This is the mountain peak on which the success of the teacher is based. The teacher who does not know his Bible is like a sailor without a compass; he cannot get his bearings. He has no tangible basis from which to work. The teacher should know the names of the books of the Bible and the order in which they come; he should know the key word to each book, the key verse to each chapter, and the leading truth intended to be taught by the inspired writers. He should know the origin and development of the plan of salvation. He should know the Bible as literature, as history, as geography, philosophy and as poetry, but above all he should have a keen consciousness of it as a divine and inspired revelation of God setting forth His will to the children of men. The incessant cry of the Sunday school teacher of today is not for more pedagogy, more philosophy or more mathematics, but for a genuine first-hand simplified knowledge of the Bible that he may use it as a compass to get his bearing and find the student.

The teacher is to put himself inside the pupil's brain, the teacher is to see out of the pupil's eyes, the teacher is to hear out of the pupil's ears. Teaching represents a definite relation between the receiving object and the acting agent. If the acting agent fails to see the need and condition of the receiving object he cannot but fail to adjust his teaching to the needs of the pupil, to the explaining of what is already clear, the teacher may give much heed. To the explaining of what is darkly obscure he may give no heed at all. I know teachers in mathematics who dash through the different formulas in algebra, geometry and trigonometry with delightful clearness to themselves, but the swiftness of whose flight the ordinary mind is not able to follow. Conclusions which to the teacher are as clear as they are inevitable are often to the pupil unseen. In general Sunday school teachers too highly appreciate the intellectual apprehension of the pupil and leave him in obscurity instead of simplifying the truth.

It is like the old negro preacher in slavery time. His young master felt the divine call to the ministry and made arrangements to preach at Poplar Branch a certain Sunday. When the time came the old negro was there to hear his young master make his first effort. The young man announced 1 Cor. 16:22 as his text: "If any man love not the Lord Jesus Christ let him be A-nath-e-ma Mar-an-a-tha." The boy preached a splendid sermon and the old negro was so carried away with the text that he decided to use it at his church the following Sunday. After the preliminaries were over he referred his anxious hearers to the chapter and verse mentioned and quoted as follows: "If any man love not the Lord Jesus Christ let him be a nabbing at it and a grabbing at it."

Too often the teachers leave the anxious pupils a nabbing at it and a grabbing at it, but they never get the truth.

Despite the fact that we are living in a progressive age and are thrown under the influence of the improved methods of specialization, it is apparent that the knowledge of the facts and truths of the Bible has, in the last half century, diminished. The ignorance of the Bible among Sunday school teachers, school children and the people is a somewhat depressing condition of our time. To a certain class several years ago an examination was given composed of examples from Tennyson's poems, which contained Biblical allusions. Of these Biblical allusions these 34 young men showed an alarming ignorance. Nine failed to understand the quotation: "My sin was a thorn among the thorns that girt my brow." Eleven failed to comprehend the manna in the wilderness. Sixteen were likewise ignorant of the significance of Moses' striking the rock. Sixteen also knew nothing about the wrestling of Jacob and the angel. Twenty-six were ignorant of Joshua's moon, nineteen failed to recognize the peculiar condition of Esau's hand. Twenty-two were unable to explain the allusion to Baal. Nineteen apparently had never read the idyl of Ruth and Boaz. Eighteen failed to indicate the meaning of Pharoah's darkness. Twenty-eight were laid low by the question about Jonah's gourd. Nine and nine only had knowledge enough to explain the allusions to Lot's wife. Twenty-four had not apparently so read the account of Christ's first miracle as to be able to explain a reference to it. Eleven did not understand the mark Cain bore. Twenty-five were as ignorant as heathen of the foundation of the church. In a word, to each of these thirty-four men twenty-two questions were put which would demand seven hundred and forty-eight answers. The record shows that out of a possible seven hundred and forty-eight correct answers only three hundred and twenty-eight were given.

The simple fact is the Bible has ceased to be a Book well known among the American people. Over the Puritans of the time of Cromwell who came to New England and their immediate descendants, the Bible had a dominating influence. Its history, its poetry, its philosophy as well as its theology helped to form individual character and modify the development of nations. At present its heroes are less familiar than Greek gods; its poetry is not appreciated and the significance of its ethical teachings is lost in the great body of moral literature.

The exact and formal religious influence of the Bible has doubtless diminished in this half century; but the genuine spirit of the Bible has, without doubt, come to prevail with greater fullness the character and to guide the life of the people.

2. The teacher should have a spiritual grasp of the truth in order that he as a sincere lover of childhood and of the Master may "feed the anxious hearts."

The teacher who does not love the search for truth, or who fails to embrace truth, when found with a lover's delight, has no right to be a teacher. He should be expelled, if he declines to resign, from the sacred work. The teacher who is content to convey year after year the same teaching in the same vessels to successive generations of pupils finds the annual portion becoming not better, like new wine, but stale and staler. He may still drone and hum away but he is really asleep.

The teacher should be "abundant in truth and love." The growing conception of the worth of the teacher's work has caused special emphasis to be put on the word "love." The teacher is to love the student. By "love" I do not mean emotional love which delights in the presence or society of the student. I mean that element of character which goes down through the surface soil of the heart,—fertile soil it is,—to the bed rock of the will, rock which is fertile and which helps to make the soul lastingly productive. The teacher is to be trained to have a will for the pupil's betterment. As a teacher this is to be his strongest volition. In his training the teacher searches for truth. As a teacher he searches for the pupil. There are, we are coming to see, two kinds of teachers. The one teaches the lesson. The other teaches the pupil. The one has for his primary aim the explaining of a truth, and the explaining of a truth is important; but

the other has for his primary aim the use of truth as a means of seeking the pupil. "What do you teach?" was asked of a great chemist. "Boy," was the reply.

The question, therefore, respecting the teacher with reference to the Sunday school pupil, is not how little but how much does he know? Train the teacher to explain or let him be unable to explain, let him have or have not emotional sympathy, let him know his lesson with thoroughness or with thinness, in narrownes or breadth, but let him have a good will and a sincere love for his pupil. The family is founded on the principle of love. The church is founded on the principle of the relation of the individual to the divine Being. Literature represents knowledge and culture. Personality embodies the worth of the individual as a humanizing force. The love upon which the family is founded the teacher feels and uses. Truth and love represent at once the conditions and the tools which the teacher uses and which personality embodies. They are the holiest and noblest agencies which the teacher can have for securing the highest ends of civilization.

The comprehensive intellectual verity is truth itself. Truth in intellect becomes truthfulness in character. This trust in truth in moral virtues and in man is so absolute that it gives sereneness to character and consistency in method and work. It is not, therefore, too much to say that the teacher can justly believe that his calling is of the highest service for human betterment. But while the teacher is loyal to his profession as a force in civilization he is also to have what I call an enthusiasm for humanity. The teacher has a special reason for such an enthusiasm. For he works in and for humanity. What bugs are to the zoologist, what stones are to the geologist, what gases are to the chemist, boys and girls are to the teacher. This great element to which I allude, the greatness of the personal being and character of the teacher, is very conspicuous in our time. Here one need not multiply words. Each phrase becomes significant. Whatever may be the elements that compose this greatness of personal being, and they differ with different individuals, it is clear that personal being and greatness of character should be the aim in teacher training.

The teacher who has not a spiritual grasp of the truth cannot teach effectually. This spiritual grasp of the truth comes only through slow wrought experience to those who "will do the will of God." David's prayer was: "Make me to understand the way of thy precepts; so shall I talk of thy wondrous works." Paul's last plea was that Timothy might "rightly divide the word of truth."

3. The teacher should be taught the art of soul-winning.

In the study of the pupil in his intellectual states and processes it is well to have every teacher trained to know the laws of the mind and the order and relative volume and use of the unfolding mental faculties. But in choosing between the two I would urge upon the teacher the art of soul-winning. Give me one who really loves boys and girls, whose affection leads him into intimate personal contact with them at all points, who has faith in the wisdom of his Bible to interpret human nature in all of its changing moods and I will show you one who is able to bring more souls to a saving knowledge of Jesus Christ than the man who applies his psychological principles.

I cannot urge too strongly upon those who are ambitious to succeed as teachers to study this divine art of soul-winning, for this is their supreme mission. It is a divine art and its processes are nowhere so plainly set forth as in the Bible. The lesson that is made plain to the mind, but does not find its way to the heart, is a failure. The teacher who has no conversions in his or her class is not a marked success. To save his scholars is his duty, and his position gives him an opportunity beyond pastor or parent. I cannot understand or sympathize with a system of teacher training that does not begin and end with the salvation of souls and the formation of Christian character in view. Nor can I esteem one who is fully equipped and trained to teach who does not try to win souls to Christ. This should be his mission. He is the spiritual ally of the home, the recruiting officer of the church, the conscience maker of the State. His work for the first time in religious history is being inquired into by the educators of our country and by professional men. Over against him and his on the Sabbath is set an array of evil forces—the neglectful Christian home, the godless home with positive evil training, the vices of the streets and the evil companions who ensnare youth, the bad books and papers in easy reach. The teacher training system that does not prepare teachers to meet these evils and exalt the art of soul-winning is not worthy its name.

There are many difficulties to be met, and when we begin to ask the question, What can the child attain unto? what are the temptations that are most liable to damage him? we are amazed, as has been said: "The soul and body of the young child is freighted with potencies from a past we know not how far remote, for Plato, of all things in the world most worthy of love, reverence and service."

Such a study of all studies is most difficult. For as one ascends in the scale of life the more complex becomes life's functions and the more perplexing its problems. Yet man is better fitted than ever to solve these grave problems. Man seems capable of indefinite improvement. He has come through long geological epochs to his present stage. He is going onward and upward by stages that are still geological in their moderation of movement and their length of being to stages yet higher. He is the splendid crown of all the ages past; but the end of each passing century adds a gem. The law of unselfishness is the law of stable and progressive societies.

Humanity does move forward. The teacher is to make such a humanity and such a personality in his training course that the fundamental aim of teacher training will be apparent in the development of the individual, the enrichment of the community and the ennoblement of the race.

ELON COLLEGE—AN APPRECIATION

By that well-known newspaper correspondent, Miss Mamie Bays, Charlotte, N. C.

Twenty-four years of successful service in the education of the youth of the country is the record already attained by Elon College, one of the leading educational institutions of the South. Founded in 1887, it received its charter from the General Assembly of North Carolina in 1889 and in 1890 it opened its doors for the reception of students. Every year of the life of the college has been crowned with success and each succeeding year has proven more successful than the one preceding in point of attendance of students, ability of the faculty, general equipment for work, and splendid accomplishment in the training of the physical, intellectual, moral and spiritual life of the scores of young men and young women who constitute the student body.

Elon College stands for the education of both men and women and the training of both in the same class-rooms, teaching both the same course of study required for graduation, has proved a distinct success, and the eager desire to excel as shown by both men and women has been such that in each it has been a stimulus to the other. So rapidly has the number of students increased that 386 were enrolled the past year, representing sixteen States, from New York to Florida, and the promise for the next school year, which wlil begin in September, is that the number of students will be much larger than last year, and that a larger number of States will be represented.

The ideal location of Elon College—sixty-four miles west of Raleigh and seventeen miles east of Greensboro, on the North Carolina division of the Southern Railway, running between Goldsboro and Charlotte—has had no little part to play in the history of success which this college has attained. It is possible for the students here to enjoy the advantages of town life without the temptations of the same, and to possess at the same time the freedom of the country. So desirable is the climate and so healthful the condition of the community that during the past eight years there has not been a death in the student body of the college and rarely has there been a case of serious illness. This latter statement is emphasized by the fact that while in one of the buildings the college possesses a well equipped infirmary, it never has been used, nor is a medical fee included in the expense account of the students.

Nothing is left undone by the faculty and trustees of the college to develop in the students health of body, health of mind, health of morals and health of spirit, and distinct success has crowned this effort. As far as it is possible to maintain the same in so large an institution, the spirit of the well regulated home prevails in the government of the college and considerate interest is taken in the development of the young men and young women as individuals as well as in that of the student body as a whole. Above everything else, "the effort is being constantly made to cultivate Christian character, grounded upon firm principles of rgiht, a high sense of duty, honor and propriety, and an earnest love for the truth. The honor system of government is emphasized in the college life and it has been fully justified many times over. When students register upon entering the college, they sign thus an agreement to obey cheerfully the regulations of the college and to do whatever they can to upbuild the spirit and tone of the institution. Failure to keep this agreement is deemed sufficient cause to request the withdrawal of students from the college, but in very few instances has it been necessary to make this request, as very few students have failed to keep in harmony with the college spirit."

There can be very little knowledge of Elon College without knowledge of the already well known "Elon spirit," and no one can remain in the college community without being impressed with the helpfulness of this spirit, which, briefly expressed, "is the spirit of fair play, of gentility in all things, of moderation and temperance, of mutual helpfulness and human brotherliness, of equality and fraternity and manliness and womanly gracefulness, of emulation in right doing, of respect for the rights and attention to the obligations of college mates, of deep and vital piety, of consecrated religious and Christian character"; and it is to the emulation and emphasis of this spirit that much of the success of this college is due. The dominance of the "Elon spirit" is

(Continued on page 10)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Dr. Atkinson's gratuitous remarks, reflecting upon me by the use of such terms as "advancing years," and "venerable," as a reason why I am no longer in his "class either as to number or size landed," while fishing in the delightful pond of our mutual friend, J. Beale Johnson; and then his apology, overflowing with generous compliments and praise, before I had made complaint, is *prima facie* evidence that his conscience is giving him trouble over the double wrong he has perpetrated. But his implied penitence compels me to "forgive," if I do not "forget"; and that is about as far as the average offense is forgiven. I do not mean to say, however, that that is Bible forgiveness. The Lord saith: "Their sins and iniquities will I remember no more." That is the Lord's way of forgiveness; and it is the only Christian way of forgiveness. Forgiveness includes forgetfulness, and Christian experience verifies it; for it is the human exercise of a divine impulse.

But returning to my own defense in a matter touching my "age" and my "fishing ability" I think the Doctor deals with two tender subjects. If it is true that "a man is no older than he feels" then his adjectives are not well chosen; and his own use of glasses and change of color above the ears ought to remind the good brother that "those who live in glass houses should not throw stones." *Verbum sat sapienti.* Moreover, my good and learned friend and eloquent quill-driver ought to be reminded, since he tacitly admits that I taught him how to fish, while he claims now to outclass me as a fisherman, that the proof of a good teacher is to train pupils who excel him. His boasting then, is not against me as his teacher; but it proves that he was a good pupil while it does not reflect upon me, adversely, as a teacher. But while this is all true as vacation pencils can write, yet I must challenge this successful fisherman to state in plain language so that Christian people can understand it, whether in comparing the times we were on the pond together he beat me every time. This challenge must not be construed as casting doubt upon the Doctor's word; for it is well known that I deny the common charge made against fishermen. Their motives are good and their intentions pure; but no person can be a good fisherman who is devoid of the artistic gift. Imagination enters largely into his statements and descriptions. It is this coloring matter that supplies clouds and sunsets, trees and streams, and large fish and large numbers of fish which are caught and not caught. I am inclined to the belief that Gradgrind facts are not as important in human experience as childhood imaginations. I saw a little child the other day hold a rusty penny in his hand and say to his father: "Look there what I got." "Where did you get it?" asked the father. "I found it," said the child; and he looked rich, for his imagination made that penny a great treasure. When grinding toil, or strain in business, or the accumulation of wealth, or the achievements of ambition, or the surfeiting of indulgence, blunts imagination, the soul is stranded on bare rocks with rough seas lashing the barque of life into despair. The fisherman's pictures harm nobody, rob nobody, slander nobody; but they hang in memory's gallery and keep Summer scenes bright with willows and water lilies through all the coming Winter of mental labors and nerve strain.

I wish that our delightful visit could be repeated and the championship tested on the silver field where the dip of the paddle, the pop of the cork, and the whirr of the line, make us forget toil and care. I could enjoy being outclassed as a fisherman for such hospitality as Brother Johnson's home bestows and such fellowship as Dr. Atkinson supplies.

In the circle of home I am now enjoying the vacation my church has given me through these hot August days. W. W. STALEY.

ELON COLLEGE NOTES

The handsome concert grand piano which was recently purchased for the Music Department has just arrived and was placed in the Chapel on Saturday. It is a beautiful instrument and will prove an invaluable addition to the equipment of the Music Department.

Mrs. W. C. Wicker is entertaining her mother, Mrs. Newman, for some days. Dr. Wicker is this week in a meeting at Chapel Hill, and last week was engaged in a very successful series of meetings at Jonesboro.

Dr. and Mrs. W. T. Herndon have returned to the Hill from an extended visit to Asheboro. While in Asheboro Mrs. Herndon had the misfortune of breaking her arm in a bad fall, but she is rapidly improving and hopes soon to regain its use.

Miss Alma Kathleen Newman, who has been spending the Summer with her parents here, will return on Wednesday to Vernon, Ala., where she will resume her duties in the Music Faculty of the Vernon City Schools, of which she is the efficient director. Mr. Marland Stone and his sister, Miss Thelma, are spending a few days with Miss Lila Newman at her home.

Mr. M. A. Atkinson, who has been laid up for some time with malaria, which he contracted at his saw mill in Orange county, has sufficiently improved to be out and with his wife and children left for Raleigh, Mrs. Atkinson's home, last week.

Mr. Tom Chandler arrived on Saturday evening for a few days' visit at Dr. Watson's, where his wife has been vsiiting her mother for the past month.

Mrs. W. Z. Atkinson and her son-in-law, Mr. Carl Whitaker, motored up to the College last week from Cardenas Mrs. Atkinson expects to live here again this Winter with her son Hollis and was perfecting arrangements to this effect.

Elon was visited with a severe electric storm a few days ago and the lightning tore off the back porch of Rev. L. I. Cox's house, but fortunately no one was injured.

The Vesper Service on the campus was conducted by Rev. C. E. Newman last evening. These meetings grow more interesting from week to week and the attendance is steadily increasing.

President Harper returned from the Valley of Virginia this morning, where he attended the Valley Conference which met near Harrisonburg. He reports a very good Conference and incidentally several students are to be here at the opening from this section.

Mrs. Clendenin and her daughter, Miss Nina Joe, are visiting the former's daughter at Saxapahaw.

Miss Flora Richardson, who is so well known here, is visiting Mrs. J. O. Cox at the Orphanage.

The Farmers' Institute is meeting here today and a great number of the county people are on the Hill participating in this Institute. A bounteous basket dinner was served on the campus, and chicken and pink lemonade were very much in evidence.

A letter to friends here from Mrs. Willis J. Lee, who with Brother Lee and Dr. Atkinson, are taking a course of treatment at the Clifton Springs Sanitarium, states that they are all highly pleased and are improving rapidly in the mountains of New York State. Brother Lee and his good wife expect to spend some time at the College when they return to the South. "X."

NOTICE! NOTICE!!

The following provision has been made to do in a temporary way, the work of "Field Secretary in the Seven Conferences for this year:

Rev. W. H. Denison, D. D., will attend the Virginia Valley Central and the Eastern Virginia Conferences.

Rev. C. H. Rowland will attend the Eastern North Carolina and the North Carolina and the North Carolina and Virginia Conferences.

Rev. J. O. Atkinson, D. D., will attend the Western North Carolina Conference.

Dr. Harper will attend the Ga. and Ala. Conference.

The one chosen to attend the Alabama Conference has not been heard from, but no doubt will accept.

These representatives will present the cause of Misions, the Every-member Canvass, and the Duplex Envelope, explaining and seeking to secure the co-operation of all the Conferences in these educational processes for more efficient church work.

The Committee desires that the Program Committees of the several Conferences will provide a place on their programs for these men who represent these great interests. Hardly any subjects will come before the Conferences of more importance, and ministers and representative laymen may learn enough to carry this instruction into the local churches.

Program Committees will please keep in mind the Committee's request and make a place for these chosen men for this special service.

W. W. STALEY,
J. E. WEST,
W. H. DENISON,
August 10, 1914. Committee.

TO THE SUNDAY SCHOOL SUPERINTENDENTS OF NORTH CAROLINA

November 8 is fixed by Sunday school leaders as World's Temperance Sunday, but I advise that the Sunday schools of this State join with the many Sunday schools throughout the nation that will hold temperance exercises on Sunday, November 1, in order that the moral effect of such exercises may have its influence on the citizenship of the nation prior to the general elections November 3.

I advise all superintendents of Sunday schools to write at once to the Anti-Saloon League of America, Westerville, Ohio, for free literature, programs, and total abstinence pledges provided for the abservance of this day, and thus give the boys and girls of our Sunday schools the opportunity to sign the total abstinence pledge and give our Sunday schools the opportunity of using their influence to hasten national prohibition and express companies from delivering liquor in North Carolina.

Yours to save the boys and girls from the drink habit, R. L. DAVIS,
Supt. N. C. Anti-Saloon League and Supt. Temperance Department of the N. C. Sunday School Association.
Raleigh, N. C.

PROGRAM OF SUNDAY SCHOOL CONVENTION OF ALABAMA CHRISTIAN CONFERENCE

At Beulah Christian Church, Saturday and Sunday, August 29-30.

FIRST DAY

10:00 a. m. Devotional services by J. F. Board
10:15 Organization.
10:30 Address: The Convention Needs, by Rev. E. M. Carter.
10:45 Subject: The Front-Line S. S.
Its Equipment, by J. W. Payne.
Its Officers and Teachers, by Rev. G. O. Lankford.
Its Music, by Miss Dela Carter.
Its Finances, by S. W. Hand.
12:00 Adjournment.

AFTERNOON

1:30 Devotional exercises by J. C. Harris.
1:40 Address: Relation of the S. S. to Missions, by Rev. G. D. Hunt.
2:00 Subject: The Teacher.
The Teacher's Preparation, by Dr. J. M. Welch.
The Teacher Teaching, by Rev. J. H. Hughes.
The Teacher's Every-day Life, by Rev. J. D. Dollar.
2:30 Subject: The Lesson.
Home Study, by Terry Floyd.
Use of Helps, by Rev. C. W. Carter.
3:00 Paper: Our Young People, by Miss Eunice Floyd.
3:15 Subject: The S. S. an Educational Factor. General discussion.
3:30 Miscellaneous.
4:00 Adjournment.

NIGHT SESSION

Sermon by Rev. J. H. Hughes.

SECOND DAY

9:00 a. m. Devotional services, by Rev. J. C. Knight.
9:15 Departmental Work.
Adult Organized Classes, by R. Y. Ponder.
Home Department, by Dr. T. H. Denny.
Intermediate Department, by Rev. E. M. Carter.
Crade Roll, by Mrs. J. T. Clack.
11:00 Sermon by Rev. C. M. Dollar.
12:00 Adjournment.

Let all schools send full representatives together for a great convention.

J. J. CARTER,
Chairman Executive Committee.

RALEIGH LETTER

Many things of interest have taken place since my last letter. The fourth Sunday in June was a splendid day with us. The attendance at Sunday school was one hundred and two. The church attendance for morning and evening was good for the time of year. At the conclusion of the evening service the ordinance of baptism was administered to six candidates.

On June 30 the Sunday school went out to Fuquay Springs on the anual picnic. Prof. L. L. Vaughan and Bro. Harry Summers were the managers, and did their work well. The day was favorable and all seemed delighted with the trip.

The second Sunday in July Drs. C. H. Rowland and J. U. Newman worshiped with us. Bro. Rowland was on a vacation, so did not preach. Dr. Newman preached in the evening. We are now on the last quarter of the conference year. Fair progress has been made. Many of our members have been loyal. Seventeen have united with the church. We are trying to enlist the loyal support both by attendance and contributions of the entire membership. Could this be done, Raleigh would be one of our strongest churches of the Southern Christian Convention. I shall remain as pastor another year.

On the evening of July 28th Miss Ethel Clements, of Morrisville, gave, under the auspices of the Ladies' Aid Soceity, one of her excellent recitals consisting of recitations and vocal solos. A good attendance was present and everybody was delgihted. Refreshments were served and a most delightful evening was enjoyed by all.

I have had the pleasure this Summer of assisting in three protracted meetings. Liberty (Halifax) Va., and Virgilina of the N. C. and Va. Conference, and Pleasant Hill of the Eastern N. C. Christian Conference. Liberty and Virgilina are churches I formerly served. Rev. A. T. Banks succeeded me last Fall at Nathalie and has served the church acceptably. This church was organized less than four years ago and now has a strong and growing membership. Rev. J. U. Newman is pastor at Virgilina and is highly appreciated by the people of the church and town.

Pleasant Hill is near Benson, N. C. Rev. G. J. Green is the pastor and is doing an excellent work. A few years ago the building was used as a barn. Rev. J. D. Wicker revived the work. They now have a membership of eighty-four.

I am now with my family at Elon College for a month's vacation. Several invitations have come to me to assist in revival meetings this month. These I must decline, as my vacation is given me for a rest, and this I am taking so as to be able to do better work when I get back to my field the fifth Sunday in August.

C. E. NEWMAN.

SYMPATHY

Sympathy and kindness of heart are often assumed to be identical, but that is not quite true. A person cannot be truly sympathetic without being kind-hearted; but it is entirely possible for one to be kind-hearted without being sympathetic. The difference between the two depends on the point of view. When a case of distress is made known a kind-hearted person is sorry and will perhaps do all possible to relieve it; but mere kindness of heart will not go far to discover distress and need. It looks at all things from its own point of view. But true sympathy has the additional and admirable quality of putting one in another's place. Entering into another's need by sharing his feelings, it divines distress before it is asked. Kindness of heart is excellent; but sympathy, the capacity to put oneself in another's place, is more admirable. Kind-hearted persons may be moved by distress because they do not like to suffer themselves; but a sympathetic person voluntarily shares in the suffering of others by becoming one with them in feeling and experience. This is the most exquisite element in the atonement of Christ, "in that He Himself hath suffered," being made in all things "like His brethren." (Heb. 2:17-18).—*Exchange.*

THE TRUE WORD TO YOUNG MEN

Most young men are weakened by publicity, by to much social fellowship. They never have any time alone. In the morning they dress as rapidly as they can and then rush out into the work of the day. When the time of release from work or business comes, they hurry with the crowd to seek excitement.

In the evening they come in late and drop into bed. There has not been one hour in the day when they could sit down and be calm and think of God and duty and let their souls rest and grow strong and brave. Doubtless, there are many young men who are too much alone, who brood over themselves and whose need is less meditation and more society. But these are the rarer men. The average young man runs with the crowd, and his life shallows out more and more until the bottom begins to show through;and the power, the beauty, the freshness, the capacity for varied use are all gone. Men ought to stop now and then and think. If John the Baptist had not been three years in the wilderness he would probably never have burst on Israel with rophetic message of such power and persuasion as he utered when he came. One of Hugh Beaver's favorite quotations was:

"If chosen men had never been alone,
In deep mid-silence open-doored to God,
No greatness ever had been dreamed or done."
—*Robert E. Speer, in Association Men.*

The *Congregationalist* notes that there are in Marshall county, Indiana, twenty-nine differnet denominations struggling against each other and the world for existence, and the harder the struggle the poorer the existence. It is a wrong sort of battle. In a rural community of Juniata Co., Penn., there are, in all, 662 people, and there are eight different churches seeking support and respect from this distracted community. The schools of the same community have all consolidated into one, and it is prosperous and respectable. When will the Church of God learn her lesson of life, progress and power?

—The war clouds lower and all Europe seems bent on bloodshed. It is all a most gloomy and pitiable prospect. Unless there is a rapid turning back from present positions and attitudes we of this day are to witness the greatest and the most deplorable conflict of a century. Russia, Germany, Austria-Hungary, Servia, France, and England are the countries so far involved.

—We have, by this mail, recevied a very interesting personal letter from Rev. J. I. Seder, Superintendent of New Mexico Anti-Saloon League, 902 S. Edith St., Albuquerque, New Mexico, in which an appeal is made for funds to help the campaign in that State for statewide prohibition. This sentence is taken to show that prohibition is now a live issue in all parts of our land: "Listen! We have in this State something over 1,000 saloons. While they are verywhere a deadly curse, they are a tenfold curse here. For, the larger part of our population is Spanish-American, besides some thousands of Indians. Liquor is peculiarly their downfal and criminalizing to them. We are right on the border of Old Nexico, so deeply wounded and bleeding from war. Many of her people come to us. The saloon makes them a greater menace. With a population of 327,000, we had 75 murders last year, 55 being directly due to liquor. Saloons have such names as "The Bucket of Blood," etc. Indians form a considerable part of our population. We must educate them in prohibition principles. They must be saved from the curse of rum. They are worth it. When a 60 year old Indian studies the second reader with his grandson to become an intelligent, useful citizen, it shows worthy character. They killed my father, a missionary, years ago; but these ignorant ones have been so much more sinned against, especially by the liquor curse, that I wish to help save them. The only way to keep whiskey away from them is to prohibit its sale statewide to whites and Mexicans also. The States surrounding us are preparing to abolish all saloons. Texas, Colorado, Utah, Arizona and all the coast states will shortly vote on statewide prohibition. New Mexico must do likewise."

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

WITH SUNDAY SCHOOL FOLKS

August 23—The Wedding Feast. Read Matt. 22:1-14.

Introduction

The most attractive thing to most minds is a feast, especially a wedding feast. These occasions filled with good cheer and amid delightful company are joyous. It is thus that Jesus pictures for us in this lesson the blessings of the gospel, using the same thought as in the parable of the great supper, but changing many of its features to suit the present occasion. This was two days after his triumphal entry and three days before his rejection and crucifixion.

The Feast Is Ready

This lesson tells us of a feast that was ready and men were invited to come and share the good things, but they would not come. This rejection or refusal on their part did not stop the feast—it went on, and this is the way of the Kingdom. You may refuse it, but the Kingdom is the Kingdom and will ever remain the Kingdom. God has prepared the feast, and the invitation is for you and me. Yes, for every one, for the feast is large, the hostess great, and the occasion urgent. Are you going?

See Verse Ten

The *bad* and *good* are all invited. This reminds us of what Moody said once to a lady. She told him that she was hard-hearted and could not come to Jesus. "Well," said Mr. Moody, "my good woman, it doesn't say 'all ye soft-hearted people come.' Black hearts, vile hearts, hard hearts, soft hearts, all come."

Come, sinners, to the gospel feast;
Let every soul be Jesus' guest.
There need not one be left behind,
For God hath bidden all mankind.

The Invitation Refused

The average increase in church membership in this country on profession of faith is seven per cent. per annum! If from that number you subtract the number of children who come into the church through the natural nurture of the Christian home and Sunday school, you have taken away four per cent. out of the seven, leaving the condemning fact that for every one hundred ministers, officers and members of the Christian church there are only three persons won to Christ out of the world in a whole year! What a pitiful record! How it should condemn us! But does it? Are we even stirred enough to let the fact get hold of us until we begin to realize what a failure we have made as a witnessing church of Jesus Christ? Here is the call to service. Here is the challenge to make the followers of our Lord nothing less than soul-winners in very truth.—*Howard Agnew Johnston.*

Help Send the Invitation

Who will send out the invitations to the great feast? You are asked to give the invitation and we are asked—all are invited to invite men to seek Jesus Christ. Don't be satisfied to go alone, but take some one with you. Make ready, for life is uncertain and death is sure. Be there.

Kind looks, kind words, kind acts, and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—*Ex.*

CHRISTIAN ENDEAVOR TOPIC: AUGUST 23

Subject: Humble (Lowly) Service.—John 13:1-17.

Questions to Be Given in the Meeting

1. What rewards come from lowly service?
2. What kind of humble service can we do?
3. Why is lowly service a test of humility?
4. Why should we not shirk unpleasant tasks?
5. In what lowly service may our society engage?
6. What lowly service does Christ desire from us?

Discussion Topics—Humble Service a Test of Love

1. Continue in Love, John 15:9; Heb. 13:1.
2. Increase in Love, 1 Thess. 3:12.
3. Abound in Love, 1 Thess. 4:9-10.
4. Walk in Love, Eph. 5:2.
5. Be Fervent in Love, 1 Peter 1:22; 4:8.
6. Unfeigned in Love, 2 Cor. 6:6; Rom. 12:9.
7. Be Perfected in Love, 1 John 4:18.

Inspiring Points from Eloquent Pens

1. God resisteth the proud, but giveth grace to the humble.—*James.*
2. Serve God by doing common actions in a heavenly spirit.—*Spurgeon.*
3. Greatness consists in serving. It is harder to lead a martyr's life than to suffer a martyr's death.—*Samuel B. Copan.*
4. No service is too humble for us to do for Christ, because no service is too lowly for Him to do for us.—*Amos R. Wells.*
5. They that know God will be humble; they that know themselves cannot be proud.—*Flavel.*
6. The doctrines of grace humble man without degradation, and exalt without inflating him.—*Hodge.*
7. Sense shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.—*Penn.*
8. Should you ask me, what is the first thing in religion? I should reply, the first, the second, and the third thing there is—nay, all—is humility.—*Augustine.*
9. True humility is not an abject, groveling, self-despising spirit; it is but a right estimate of ourselves as God sees us.—*Edwards.*

—*Christian Endeavor Monthly.*

WHY ORGANIZE A CHRISTIAN ENDEAVOR SOCIETY?

It is easy to tell how a thing should be done, and to criticize the work when done, but to study out the plans and do the work is a different proposition. Just so, it is easy to tell how a Christian Endeavor Society should be organized and maintained.

The church needs all the help possible. The Sunday schools have helped the church wonderfully, but the Christian Endeavor has come now as ahelp to both church and Sunday school. In the church services the pastor speaks, in the Sunday schools the teachers instruct, but in the Christian Endeavor all have an opportunity to express their thoughts and feelings. Nothing helps an individual like giving his or her own experience and ideas before the public. It not only helps mentally, but spiritually as well.

In the Christian Endeavor all are given the opportunity of leading the services. There are the various committees to fill. This makes all members feel that a part of the society is dependent on them. Wherever may be found a good live society, it is easy to tell that a strong church exists there also. The pastor finds easy work here. When time for the revival services comes, he does not have to preach and pray a week before the church gets thawed out. It has already been at work all the year, and is ready to reap the fruits of its work. Icicles cannot exist in so warm a place as a working Christian Endeavor Society.

Not only does it help the church, but it helps the community. The young people are not going to sit at home every Sunday evening. This society gives them a place to go, and something to do. When once they are interested, their going to questionable places will cease.

It is a medium for old and young, rich and poor, where they all may engage in the Master's work. By so doing they not only make themselves better, but those around them, and the community in which they live. Why not organize a Chrsitian Endeavor Society?

NOTES AND NEWS

Proceedings of three Conventions is now in type preparatory to the Hand Book.

Rev. J. F. Morgan, who was elected Treasurer of the General Convention, has not as yet accepted the work. We need a man now, and we wonder who is willing to do the work. Let some good brother offer to take the place. Don't all apply at one time.

The Editor of this Department had the privilege of addressing the Washington Township S. S. Convention last Thursday. President Harper was billed to speak, but could not owing to his presence at the Valley of Virginia Conference, and we took his place, but by no means made his speech.

We were misinformed as to initials, and should have asked those planning to attend the S. S. and C. E. Convention of the Western N. C. Conference, to write T. W. Lawrence instead of O. D. Lawrence. If you have written, that is all right, and if you have not, write Brother T. W. Lawrence, Seagrove, N. C., at once.

Let all schools and Christian Endeavor societies in the Western North Carolina Conference be represented in the Convention which meets at New Center, near Seagrove, N. C., August 28-30. Send one delegate for each 25 members enrolled and three cents per member for the support of the work.

"In the midst of this world of sin and darkness man's method is to attack the darkness and try to drive it out. God's method is to let in the light, for darkness can never stand the light. If Christian people would let in more of the light of God into their lives and let it pass through them into the lives of others, there would be far less darkness and sin and misery in this world."

If thou desire beyond measure the things that are present, thou shalt lose those which are heavenly and eternal.—*Thomas a Kempis.*

TO THINK ABOUT

Should the teacher use his helps on class? Why do most teachers do it?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec.—Mrs. W. A. Harper, Elon College, N. C.
Treasurer—Mrs. W. T. Walters, Winchester, Va.
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Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

ORGANIZATION

Any movement, if it is to go forward, must be well grounded, must have a good structural base. Perhaps the most important present requisite to the success and progress of the Woman's Missionary Movement in the Southern Convention is a well officered organization in each conference; that is, a competent, active, full board of officers representing all the departments of the Convention Board. This is necessary that the whole work may become systematized and thereby resultful.

No department of the Convention Board can render efficient service to the same unless all the branches of that department unite in the work. For instance, supposing that all the conferences of the Southern Convention have a Woman's Home and Foreign Mission Board, some of them, it may be, full, some only partial. If only four out of the seven have a Supt. of Literature and Mite Boxes, that department, can be, at its best, only 57% effective. And then if those four are not doing their best, not working much, not giving due attention to correspondence, reports, etc., the department can have little chance to prove its strength. Our plea is for full Conference Boards with each department actively at work.

For the Literature Department the Convention policy provides that we ask for quarterly reports from all the Conference Superintendents Literature and Mite Boxes, blanks for this purpose to be sent out by the corresponding secretary of the Convention, Mrs. W. A. Harper, in September, December, March and June. Won't you, Conference Superintendent, please send in the blank according to date and address indicated thereon, with the best and fullest report possible for you to give? This is a small service for each one to perform, and yet it means so much to the work because upon these quarterly reports depend entirely the character and extent of the report to the next General Convention.

The following names of Conference Supts. Literature and Mite Boxes are at hand:

E. Va.—Mrs. J. W. Harrell, Portsmouth, Va.

N. C. and Va.—Mrs. W. P. Lawrence, Elon College, N. C.

W. N. C.—Miss Annie Williams, Burlington, N. C.

V. V. C.—Miss H. C. O. Martz, Lacey Spring, Va.

Now will not each of the other three conferences come to our aid with the name and address of a Supt. Literature and Mite Boxes for its Conference Board, and then will not all of the seven determine to get down to real business, real organized, united effort in the name of our King? Let us get together. It will do good unto Zion. MRS. J. J. L.

TREASURER'S REPORT TO THE WOMAN'S HOME AND FOREIGN MISSION BOARD

For the First Quarter 1914-15.

REGULAR FUNDS

Receipts

4-29—N. C. and Va. Conference	$ 5.00
7- 8—N. C. and Va. Conference	12.10
7-15—N. C. and Va. Conference	3.93
7-23—E. Va. Conference	106.82
7-23—Va. Valley Central Conference.	4.50
Total	$132.35

Disbursements

7- 9—Mrs. W. T. Walters, Expense to Board Meeting	$ 12.75
7-22—Pate Printing Co., for printing	6.25
7-27—South. Chris. Pub. Co., printing	1.58
7-27—Mrs. C. H. Rowland, Expense to Board Meeting	5.10
7-27—Mrs. W. H. Denison, literature	10.00
8- 1—Rev. W. C. Wicker, H. Missions	47.33
8- 1—Rev. W. C. Wicker, F. Missions	47.34
Total	$132.35

SANTA ISABEL

Receipts

7-15—N. C. and Va. Conference	$ 3.33
7-23—E. Va. Conference	24.79
Total	$ 28.12

Disbursements

8- 1—Rev. W. C. Wicker	$ 28.12
Total	$ 28.12

CHRISTIAN ORPHANAGE

Receipts

7-23—E. Va. Conference	$ 1.50
7-23—E. Va. Conference (Nora Watkins)	17.25
Total	$ 18.75

Disbursements

8- 1—W. C. Wicker	$ 18.75
Total	$ 18.75

SENDAI ORPHANAGE

Receipts

7-23—E. Va. Conference	$ 1.50
Total	$ 1.50

Disbursements

8- 1—W. C. Wicker	$ 1.50
Total	$ 1.50

JAPAN BIBLE WOMAN

Receipts

6-24—W. N. C. Conference	$ 25.00
Total	$ 25.00

Disbursements

8- 1—W. C. Wicker	$ 25.00
Total	$ 25.00

MRS. WATANABE

Receipts

6-23—E. Va. Conference	$ 28.18
Total	$ 28.18

Disbursements

8- 1—W. C. Wicker	$ 28.18
Total	$ 28.18

MISS HAMAGUCHI

Receipts

6-23—E. Va. Conference	$ 12.00
Total	$ 12.00

Disbursements

8- 1—W. C. Wicker	$ 12.00
Total	$ 12.00

MRS. W. T. WALTERS, Treasurer.

Winchester, Va., August 1, 1914.

WHY THE SOCIETY SUPPORTS TWO NATIVE MISSIONARIES

The missionary from China had been invited to address the Young People's society at the time of their regular Sunday evening meeting. Before returning home for his much-needed furlough he had become deeply interested in two well-trained workers just graduating from the mission schools. A young man with rare gifts of exceptional promise was dedicating his life to the mission programme of evangelism, and had in his student days shown his eminent fitness for this most improtant service. Then, there was a young lady whose heart the Lord had opened into a bloom of exquisite loveliness, and who, with a conviction of the upward calling of God in Christ Jesus, had yielded her life to the mission as a teacher in the girls' school. And the misionary hoped to interest some folks in the support of these two youthful workers especially.

He told of their years of training and of the homes they had come from, and spoke in detail of the charm of their manners, the richness and depth of their Christian experience, and of the marvelous influence of their lives for good in these days of dire need in the Celestial Republic. He emphaszied their present accomplishment and described at length their separate fields of labor: the one to travel at large in the work of evangelism, the other to teach exclusively in the school for girls. He hoped really to secure the support for at least one of the two young missionaries now serving their apprenticeship. In closing his address, the missionary pleaded for the society to take one of them, and he left the choice to the later action of the society.

The weeks following the visit of the missionary were busy weeks, as usual with so active a society, and they postponed the decision from month to month. Then a happy idea came to the missionary chairman. Why not put the choice of the society between these two workers into the form of a debate, for each worker represented most worthy types of present-day missionary service? The prayer-meeting committee readily agreed..

At this juncture some one suggested that, as one type of work was represented by a young man and the other by a young woman, it would be exceedingly profitable if the cause of evangelism represenetd by the young man should be championed by the young ladies of the society, and the cause of education represented by the young woman should be championed by the young gentlemen of the society.

Careful preparation was made for the debate, and judges were wisely chosen. So evenly matched were the sides, and so stoutly did each contend for his or her method of missionary work and for the representative of that type of endeavor, that the judges were entirely unable to render a judgment for either side, and hence they reported their decision as a tie between the two. Then a member voted that, in the light of the just decision of the venerable judges, the society undertake the support of both missionaries. And the motion prevailed unanimously.—*Rev. William A. Brown, in Christian Endeavor World.*

ELON COLLEGE—AN APPRECIATION

(Continued from page 5)

commended frequently in words similar to those of Marshall A. Hudson, founder of the Baraca movement, when, after a recent visit to the college, he wrote as follows: "I have spoken to many colleges. I have found at Elon what I have never found quite so prominent before—a spiritual attitude and desire to learn of spiritual things. There was manifested a desire for deeper spiritual things." After a similar visit Karl Lehman, field secre- of the United Society of Christian Endeavor, described Elon's spirit as "the most genuinely Christian" of any of the colleges he had visited in the six years of his work as field secretary to colleges.

Included in the campus of the college is twenty-five acres of land, much of this being covered by native trees of different variety which add much to the picturesque feature and make the campus easily one of the most beautiful in the South. The college buildings, seven in number, are substantial, attractive and fully equipped with every necessity and convenience for doing the best college work. Every building is well supplied with fire escapes. The college has its own water system and electric light plant and the quality of light and water is the best. The value of the college buildings is $300,000. The East Dormitory for young men and the West Dormitory for young women equal in every way the boarding department of any high grade college. The expense of board to students not financially able to meet the cost at the dormitories has been greatly reduced as the result of the erection of two new buildings, the Young Men's Club House and the Ladies' Hall. In the club house the boys can secure meals for the entire college year for $60.00, and in the ladies' hall room and board is furnished the girls, with laundry, water and light included, for $60.67 for the year. The kitchen and laundry in the hall are equipped with all modern conveniences and girls who desire to do so lessen their expenses by boarding here and sharing the domestic work of the hall.

From its beginning Elon College has held out the helping hand to boys and girls not financially able to meet the expense of most first-grade colleges and yet desiring this grade of education. Every year additional ways are provided to help such boys and girls to obtain an education as the result of devoting a part of their time to work provided them by the college.

Competent critics have pronounced the new gymnasium for men, located on the second floor of the new building erected recently by the alumni of the college, to be the best equipped gymnasium in the State. Equally well equipped is the gymnasium for young women, located in the annex of the building known as the West Dormitory. An athletic field of first grade furnished much additional pleasure. This college takes no part in professional baseball, but the students enjoy the game among themselves. In basketball this college won the State championship the past year.

The curriculum of Elon College is that of the standard college, and the degree of Bachelor of Arts and that of Bachelor of Philosophy are conferred upon students who meet the proper requirements, also the degree of Master of Arts upon graduate students who meet the requirements for the same. In addition to the regular courses of study provided by the college, there are provided also four music studios, an art studio, an expression studio and a well equipped domestic science kitchen. A new concert grand piano has been purchased and will be placed in the college chapel at the opening of the next sesion. There are also four splendidly equipped laboratories — chemical, physical, biological and geological—and these are invaluable to many students, both regular and special.

Additional advantage to the literary and social life of the students is furnished in the library, the two literary societies for men and one for women, and the well supplied college reading room. In addition to the college church and Sunday school, the religious life of the students is greatly aided by the Y. M. C. A., the Y. W. C. A., the Young People's Society of Christian Endeavor, the missionary societies, and for the ministerial students especially, the ministerial association.

The record already attained by Elon College in the training of young men and young women gives larger promise in the future to this institution of learning which endeavors to develop to the highest standard of accomplishment and usefulness physical, mental, moral and spiritual nature, and endeavors to give to the world as citizens men and women who are thoroughly prepared for life—not those who merely "dream" and "drift," but those who "have hard work to do and loads to lift," and in the doing of the same are strong.

The president of the college is Dr. W. A. Harper, and he is assisted in the work of management and teaching by a faculty of twenty-four teachers. Every member of the faculty represents some one of the best known universities of the country.

A DEPLORABLE ACCIDENT

Reference was made elsewhere to the deplorable accident that occurred at the Christian Orphanage recently, which resulted in the death of Samuel Carroll three hours later. Many will be grieved and want to know the details of the accident. We give them below as accurately as we can.

The Burlington Hardware Company had unloaded some building material in the back yard and two pieces of casting being very heavy were leaned up against the building, and we thought made safe and secure. Instruction was given for the children to stay away. Little Samuel Carroll was not present at the time, but came up later and climbed up on one of these pieces of casting and it overturned on him. Two companions lifted the weight off, he crawled out and was carried to his room. Two physicians were called, but it was impossible to save him, the injuries being internal. His little life ebbed away three hours later.

Every one in the institution was shocked and heart-broken over his death. He was a bright boy, full of life, and was a favorite of all his companions. We carried his body to Garner on Friday and laid it to rest beside that of his mother. J. O. Cox, Supt.

"THE PARABLE OF THE PRODIGAL FATHER"

The above is the striking title of an editorial in the Kentucky *Sunday School Reporter* from the pen of the general secretary, Rev. George A. Joplin:

And He said: "A certain man had two sons, and the younger of them said to his father, 'Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel and guidance which falleth to me.' And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing schools and to college, and tried to believe that he was doing his full duty by the boys.

"And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities, and other things which do not interest a boy, and there he wasted his precious opportunity of being a chum to his son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country and they elected him chairman of the House Committee, and president of the club, and sent him to the legislature. And he fain would have satisfied himself with the husks that other men did eat and no man gave him any real friendship.

"But when he came to himself, he said: 'How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger? I will arise and go to my son and will say unto him, 'Son, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy father. Make me as one of thy acquaintances.' And he arose and came to his son. But while he was yet afar off his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, 'Son, I have sinned against Heaven and in thy sight. I have not done my duty by you, and I am no more worthy to be called thy father. Forgive me now and let me be your chum.' But the son said: 'Not so; I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and advice and counsel, but you were too busy. I got the information, and I got the companionship; but I got the wrong kind, and now, alas! I am wrecked in soul and in body. It is too late, too late, too late.' "—*Exchange.*

ATTENTION! SUNDAY SCHOOL WORKERS, SUPERINTENDENTS, PASTORS

Have the FREE supplies for the observance of World's Temperance Sunday, November 8 (in most states November 1—in Ohio September 20), been ordered for your Sunday school? Make sure by cutting out and handing to your Sunday school superintendent the blank below. Millions of pieces of literature must be printed and all orders must be sent to us early, if they are to be filled. *Last year over a thousand schools* sent in their orders for supplies too late to be filled before the day. Every school should have its supplies three weeks before its Temperance day in order to properly prepare the program.

Please see that the request for your school is sent in today.

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Westerville, Ohio.

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CHURCH NEWS

SALEM CHAPEL

The revival began here first Sunday in August and closed Friday. It was the very best meeting I have ever witnessed or conducted. Our promised helper, Rev. H. E. Rountree, was sick and could not be with us, therefore the writer did the preaching. The Lord gave him great liberty of speech and unusual access to the minds and hearts of the people.

There were thirty-one conversions, two reclamations, and twenty-six accessions. All of these were young ladies and young men, except two. We are anticipating great things of them in the future. It was indeed a beautiful sight to behold when these young people came to enlist in the army of God. May He keep them and may He have the praise.

The people desired a revival of religion and manifested the same by their prompt action and splendid co-operation. It was the best meeting they have had in twenty-six years and may this revival continue and the influence of it be felt for many years to come.

R. F. BROWN.

PLEASANT GROVE (Randolph)

The work here is in a very encouraging condition. The congregations are large and the offernigs have been very good at each appointment. The Sunday school is moving on with some measure of ease. We expect the new pews in and the new house of worship to be painted by the time of the revival meeting the first Sunday in September. Mother's Day the first Sunday in July was largely attended and profoundly interesting. This is a good people at Pleasant Grove.

Smithwood

Here the work seems to be in a very good condition. We have a very fine Sunday school. Brother Wilbert Amick is the faithful superintendent. This school is an honor to the church and community. The memorial service second Sunday in June was real interesting and Mother's Day service second Sunday in July was of deep interest and largely attended. Next Sunday will be Children's Day and we are looking for a pleasant occasion. The fourth Sunday in this month is the time to begin our revival meeting.

Happy Home

Last third Sunday was "Cradle Roll Day" at Happy Home, and I would say that there were more babies there on that occasion than have been there in a long time. This was one of the most interesting services of this year. A nice cradle sat in the altar with a beautiful large doll baby in it. There were nice recitations by the small children and suitable music by the children and choir. This was a good day for the Sunday school at Happy Home. Rev. W. D. Wall, the faithful superintendent, who has been at the head of this school as superintendent for nineteen or twenty years, was made real happy over the success of his good school. This school stood second in the Convention in Cradle Roll work.

The memorial service the third Sunday in May and Mother's Day the third Sunday in June were both very interesting, and large congregations were present. This is a good church and a large congregation. The protracted meeting will begin on the third Sunday in this month.

Keyser

Our work here moves on slowly owing to the small membership. We have lost by death and moving away from Keyser nine of our best members within twelve months, which makes a great difference in the work here. Yet we have a few good members left. I have been pastor here for eight years. We have a good Sunday school here. We are trying to repair this church and we need help here. Can you help us some, dear reader?

Danville, Virginia

I am doing some mission work on Fifth Ave., N. Danville, Va. I preach on the fourth Sundays. We have a good Sunday school with 136 scholars, with Bro. N. D. Jarrett in charge of this work. We think the outlook is good for a Christian church here.

S. B. KLAPP, Pastor.

Greensboro, N. C., Aug. 5, 1914.

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9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
7:30 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

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E. D. KYLE, Traffic Manager, Norfolk, Va.
H. S. LEARD, Gen. Pass. Agt., Norfolk, Virginia.

A good time to subscribe for THE SUN—$1.50 year.

To Christian Sun Readers:

Some time ago when "College Men Without Money" by C. B. Riddle, came from the press, no one dreamed that this school boy was going to give to the public such a nice volume with so much interesting matter. The book has been heartily received by the reading public, and as a proof of this, we are permitted to say that the book has been selling at the rate of 32 copies per day since its appearance on July 4th. But let us tell you a little more: When the book was issued, Mr. Riddle had at that time manuscript for another book which he had been preparing for nearly a year, without telling any one of his plans. "TRAILING THE TRUTH" is the interesting title of this book and is now on the press of this Company and will be ready to deliver August 15th.

"TRAILING THE TRUTH" will contain nearly 100 pages, and its selections are made up of thoughts of the highest order, rich and inspiring, original and helpful. Along with each selection in the book will be a quotation from some writer to bear out the idea of the author. The book is being printed on heavy antique paper and will have a very pleasing effect in its appearance. The binding is to be of the same style as "College Men Without Money." Dr. W. P. Lawrence, Professor of the English Department of Elon College, is the writer of the introduction to the volume. We sincerely believe that this book will be read with pleasure and profit by young and old, rich and poor. It will make a very handsome gift for any person. The price will be 50 cents postpaid, which is very reasonable indeed.

We know you want a copy of this book for yourself, for a friend, or someone, and therefore, we are printing below a coupon for you to fill out and return to us. Simply state the number of copies wanted, sign your name, give your address and mail us the coupon. The book will be ready August 15th, and your order will be filled at once and bill sent you for the amount. May we not hear from you today? Thank you.

Yours very sincerely,

Southern Christian Publishing Co.

ELON COLLEGE, N. C.

P. S. Have you seen "College Men Without Money"? If not why not send us an order for a copy of that? The price is $1.10 postpaid.

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Total receipts for week ..$		59.49
Grand Total		$2,586.95

My Dear Children and Friends:

Where are you all this week? Only two letters. But we are very glad for them. Two nice interesting letters like these are sufficient to keep us from getting discouraged, and inspire our hearts for the great task. I know that many are asleep, but some of us are waking up, and we are going to endeavor to wake up others, and when the whole church gets awake and catches a clearer vision of the Orphanage work and its wonderful possibilities then we are going to do things. New buildings will be erected and furnished with every convenience necessary to the health and comfort of the children. Modern and up-to-date barns and other out-buildings will be provided. Then instead of sending our children off to the town school for six months in the year, we will maintain our own school throughout the year as other Orphanages do which will enable us to do more and better school work, and at the same time carry on the domestic work with greater ease and efficiency. And then we will add the industrial feature and teach our boys farming and dairying on a scientific basis, and will equip our shops and teach them useful trades. All this and more will come to pass when the church wakes up.

It is easy to interest and enthuse folks in material things, but the higher values of life appeal more slowly and with greater difficulty. I was in a community some weeks ago that was aroused over the "good roads movement," and nearly every farmer in that community had made a liberal subscription toward the securing of a proposed highway. I stood behind the sacred desk on Sunday and for more than thirty minutes did my best to appeal to the good people of that community in behalf of the orphan children of our church and state. And the same farmers that the week before cheerfully subscribed twenty-five, fifty and a hundred dollars toward the building of an automobile highway, reluctantly gave a dollar or a bushel of wheat for the care and culture of the immortal characters of our orphan children.

Now these farmers could readily see the value and benefits accruing to them from the construction of this highway. It would increase the value of their farms, make it easier for them to market their crops and will bless their community in dozens of other ways. But they could not, or would not, see the great hidden values, and wonderful possibilities wrapped up in the twelve thousand orphan children of our State. May God hasten the day when our people can see beyond material values and selfish interest and comprehend something of the eternal worth of immortal character. Then we will go out in the Christ spirit and say, "Suffer the orphan children to come unto us and forbid them not for of such is the kingdom of heaven."

Bennett Creek, Va., Aug. 14, 1914.
Dear Uncle Jim:—

I have neglected writing and sending my dues, so I send one dollar this time.

I was at Virginia Beach during the Chautauqua, and expected to see you there and was disappointed in not seeing you. The bathing was fine. Wish you could have enjoyed it too.

I hope you will get the heating plant before cold weather. With best wishes, I am fondly yours,

Miriam Odom.

I am sorry to have disappointed you and many others of the faithful Cousins by not being at Virginia Beach. I am sure I would have enjoyed and been benefited by the bathing. Yes, we are going to have the heating system before cold weather. We are now digging out the basement, making preparations to install the plant. We have not yet found all of our twelve liberal friends, but we are hunting for them and hope to find them soon.

Fort Valley, Ga., Aug. 10, 1914.
Dear Uncle Jim:—

We regret not sending our letters and dues as usual, but we intend to be regular from now. Many things unusual have happened with us. We—Newman and S. E.—were promoted at the close of school. A good friend gave me—Jos. Rabb—a big train and I can think of little else. It was a long time before I could consent for it to be packed, but I am glad now that I sent it on. I have a fine place to "put it to bed" here.

I (Newman) came in buggy with papa. We had a nice long ride, 80 miles. S. E. and Rabb enjoyed about five hours on the cars.

This is the greatest peach market in the world. The season is about over now, but we see many fine peaches, and my! they are good.

We did not come here just to eat peaches, however. Papa is to teach here. We have already seen much of the town. Our school building is nice and the streets are so clean and shady. We had plenty of shade on our large grassy lawn. We are happy. Wish you could come to see us. Love to you and all. We send all our back dues.

Fondly,
J. Newman Denton,
S. E. Denton, Jr.,
J. Rabb Denton.

Thank you for the nice interesting letter telling us of your many changes and promotions. But I fear it will make many of our cousins a little envious, and Uncle Jim included. The clean shady streets, the large grassy lawn and the delicious peaches are too much for him. His mouth is watering for the peaches, and his heart yearning for a stroll and a roll on that shady grassy lawn.

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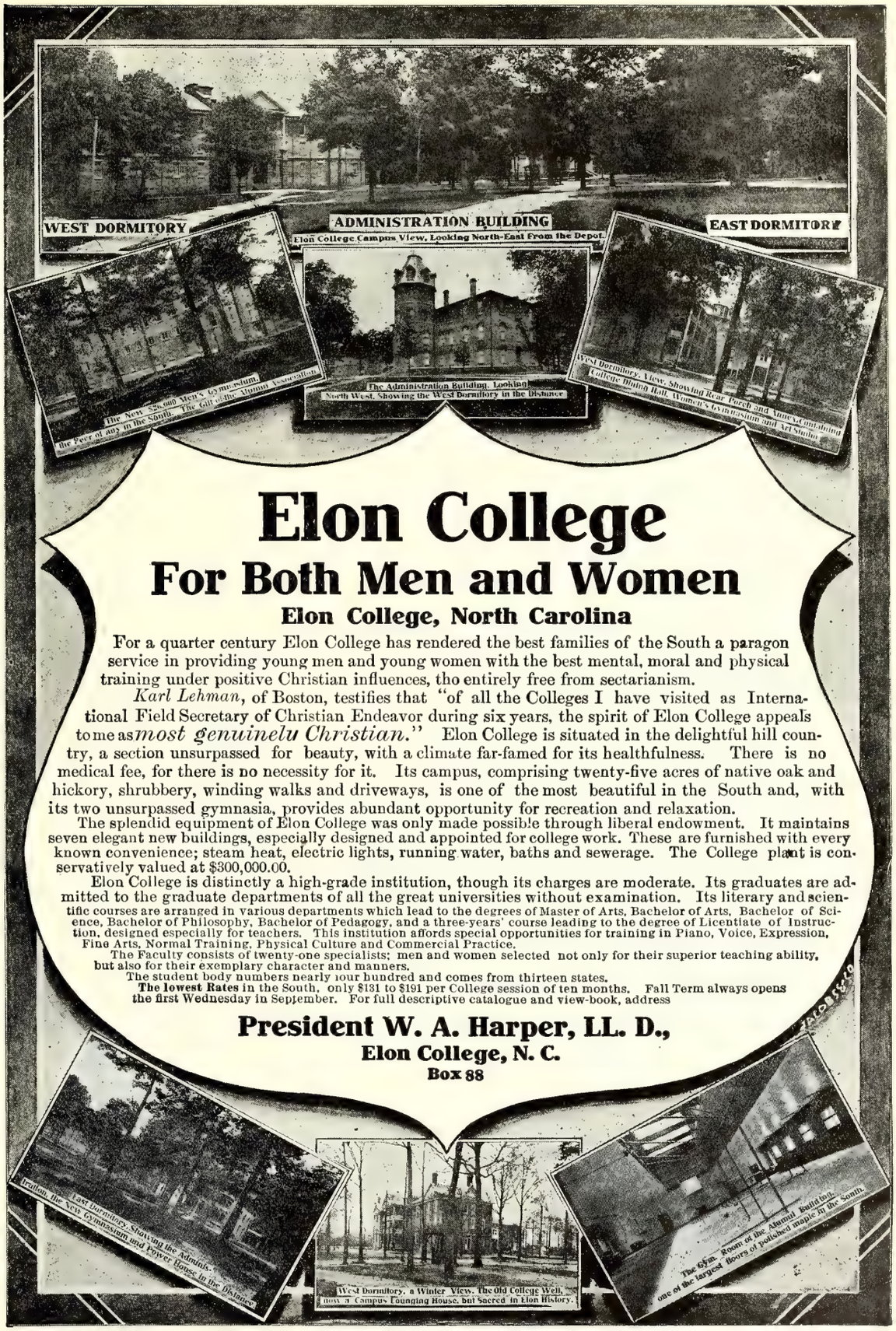
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ALABAMA LETTER

While we have had nothing to say through THE SUN in some time, we rejoice to say that our work has moved forward at many points and the outlook grows more hopeful.

On the second Sunday in last month we began a union tent-meeting at Wadley, the meeting continuing for ten days. The preaching was done by the pastors, vast audiences were present, people gave earnest heed to the gospel, and the Holy Spirit was present in power. Many were reclaimed and several gave their names for church membership. Doubtless a permanent work has been done.

On Wednesday preceding the past fourth Sunday evangelistic services were begun at Langdale. The services continued only one week. There were no reclamations or conversions, although a good meeting was held. The earnest messages of truth by Rev. J. L. Mitchell were enjoyed by those who attended.

At New Harmony evangelistic services began on Saturday before the first Sunday and closed the following Thursday night. The preaching was done here also by Rev. J. L. Mitchell and it was done in great power. During this meeting the house was taxed to its utmost capacity and many were turned away. The power of Christ was manifested in the conversion of quite a number of souls. Nineteen were received into the church.

Many will probably remember that it has been only a few months since both school and church at the above named place were destroyed by fire. It is with joy and gladness that we can report the completion of both buildings. This has meant quite an undertaking for the community, but the spirit of co-operation backed by a zeal that brings things to pass made possible this noble work.

Our revival meeting begins at Pleasant Grove Tuesday night, the 11th instant. We expect Rev. E. M. Carter to assist us.

G. O. LANKFORD.

HINES' CHAPEL

The revival at Hines' Chapel was one of the most successful ever held here during my services as pastor. There was great interest manifested at every service and on Sunday during the revival the congregation was the largest that has assembled here for six years. Many Christian people reconsecrated themselves to the Kingdom and there were more than fifty professions made. Some of the converts were over seventy years of age and it was a touching scene to see small children and old men accepting the Master together. I do not know the number of new members taken into the church, for the doors of the church were not opened until after my departure.

Bro. H. Shelton Smith assisted the pastor during the revival.

W. C. W.

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No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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J. O. ATKINSON, ... EDITOR

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OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Calder

Mrs. Mary Frances Calder was born September 23, 1859, and died July 30, 1914. She was a daughter of Stephen and Fannie Moffitt, and sister to B. S. and S. T. Moffitt of Shiloh church, and William Moffit who lives in Iowa.

She was married to Rev. J. W. Calder July 9, 1895. Three children were born to them, two girls and one boy. The husband and all three of the children preceded her to the spirit land, Fannie W. having passed away last September at the age of 17.

She made a profession of religion and joined the church at Shiloh in 1874. She had been a faithful and loyal member of her church for forty years. We buried her at Shiloh where we buried her daughter last September. She leaves a half brother, two whole brothers, and a number of near relatives who mourn her departure. The funeral was by the writer.

T. E. WHITE.

Kernodle

The subject of this sketch, Jas. Wellon Kernodle, was born September 16, 1887, died July 31, 1914, aged 26 years, 9 months and 15 days.

He was married to Miss Mamie Faucette Dec. 26, 1909, to which union was born one little girl who is left to the care of a mother.

Bro. Kernodle professed faith in Christ at Shallow Ford church in August, 1913. Though for some reason unknown to me he had never joined the church, yet I was told by his companion that he had lived a Christian life since he professed Christ. He was conscious of his approaching death which was caused by a second case of typhoid fever.

He leaves to mourn their loss a father, seven brothers, three sisters, a beloved companion, and a sweet little girl. His remains were laid to rest in the Shallow Ford cemetery on Saturday, August 1, 1914. Funeral by this writer.

J. V. KNIGHT.

Wilson

Last Saturday, at the twilight hours, Miss Bessie Wilson, a daughter of Mr. J. A. Wilson, near Manson, N. C., departed this life, being twenty-one years and eleven days of age.

She was a most excellent young lady, having the confidence and esteem of all who knew her. She expressed her willingness to go and be with her mother, having strong faith in God.

We tenderly laid her body to rest in the cemetery at Mt. Auburn, in the presence of a very large congregation. The large house of worship was filled, even people standing during the funeral services. It is seldom that a burial brings together such a large number of people and the spirit of deep consideration obtains as was manifest while the beautiful white casket was being placed in its last resting condition.

May the richest blessings of a loving Father abide with the bereaved and keep them faithful until He shall say to each of them, "Come home."

Funeral by the pastor August 9, 1914, near 5:00 p. m.

J. W. PATTON.

A MOSLEM YOUTH'S COMPANION

One of the excellent plans which the Rev. S. Van R. Trowbridge, who sails this month for Algiers, to take up his work among Moslem children, hopes to realize, is the publication of a paper for boys and girls, similar to *The Youth's Companion* or *The American Boy*. It is his purpose to produce the paper first in English. It is then to be translated into the various languages spoken throughout the Moslem world and published by the mission presses in the several localities.

CHAPEL HILL CHURCH

The carpet is on the floor, bill for the seats received. Money is needed to pay for the seats. Therefore we ask those who have made pledges and can do so to send the money as soon as possible to E. W. Neville, Chapel Hill, N. C.

W. G. CLEMENTS,
Pastor and Financial Agent.

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.—*C. B. Newcomb.*

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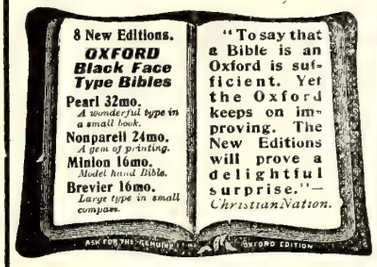
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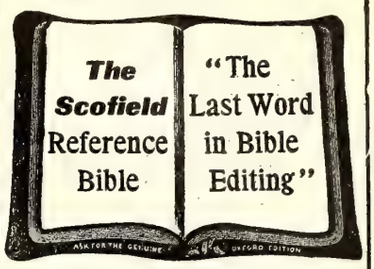

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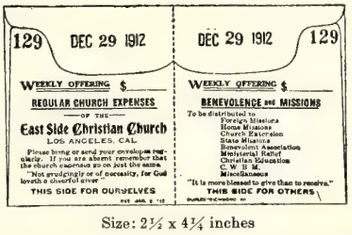

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MARRIAGES

Cline-Ingle

Asheboro, August 10.—The parlors of the Guilford Hotel at Greensboro were the scene of a quiet but pretty wedding this morning at 7:00 o'clock when Miss Mary Gussie Ingle became the bride of Mr. Alvin Wade Cline. The ceremony was performed by Rev. J. D. Andrew, president of Catawba College, Newton. Only a few friends and relatives were present. Immediately after the ceremony they boarded No. 11 for a trip to Blowing Rock and other summer resorts in the mountains. They will return in ten days and be at home at Asheboro.

The bride is the attractive daughter of Mr. and Mrs. J. W. Ingle, of Elon College. Her education was received at Elon College and upon its completion she accepted a responsible position with the Greensboro *Daily News,* which she filled admirably for several years. In the Fall of 1913 she was elected as teacher of shorthand, typewriting and bookkeeping in Catawba College, Newton, which position she filled with credit to herself and the institution. It was while she was teaching there that Mr. Cline, who was then local editor and business manager of the Catawba County *News,* met her. It was a fitting culmination to the courtship of these young people that the president of the college should perform the ceremony.

Mr. Cline is a son of Mr. and Mrs. W. L. Cline, of Conover, Catawba County, and is a rising young newspaper man, now holding the position of associate editor and business manager of the Asheboro *Courier,* Asheboro, N. C.

The marriage of these two popular young people will be a distinct surprise to their many friends throughout the State, all of whom will join in wishing them much happiness.

Moon-Wilson

At the residence of A. D. Wilson August 1, Mr. Pressly Moon and Miss Elizabeth A. Wilson were united in matrimony. They will make their home in Ramseur.

T. E. WHITE.

GO TO SOUTH AMERICA INSTEAD

Amid all the wars and rumors of wars nothing has yet transpired to interfere with the cruise of the "Lapland" around South America next January. The vessel will fly a neutral flag and will be sailing entirely in neutral waters far from the scene of probable conflict. The manager of the tour reports that there has been no appreciable falling-off in the bookings. Sunday school worker, if you have been disappointed in being forcibly deprived of a trip to Europe *go to South America instead* in company with the band of Sunday school leaders and experts who are to visit the mission stations of all the leading port cities of South America. Those interested are urged to write at once to Mr. Frank L. Brown, Joint General Secretary of the World's Sunday School Association, Metropolitan Tower, New York.

Do you rightly estimate the importance of today? That there are duties to be done today which cannot be done tomorrow? This it is that throws so solemn significance into your work. The time for working is short, therefore begin today; for the night is coming, in which no man can work.—*F. W. Robertson.*

Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is realy no such thing as bad weath, only different kinds of good weather.—*Ruskin.*

You traverse the world in search of happiness, which is within the reach of every man; a contented mind confers it on all.—*Horace.*

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No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
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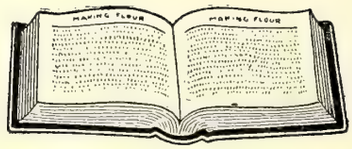

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., AUGUST 26, 1914 NO. 34

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

What Makes a Nation Great?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the state
In the eye of God be far from great.

The land is great which knows the Lord,
Where songs are guided by His word,
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—*Alexander Blackburn.*

How Jesus Helps

Some one has pointed out that of the forty individual cases of healing by Jesus, as recorded in the New Testament, six came to Jesus by themselves, twenty were brought to Him by others, and Jesus was carried to the other fourteen. If this proportion still holds, do we not need to change our prayers and plans somewhat, and instead of spending all our time trying to get others to seek Jesus, spend much of it trying to carry others to Jesus, or in carrying Jesus to others? It is possible we are laying emphasis on the wrong part of evangelism. Seeing *their* faith Jesus healed the man.

Two Gifts

No man ever promised as much to those who loved and served him as did Jesus. Just before His betrayal He said: "My peace I give unto you." That was much. When sorrows crowd, disappointments beat in, bereavements come, troubles like a tempest sweep across the soul, what a priceless blessing it is to have the peace that passes all understanding, the peace that Jesus gives. And then just before He left His loved ones He declared: "Ye shall receive power." That was enough. Peace and Power: peace to calm the troubled heart, power to bear and forbear in all patience and fortitude the trials and tribulations of this present world. Peace and Power: he who receives these is rich indeed though the world may deem him poor.

Real Values

The following motto, wrought out in bronze letters, hangs in a conspicuous place in a physician's office I happened to visit recently: "Live with eternity's values in view." While yet in the mad rush of time many would do well to heed this physician's advice. For many of the things we prize so highly now have no real value and perish with the using.

Religious Education

"The increasing emphasis t[illegible]ed on the importance of religious education," says a New York exchange, "is illustrated by the fact that a new department of religious education is to be opened at Brown University with the beginning of the Fall term in September." On further enquiry we learn that the new department in this great university is intended to "give a more distinctive religious tone to the college life, and to bring out the religious value of the courses in social and political science, phliosophy, history and economics." The University is to hereafter require daily attendance at chapel of all students. One can hope that the spirit of this new department will permeate the entire college life and spirit at Brown, and that the contagion will spread to other colleges and universities. The educators will learn one day that no college curriculum is complete that does not seek to influence the student, all the way through, for Christ, for righteousness, for eternal truth. The body may be trained and the mind cultured, but education is incomplete unless the soul is directed to high and holy aspirations.

Man's Greed

It was no law of political economy, although it is credited to that science, it is a law of weak and wicked human nature, that man will buy in the cheapest market and sell in the dearest. That is another way of saying man will get all he can for his products when he has them to sell, and get another's products as cheap as he can when he has them to buy. Ruskin and reformers and preachers have ranted against this low law of human nature, but to no avail. It abides. It will abide till human nature changes. Our country has the greatest wheat crop in all its history. The New York *Times* estimates that it will take 700,000 cars and will tax the motive power and terminal facilities of the great railways to their utmost to transport the enormous output of the wheat fields of the West. And yet the price of flour goes soaring upward. The justification? There isn't any. There is no shortage. There is no increased demand *yet*. The dealers and speculators are simply betting, to the extent of this rise in price, that the war in Europe will continue long enough to create a shortage and increase the demand. That is all. Just gambling on the continuation of the war; in short, the war is an excuse, not a cause. There is a chance, and they are taking chances. Man's greed for more gain, man's cupidity for the almighty dollar, is a quantity in human nature that can not be reduced to calculation.

Purifying a Nation

We of America consider it a great task to make our nation saloonless. And when a State falls in line for prohibition, sobriety, and moral betterment we rejoice together that a great victory has been won for righteousness, temperance and justice. So it seems. Yet have we considered China's achievement, and it a heathen nation, an ignorant and pagan people? Only a few brief years ago, and the opium habit in China was as deeply rooted, as desperate and as deadly there as the liquor habit and traffic are in this country. China, in her [illegible] darkness, had the sense to see the ruin and degradation such a traffic was bringing to to her own people, and set about to eradicate it. It may have been taking away their liberties, and trampling upon their rights as free citizens, but pagan China fought to a finish her deadly drug habit. This paragraph is from the *Atlas News*, published in Peking: "Hupeh has been added to the list of provinces cleansed of opium. Nine of eighteen provinces of China proper, and the three provinces of Manchuria in addition, are officially free from poppy crops, and consequently free from the necessity of admitting Indian opium. And in most of the remaining provinces suppressive measures have been carried out, with the result that opium is beyond the reach of all but the very rich in almost every corner of the empire. What this means can only be appreciated by those who lived in China in the days of opium—who saw ruin and degradation brought to the homes of the people by black poison and who could not take a day's journey overland without being delayed while their coolies took their opium siesta." If China, poor, heathen, benighted China, can do this gigantic task, why should it be thought a thing incredible for the United States, a Christian nation, to rid itself of the terrible, the poisonous, the deadly alcoholic drug? All comparisons are not odious. Some should be inspiring.

Jurists in this and other civilized countries agree that nine-tenths of all crime is due to alcoholic beverages. In other words the abolition of the liquor traffic, according to our court records, would remove nine-tenths of the cases and causes tried there.

What was it the rugged old Carlyle wrote: "Their governors had fallen out, and instead of shooting one another they had the cunning to make these poor blockheads shoot." Shall we class this man of letters among the prophets who foresaw the present eruption in Europe?

The premier of France has appealed to the women of France to gather the wheat and wine crops while their husbands are in the army. Ah me! what it means to the women of a country for their husbands and their sons to be away on the battlefield! This is a cost of war that has never yet been calculated, the cost in heart aches over the loved ones absent, the cost in sorrow, grief and tears for the absent ones—who never return.

EDITORIAL

SEEKING PEACE

[Editorial Correspondence]

Clifton Springs, N. Y., August 22, 1914.

Have we had a surfeit of reading war news? The papers are serving it up to us daily, twice, and thrice a day, and on every page. Have you wearied of it? Has the mind saturated itself in these horrors too great to be grasped, in this carnival of carnage too awful to think upon, save with a shudder and a trial of nerve strength?

All right then. Let us think on peace a moment. I have just attended here, in the quiet chapel of this wonderful institution, a service of prayer for peace. The reading from the Word was about peace: "Blessed are the peace makers, for they shall be called the children of God," read the preacher. The talks were about the horrors of war and the hope of peace. The prayers were to the God of peace that He in His wisdom might bring, speedily, sunshine out of these shadows, joy out of these sorrows, smiles out of these tears, and beauty out of these ashes. It was a delightful meeting. I wonder if CHRISTIAN SUN readers everywhere are not now hoping and praying for peace. This is their privilege. We in our flesh cannot reach far. Our powers are limited; our arms are short;our strength is meager. But in our faith we may touch God, and His power is infinite. So individually we may through faith have power with God, a power that knows no metes nor bounds.

In my day there never has been such a challenge to the faith of the people of God as is this war. We are told that Christianity has been cast down, that Christian civilization is a failure, that our peace pacts and peace conferences and peace sermons were idle hours and their teachings were to no purpose. I saw these words in a church paper today: "Civilization has collapsed in Europe! Christianity has been thrown to the dogs." To me, I say, this is the greatest challenge to the faith of the people of God I have known. We must now exercise our faith. We must now, as the sons and daughters of God, believe and *know* that our of this deep night the God of our fathers will somehow get glory to Himself, and bring order out of chaos.

We must brace ourselves with the eternal truth that God is God, and that He is King of kings and Lord of lords. We must remain steadfast in the faith that God is in His earth and will prevail; that the demons of war and of death and of hell may seem unloosed for a season, but God, even our God of peace pacts and peace societies, is more powerful than these and will overrule this terrible catastrophe even to the furtherance of His kingdom and to the glory of His great name.

More than a challenge, this war is a *test* of our faith. As we see the nations fighting, hear the cries of agony and woe and wretchedness, we are tempted to wonder if God has not lost control of earthly thrones and empires and rulers. We are prone to feel that the God of hosts has withdrawn from the Powers of the Old World, and left them to men crazed with the frenzy of war, maddened with lust for their brothers' blood.

I have just read a description by an eye witness of what he saw and experienced a few days ago as a delegate to a peace conference at the Hague. The witness is Rev. Frederick Lynch, D. D., editor of *Christian Work and Evengelist,* who has just arrived in New York from his travels in Europe: "On the trip across Germany on the *eve* of the war * * * we were under the special protection of the Kaiser and had two special cars put at our disposal. After a long journey of all day and all night we were dropped at the Dutch border (Goock) on the way to Flushing. But what a day! How it wrung one's heart! We saw all the young men and boys being driven like sheep into pens to be sent off to kill men they did not know and against whom they had no quarrel. We saw mothers and wives weeping at the departure of the men, and little children crying, although they knew nothing of what it was all about. We saw men go crazy at this parting and have to be put in cords and held. We saw great crowds drunk with brandy, and howling, "To hell with Germany," or "To hell with France." We saw French soldiers try to pull a German out of the train window, while he clung to his two little babies which he was trying to get into Switzerland. We saw Germans yank a Russian and his wife out of a train, and so frighten the wife that the baby could not nurse for two days. We saw swarms of Germans trying to get out of France with their poor wives and babies, with no one to help them, and with French soldiers jeering at them and threatening them. We saw the Germans stand four Servians up against a wall and shoot them right down because they refused to assume German arms. We saw industry stopped, and cars full of mere boys packed into freight cars with horses, and bundled off to the frontier. It was all prophetic of the awful suffering which was to come. But what we saw, in the complete degradation of all the finer human, Christian instincts on every hand, made our hearts bleed. It was impossible to believe. Even now that we are back in America it is almost impossible to believe it is not all a dream."

And yet we must believe all this, for here is a truthful and authentic eye witness, and thousands of others bear like testimony, and more than this, for pen cannot describe the awfulness and the enormity of it: we must believe all this is in God's good world, and that God rules and reigns and is supreme. Herebeloved, is the test of our faith.

May it not be that this is a hideous nightmare, and that after this our dreams will not be more disturbed, and that the nations will not see war again. At any rate, we should hope and long and pray for peace.

Our colony here improves in health as the days go, and this quiet rest brings refreshment to heart and limb and mind. The Summer wanes, and the Fall comes on apace. So seasons pass, and we face the future months with more hope and more strength and more faith in God.

J. O. A.

THE CHANGED POINT OF VIEW

What about those militant suffragettes the men folks in and out of Europe were severely criticizing about a month ago? The militants were smashing a window now and then, irreverently burning a church house occasionally, turning the beauty of an art piece to the humiliation of ashes once in a while: and how the men did rant and rave and roar! But now, ah me! the militant men are hurling shot and shell into defenseless cities, setting fire to whole towns, destroying with one fell swoop libraries, churches and art galleries galore, tearing up bridges, wrecking palaces, devastating homes, laying waste fields, and blowing one another with bomb and bullet into kingdom come by the thousands. Does war legalize, and pardon, and palliate, and make right and forgive murder and burning and butchery? We have never found it either in human enactment or divine decree.

One of the horrors of war is that it lowers, if it does not destroy, all moral and religious standards and make the most terrible crimes seem a thing not to be censured, and the slaughter of men, the taking of human life, but a matter of course, an event to be taken for granted. War makes men demons in that it changes the point of view.

THIS ONE LESSON

Even the wisest of men do not know it all. And some of the seemingly most salient truths go to pieces beneath us, when those truths are man-made theories and go up against eternal fact. Now the best statesmen, the ablest historians, the profoundest philosophers taught us, and so we all of us believed it, that the way to maintain peace was to prepare, and ever be prepared, for war. Well, thank the Lord, the shot and shell of Europe have blown that ancient and universal theory into ten thousand fragments. And now every man, woman and child, who stops to think a moment, knows well enough that the way to have war is to prepare, and stay prepared, for war. If Europe had not been an armed camp her citizens would now be plowing her fields instead of sowing them down in the dead bodies of men and beasts, and her manufactories would now be supplying the necessaries and comforts of life instead of making the missiles and maneuvers of death.

We had not even stopped to consider how absurd and incongruous a thing we were doing. Consider now one moment. (We could not even think this before our precious theory got blown into fragments.) We were chasing all the germs out of every little glass of water; then we were loading every ship that sailed the seas with hissing shot and deadly shell. We were seeking every opportunity to swat the fly and disarm him of his microscopic germ and then hailed with delight every modern equipment and invention with which to prepare our army and navy for the wholesale slaughter of multitudes and myriads of men. We were going to ceaseless pains to save and prolong infant life and then preparing by every conceivable device to destroy whole batallions of men on the field of battle.

So grim war has taught us this one thing: The way to have war is to prepare for war. The way to have peace is to prepare to have peace. This truth seemed simple enough all the time. But we hadn't learned it. Have we learned it yet? Or will we, along with the other nations, each go on trying to build larger superdreadnaughts than the other? History will show.

TOO MUCH SCIENCE, NOT ENOUGH OF GOD

If one does not read the August Bulletin of Elon College one is to be pitied. We regard it the very best of all the numbers of this superb publication. By the way, some people have an idea a "Bulletin" is a catalogue of data, bare facts or dry statistics. Not so. The Elon Bulletin, for three numbers at least, is one of the livest publications, one of the richest, rarest, most select that comes to our sanctum at all. But the August number now before us is both a delight to the eye, a stimulant to the mind, and a joy to the heart.

The opening page by Vice-President Marshall of the United States caught our eye. "One of America's ills today," writes the Vice-President, "is that there is too much science in the so-called educational system, and too little God Almighty." That is sense—a volume of it packed into one line. "I believe that there is in this country today a great spiritual

awakening, and the church is beginning to see that it has turned over entirely too many of its functions to the State." That is the center of the doctrine this Elon Bulletin has been preaching through its printed page from the beginning. It is the note that is struck and kept sounding all through this number. President Harper sounds it in his remarkably clear utterance, "Christian Education a Necessity." Dr. Staley reverberates it in every line of his incomparable Commencement Address republished here, "The Conquest of Truth." President Harper again takes it up for a Boston, Mass., publication, *Education,* republished in the Bulletin entitled, "The Mistakes of Pedagogy." "Specialization Gone to Seed" and "Schools or Apprentice Shops — Which?" sound the same clear note. And this is what Elon College stands for, what it emphasizes: The spiritual man as well as the mental, must be educated. Man has a soul as well as a body or a mind. A person is only partially educated when body and mind are trained. And so coming back to Vice-President Marshall's utterance further: "The State is permitted to mold children from the age of six up through the time when they are going through colleges, where many of the professors are agnostic and atheists. But now the church is awakening to the fact that children should be reared in the way of Christian faith from the nursery upward." It is because the Christian church has awakened to this solemn fact that Elon College was built and is maintained. By all that the wisest heads, best counsels and noblest hearts in the church can do Elon College is sought to be Christian through and through, where an agnostic, atheist or skeptic would be as much out of place in its Faculty as a minnow would be in the Atlantic ocean, or a dirt dauber in an art gallery. Elon College may fail of its ideal, as all things human and finite must come short of highest and holiest aims, but that its striving is not in that direction we have never yet heard mortal man deny.

With this spirit emphasized in this institution, particularly in this commercial and materialistic time, it should have the coming year the best of all its sessions and the largest and most representative enrollment in all its history so far.

NOTES AND PERSONALS

—We submit that the "field notes" from the brethren this week are enough to gladden every heart. Let the good work go on, brethren, and send in your reports regularly.

—Brother M. E. Winston, the newly elected Publishing Agent of the Southern Christian Convention, is due to arrive September 1 to enter upon his duties. We bespeak for him hearty co-operation and predict with such co-operation, a large and fruitful service from his hands.

—Dr. P. H. Fleming delivered the principal address at the White Pilgrim or Rev. Jos. Thomas celebration held in Burlington on the 20th instant, coming all the way from Manchester, N. H., to fill the engagement. The correspondents to the daily papers spoke of his address in highest terms.

—We are glad this week to print a powerful article from Rev. W. G. Clements and with it to associate his beaming likeness and a cut of the Chapel Hill church for which he has labored so long and faithfully. Brother Clements is destined to build a church in Franklinton too, and certainly one is needed there.

—The SUN's editor is scheduled to arrive at the office on Monday next, August 31. He has kindly consented to resume his duties as professor of Social Science in the College, which announcement will rejoice the hearts of all the students. The SUN's editor is not only a gifted writer and eloquent preacher, but also and equally so an inspiring teacher. This is written by one who knows and without his knowledge or consent.

—Rev. L. E. Smith is "vacating" in the Valley of Virginia. Brother Smith has done two great years of work in Princeton, and has at the same time held a city mission charge in Trenton, N. J. He is tired and needs a rest, which he has deservedly won. He will complete his theological studies in June, 1915, and then return for work to the South. Brother Smith was already one of our best pastors before his theological life at Princeton began.

—We are reliably informed that Dr. P. H. Fleming has been called to the pastorate of the Greensboro church, his term of service to begin September 1. THE SUN predicted when the genial doctor went north in July that it would be only for a brief vacation, as it were, and we are pleased to find ourselves safely enrolled now among the recognized prophets. We felicitate people and pastor and wish them a long and happy and fruitful wedded life.

—We are pleased to learn from the President's office authoritatively that Elon expects a large and successful opening on September 2. Already students are flowing in gradually, but the general influx will come next Monday and Tuesday. We expect our town to be musical with merry student voices before another week passes, and it is passing strange to see how everything and everybody takes on a new sort of agility and sprightliness when College opens and the old bell in the tower summons student and villager alike to regularity of life and systematic attention to duty.

AN APPRECIATION AND A FINAL WORD

President Harper Speaks to the Point.

I wish to take this opportunity to thank every pastor, every alumnus, every member of the student body, and every friend among the brethren (and their number is legion) for the untold and untellable evidences of their deep and vital concern in Elon as revealed in the present Summer's campaign for students. As is well known now, the professors are relieved of the work of canvassing. This puts the burden of the getting of new students on the office and the force here must stay close by headquarters in order to get the best results.

The friends in the field have done everything in their power to facilitate the efforts put forth by the office force. Many have written a half-dozen letters, enclosing in each vital information, which it required days of work to collect, and dozen have made long trips to present the claims to hesitating ones of their acquaintance. It has been beautiful to feel the thrill of this spirit of co-operation and devotion, and while the effort has been made to express personal appreciation in each case, it seems but right publicly to declare that all the brightness of the prospect that faces us is attributable to their efforts and to give expression once more to grateful appreciation therefor.

We confidently look forward to a large opening next Wednesday, September 2, in spite of poor crops in many sections of our territory and in spite of wars and rumors of wars. Some write they cannot come, whom we had been planning for, but such matters we complain not of. Our Father knows what is best in every case and He will take care of the cause. We therefore expect a good opening, but there is work yet t obe done, work with doubtful ones, work with hesitating ones, work that our friends will assuredly do. Any word which they may speak will bear its fruit and will be appreciatively received. Remember the opening day, friends, September 2, and speak the word that will swell the ranks of the student body and mean so much to the young person whose life shall thus be given a new and larger vision.

And before I close I wish to quote a sentence or two from a letter written me by one of Elon's best friends, testifying to the salutary spiritual influence this institution had over his son's life while a student here, an influence he regrets his son failed to find when he changed to another College in the midst of his College course: "Do you know I think this one point (religious and spiritual influences) in the claims of Elon is the biggest card you have to offer above many schools, outside of your superior living arrangements? I don't think your living arrangements are surpassed by any College in my acquaintance, State universities not excepted. I am sure my son's attendance on Colleges other than Elon, where religion is not claimed to be or taught, has weakened very much what I call religious sentiment in him. To say the least he has not manifested what I had hoped for, and I lay it in a measure to College environment. It might be the same if he had remained at Elon till graduation, but I don't think so."

This is high testimony and was given voluntarily. It is better to have the highest interest of life served—the spiritual—than to receive intellectual development, but it is best to get both sorts of development at once, and that is the very reason for Elon's existence. The resolution leading to its foundation boldly declared its purpose to be "to afford the opportunity for highest intellectual development amid positive religious influences." A quarter century has passed. The Elon spirit has become far-famed for just that very thing, and under divine guidance it shall ever endeavor to measure up fully to that high and holy aim. Into the fellowship and uplift of such a spirit we with confidence invite those who value their soul's welfare higher even than their intellectual culture to patronize a College, which safeguards the spiritual welfare and at the same time yields the richest type of true scholarship to those who faithfully apply thmeselves.

W. A. HARPER, President.

A TREATISE ON TRUTH

The following is the Introduction to C. B. Riddle's new book, Trailing the Truth, and by permission, we are giving this masterly treatise on truth to our readers. It is written by Dr. W. P. Lawrence, Professor of English in Elon College:

In all his quests and discoveries man has not found anything greater than truth, and in all the future he is not likely to strike the trail of a more highly prized quarry. Truth is at the back of all great natural forces, and perhaps the source of them. It gives heat, gravitation, electricity, and the other natural powers their effective force. Truth is the power element also, in all mental and spiritual life. A speech, a book or a mind has power and is intellectually great only in proportion as it has truth. And truth never loses its power. Its revitalizing nature is indicated by William Cullen Bryant in the expressive lines that have become popular currency on the thought exchange:

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain
And dies among his worshipers."

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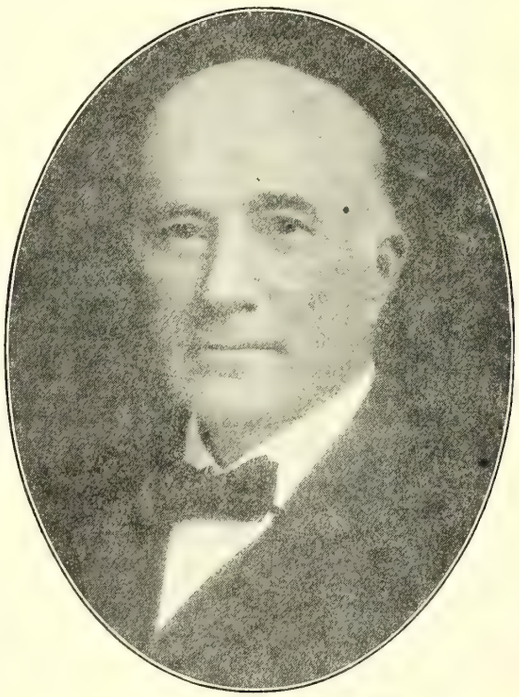
Obedience and Disobedience

A Sermon by REV. WILLIAM G. CLEMENTS, Morrisville, N. C.

And it came to pass, that as they went, they were cleansed.—Luke 17:14.

TRUE obedience is a lesson not easily learned. And yet it is an avenue through which joy comes. Obedience and disobedience stand to each other as contraries. The fleshly side clings to that which gives present joys, whether it is obedience or disobedience.

Ten men had been separated from society by the terrible disease of leprosy, and when they saw Jesus passing by they called to Him, saying: "Jesus, Master, have mercy on us!" And when He saw them, He said unto them, "Go show yourselves unto the priests." "And it came to pass that, as they went, they were cleansed."



Rev. William G. Clements

No medical science has ever been found as a remedy for leprosy. It is incurable from a human standpoint. Hence, God has given very minute directions respecting its symptoms, and the certainty of its cure. It is a type of sin, and like sin, is eradicated only by the power of God. When Jesus told the ten lepers to go show themselves to the priest, "and it came to pass that as they went, they were cleansed," it was obedience, prompted by faith, to the command of the Master that healed them. And all through the Bible we read of wonderful things done by obedience.

But let us notice some of the terrible results of disobedience first. By disobedience, Adam and Eve turned their faces away from a garden of plenty and pleasure to dwell in the midst of sin and suffering; Lot's wife turned into a lump of salt; Korah, Dathan, and Abiram go down into the earth to be seen no more; Nadab and Abihu kindled a fire that consumed them; Achan, for his coveting spirit, called forth a shower of stones that pelted the breath from his body, and gave him a fiery grave; and poor old Jonah, for refusing to carry the message to the Ninevites, found the internal parts of a great fish in the depths of the sea, with slimy weeds for a bed. These are only a few of the great punishments germinated in disobedience.

We now turn to the bright side,

OBEDIENCE TO GOD

Abraham, by obedience to God's command, had the inexpressible joy of seeing a great miracle take place, and enjoying the thrilling love of God, as he and Isaac and the servants were making their way back home. And we may imagine that there was a big meeting when the home was reached, and the servants called together, and Abraham related what had taken place. Possibly Sarah and Isaac sat side by side in the tent door, while the father stood in the shade of a tree and preached a wonderful sermon; Joseph by it was given the governorship of Egypt, the greatest country of that day and time, and became the deliverer of his father's family from the terrors of a great famine; Moses by it became the leader of his nation, and followed His command through the Red Sea without wetting His feet or clothes; by it He talked with God on Mt. Sinai, and received a code of laws from Him that has come down through the ages; by it Joshua and Caleb crossed the Jordan and went into the land of promise to enjoy the fruits of a wonderful country; by it the prophets raised the dead, withheld the rains, and told the destinies of nations.

If all the great things that obedience has done were written in books, no library would be large enough to hold them. Thus far a contrast between disobedience and obedience, in a few things, from the millions, have been mentioned; these have touched largely on the physical side.

Disobedience to the laws of health, including opiates of various kinds, over-eating, over-work, too much idleness, too much exertion in games, keeping late hours, and indiscretion in habits have filled many men and women full of suffering almost unbearable. And yet they must drag through life chained to a load, the fetters of which they fasten themselves. But obedience to the laws of health gives the world men and women strong, vigorous, active, beautiful bodies, rejoicing in the pleasures of strong man and womanhood.

MENTAL DISOBEDIENCE

Mental disobedience gives the world men and women low down in the scale of ignorance, incompetent to enter into the business transactions of life, forcing them to look to others for assistance. Thus surrounded, they are shut out from the joys of intelligent conversation. To them the vast domains of the material world is a nonentity. And as to the wonderful beauties seen

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REV. WILLIAM G. CLEMENTS—THE ONE-ARMED PREACHER

BY REV. J. PRESSLY BARRETT, D. D.

Human life is always full of interest. In one way or another the interest crops out here and there. That is true of practically all men and women, but there are some men and some women more interesting than others. This is not always due to extraordinary brain power so much as it is to heart power and moral and spiritual qualities. A man who stands right with God and right with his fellow men is an interesting man, no matter in what walk of life you may find him.

We are today introducing to SUN readers such a man, a man whose real worth resides in the qualities of head and heart, a man who has diligently made it the rule of his life to stand on God's side in every great question in the home, in the State, and in the Church.

William G. Clements, Morrisville, N. C., was born December 1, 1840. He is therefore in his seventy-fourth year, but is still active and a hard worker. His parents, Benjamin, son of John Clements, and Nancy Tally Ross, daughter of Thomas and Lucretia Ross, were plain but excellent people. Thomas Ross was in the battle of Guilford Court House, N. C.

William G. Clements was born near Fletcher's Chapel, in Wake County, N. C., in that section which has since become a part of Durham County. Because his parents were poor, though of good standing, he was reared to hardship—was in his youth a hireling. From his childhood he was fond of books, but his chances at learning were very limited. He went to the public schools in all but three months. With that little intellectual training as a basis, he began to build, working on the farm in the day and studying at night. Sometimes when hard times pinched too sharply he worked at night to make the needed "backsheesh."

In April, 1861, he joined the Cedar Fork's Grays, under the command of Major R. W. York. He was in Co. I., 6 N. C. State Troops. He was in the first battle of Manassas. He was wounded through the right hand and left side in the battle of Seven Pines. The left arm was shattered above the wrist at Boonsboro, September 14, 1862. The next day (Tuesday, September 16) the arm was amputated at Shepherdtown, Va. This loss of the arm disqualified him for further military service, and under the advice of Gov. Vance, he went home and to school at Cedar Fork, Miss Lizzie Wetherspoon being the teacher. Afterward he went to Col. B. C. Hopkins at Durham. Later he was under John M. Manning in North East Academy, and still later he

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The Chapel Hill (N. C.) Christian Church

EUROPE IN ERUPTION

Its War a Shock to Civilization, a Revelation of Passion and Weakness

BY "GRAPHO"

"THERE are the new forces of civilization which were to prevent war?" asks a leading daily paper. Yes, where are they? Where are the roses which bloomed over the volcano until it got into action? Ever since we began to read the newspapers we have been told that Europe was an organized volcano. The volcano suddenly went into eruption. It is a way volcanoes have. This is the simplest explanation of the horror which has startled the world. Fire burns, so does the war fever. We talk about the causes of war. It would save time to talk more about the passions of war. The causes of this war are not visible to the naked eye. The passions of it are as visible as a blood-red moon. Every leading newspaper has spoken of it as madness. Madness is passion running amuck.

Austria meant to have war and issued an ultimatum to Servia. It did not make any difference what the answer would be, there was to be war anyhow. And there was war. Germany could have told Austria to go slow, but did nothing of the kind. Germany was on its war-horse and was soon dashing away to the French and Russian borders.

Germany keeps an army of 650,000 men in its barracks in times of peace, and in the first army reserve are 600,000 more men who instantly can be summoned to arms. They must drop their tools in the shop, the hoe in the garden, the sickle in the harvest-field and rush away for war. In a week Germany can have an army of a million and a quarter of men moving against a neighboring nation. When it is so easy to get ready for war it is easy to begin war. A word from high places and the guns begin to roar. Our ears have been filled with the argument that the way to preserve peace is to be prepared for war. The outbreak of the European volcano has blown this argument into invisible fragments. If these continental countries had not been armed camps they would not so suddenly have been at one another's throats.

One of the first things we observed when we were chlidren was that the eagerness to fight depended largely on the size of the boy. The big bully shook his fist in the face of the small boy and dared him to come on. Monarchs are big boys and also bullies, only that they shake ultimatums instead of fists. Their fathers and grandfathers fought before them, and fighting always has been family talk; the pride and boast of generations are in it. These men who wear crowns also have worn uniforms from the time when they were 'kids," and they have galloped up and down the lines of crack regiments ever since their moustaches began to sprout. What is more natural for them than to want to fight, if they have an army big enough to whip the other people? Being so much prepared for war, they go at it. Big armaments do not preserve peace, or even the pieces.

But public opinion is one of the new forces which was to preserve peace. It has not. Why? Because public opinion is not as much of a force in Europe as it is on this side of the sea. Moreover it is somewhat in need of repairs in the matter of war everywhere. The moment a match was struck crowds in the Continental cities began to scream for war. It seems strange that men should be seized with such a frenzy to get killed when men who have ruled them with a rod of iron give the word. However, the idea of patriotism has run that way for ages. The world, especially the Old World, has never got away from the conception of patriotism as a something which must fight to reveal itself, or even to keep itself alive in our inner system. To keep the peace may be pious, but it is not patriotic, is about the way the traditional idea runs.

Our government nearly threw the rest of the world into a fit of derision by keeping the peace with Mexico, it was such a new thing under the sun. We did not use our big stick to break the little Mexican's unruly head, and we pushed patience up into the high rank of patriotism.

While I am alluding to this good thing which we have done, I may as well mention another contribution that we have made to human uplift. We have been a peaceful "melting pot" for these European peoples who are now trying to melt one another in the furnace of war. Our melting pot, paradoxical as it sounds, is a cooler. Cool the passions and the race hatred and the vicious prejudices which these people bring with them, and turn these aliens into fellow-citizens, friends and neighbors.

Europe, even in times of peace, keeps these people divided by frontiers bristling with muskets and frowning with fortresses, and in time of war sets all the hatred red-hot with passion. We can make almost any old human type a good element if given time enough, but Europe thinks that the only way to reform a neighbor across the border is to kill him. Germans do not say it out loud, but their idea is that the only good Frenchman is a dead Frenchman; and the Russians, Austrians, Servians and Turks have about the same idea respecting one another. Therefore Europe is in distressing need of a better conception of the way to run a melting pot. It ought to change gun powder into peaceful persuasion. That the Old World nations should think it necessary to be armed to the teeth because they live alongside of one another is the darkest blot on our civilization.

But why should war across the Atlantic, three thousand mlies away, make such a disturbance in American business? In answer to this question, it is to be said that no man living ever before saw the world confronted with anything so appalling as the outbreak of this war. Christendom was seized with consternation. But it must be admitted that we have fostered business methods which seriously aggravated the alarm of commercial circles.

Take as an illustration what occurred here in my city, the center and headquarters of the country's food supply. When the wire ticked the news that Austria had declared war, the Chicago Board of Trade went wild. "Russia is mobilizing its armies," ticked the wire again, and then men in the wheat pit had hysterics. "Germany has issued an ultimatum," continued the wire, and the mad throng in the pit jumped into the air and shrieked their calls into the twisted faces of the demoniacs who were trying to answer in words torn to tatters by excitement. Until the clock srtuck the noon-hour the frenzy raged.

In the meantime the price of wheat jumped up two cents, five cents, seven cents, nine cents. But was it wheat that mounted the ladder so fast? No, it was "futures." These men were not trading in wheat, they were buying and selling wind: To put it plainer, they were betting on the effect which the war in Europe would have on the price of bread. In that first day of frenzy the price of cash wheat remained almost stationary. It went up but a cent or two.

Other wheat pits throughout the country were going through a similar exchange, and so were the stock exchanges. In all the business centers men were trading on margins, staking their money on future prices. It made a big demand for money, and the call on the banks stiffened rates, and then there was a scare over the money supply.

Throw out the "futures," the speculation in margins, and there would be no hysterics at the start and much less trouble later on. Wind makes storms on boards of trade as well as on prairies. It will be one of the tasks of the future to civilize some of the present methods of business.

Then there was the fright over the way gold was going out. One steamship had taken $11,000,000, and in five days $45,000,000 of gold had gone. What an awful feeling of "goneness" this made. We would be goners if we did not get it stopped. Ninety-nine out of a hundred of us seldom see a gold dollar, but if we hear that it has started for Europe we begin to feel pale, and when a few millions go we tremble. Strange as it seems, the money which is called the basis of our confidence gives us more alarms in time of war than anything ever unearthed. In fact, gold is the first thing to run and the last thing to come back. Raise the war-cry and gold hunts for a hole and then pulls the hole in after it.

But gold no sooner slips out of sight than we begin to issue forms of credit. All wars are fought on credit. Credit bridges the bloody chasm; and what is credit but faith? Thus war, appalling as it is, shocking us to the depths of our moral being as it does, nevertheless turns us back upon our better, inner selves, where dwells faith in the future, confidence in human nature and trust in the coming of a Kingdom of righteousness.—*In The Congregationalist.*

When the women set out to win, they win. Let that get fixed safely *in mente*. Why, up in Massachusetts they were determined to wear bobble skirts and not to be pestered about it either. So, down goes a decree on the statute books that no street-car may have steps higher than fifteen inches. Talk about woman suffrage, just wait till the women themselves want it and say so—then, brother, take care!

The united temperance and prohibition forces of the State of California are bending every legitimate effort to make California a saloonless State before the Panama-Pacific Exposition next year which is likely to bring in a great influx of immigrants. Good. The most cordial welcome California could give the rest of the world would be a city and a State where no saloon is to be found. May God speed this worthy undertaking. Its motive is so high that it deserves success.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

This is the first real vacation I have enjoyed for many years. I came home the last week in July. I attended the meeting at Oak Level on the first Sunday in August and preached for Rev. W. G. Clements, who was starting a meeting. That is the only time I have preached, though I go to Sunday school every Sunday.

Rev. J. W. Holt of Burlington came on Monday and did the preaching. Both of them spent part of the time at our house and we had a good "preacher time" together. Ministers only know what ministerial association means. We are apart and work alone so much that there comes over the minister a sort of "aloneness" in thought, expression, and manner; association and interchange of views and experiences correct some of the idiosyncracies of nature or education. Clements, the one-armed soldier-minister, walks about the country to make pastoral visits with all the vigor of youth, and wears a smile and has a word of good cheer for all. He immerses believers with as much ease as a two-handed minister, and takes nothing off of his ministry for the loss of an arm.

Now brother Holt was once pastor of Oak Level, nailed on most of the laths of the church, taught school in the neighborhood, boarded in the family of my wife's parents, and was married to Miss Bettie Whitsett of Burlington and brought his bride to this house. He was the officiating minister when wife and I were married. His own dear wife passed away last year. His visit, therefore, revived memories sacred as life and love; but memory is our historian, living in bygones, roving in cemeteries, listening to voices that are silent to others, but echoing among the chambers of the soul with the music of words and songs and kisses that fill life with sacred joy. Even the loss of a good wife may recast a minister's soul, turning his mind and heart more fully to the heavenly home. The child has no conscious past and, hence, has no sorrows and no graves; but mature life is richer and fuller because it reaches out into a known past and an unknown future. Sorrows chasten and refine and culture the soul. Well, these visits of these ministers were oases in my vacation. The meetnig was good and several were received into membership of Oak Level.

Ben Holden and I went to Pope's Chapel on the third Sunday where Brother Wolf was beginning a meeting. We heard Rev. Neal Rowland preach a good sermon to a good congregation with every indication for a good meeting. I have not heard results.

This is my last week at home, where I have indulged in many sorts of outdoor work on a brief scale:mowing grass with lawn mower and a Dutch scythe, digging up grass and hoeing potatoes, sowing turnip seed, planting fence posts and putting up wire fence, drawing water from a deep well, feeding pigs, bringing in corn, peaches, canteloupes and grapes, and splitting stove wood. Cooks quit splitting stove wood years ago; and nobody cares to do it; but worse still when one has to cut and split stove wood. Ours is sawed and nobody ought to cut stove wood with an axe. Every neighborhood ought to have an engine and a saw to saw up stove wood. Let some one person own it and saw for the neighborhood, or let a few neighbors club and buy an outfit. The wood should be prepared in Winter, sawed and housed when men cannot work in the field, and it should never be split on Sunday. Now, some one may say this has no place in a religious paper, but there is a lot of good religion, as well as good head and good domestic feeling, in a house full of good dry stovewood. You can get to Sunday school and church easier and it will add to domestic happiness and sweet feelings. While we are hearing so much about social service and helping to do something for people in crowded tenements and back streets in the cities, let us do a little religious work in the country woodshed.

W. W. Staley.

ELON COLLEGE NOTES

Saturday was "clean up" day on the Hill, and in response to a proclamatoin issued by Mayor Amick, all good citizens of the town or their representatives were on hand bright and early and the full day was spent on the streets and sidewalks of the town, and a better day's work was never done here. Work has also begun on the campus, mowing, straightening the walks, cleaning up, etc., and the curator of buildings and grounds promises to have everything in ship shape for the opening. The buildings are being thoroughly renovated and the tower of the Administration Building is being treated to a coat of paint, as has also the interior of the Ladies' Hall. Numerous other improvements also await the incoming of the students.

The West Dormitory opened today and the new housekeeper, Mrs. B. C. Law, arrived and assumed charge of the culinary department. Mrs. Sallie Holland has also arrived and will assume her duties as matron again this year. Mrs. Jones will also return as matron of the Ladies' Hall. The College dynamo will begin operation on Tuesday night and with the advent of the electric lights, the village will take on new life and be waiting to give the glad hand of welcome to the students, both new and old.

Rev. Jas. L. Foster has been on the Hill for several days looking after certain improvements which are being made to his houses here.

Rev. H. E. Rountree and wife spent Monday with Dr. and Mrs. J. U. Newman.

Mrs. R. O. Tate of Norfolk, Va., and her children are visiting Mrs. Tate and Miss Mamie at their home.

Mrs. H. C. Pollard of Ossipee, N. C., Miss Lois Baird Davidson of Grenesboro, and Miss Mary Ethel Clements, were pleasant visitors on the Hill on Saturday evening. Miss Clements is on her way to North Wilkesboro where she will do studio work in Expression and Voice.

Miss Margarette Iseley, Clas of 1911, who is to teach at Lexington, N. C., this Fall, is doing special work here under Dr. Newman.

Mrs. T. W. Chandler, who has been spending several weeks with her parents, Dr. and Mrs. G. S. Watson, has returned home with her children. Miss Annie Watson accompanied her.

Miss Lessie Phillips, of Winston, spent Sunday here with her sister, Mrs. L. B. Womble. Miss Minnie Phillips is spending the week as Mrs. Womble's house guest.

Dr. J. O. Atkinson, who has been under treatment at the Clifton Springs Sanitarium for the past several weeks, will return to the College on Monday ready to assume his duties as Professor of Political and Social Science.

President Harper and Mr. H. E. Jorgenson attended the County Sunday School Convention in Mebane on Sunday, and both took prominent parts in the program of the Convention.

On Thursday evening Mr. and Mrs. J. W. Ingle tendered a formal reception from 8 to 10 o'clock to their son and daughter, Mr. and Mrs. A. W. Cline, who have just returned from their bridal tour in the mountains of North Carolina. The older contingent were invited from 8 to 9 o'clock and the younger guests from 9 to 10 o'clock. In the receiving line were Mr. and Mrs. Ingle, Prof. J. J. Ingle, of Catawba College, Mrs. and Mrs. A. W. Cline, Miss Albright of Graham, and Mr. and Mrs. R. L. Walker of Linwood, N. C. Mesdames Jones and Fowler presided at the punch bowl and Mrs. H. D. Lambeth received the guests as they arrived.

The double wedding at the home of Rev. T. B. Dawson created much excitement in the village, when Prof. A. L. Hook and Miss Jessie Dawson, and Mr. George A. Van Billiard, of Florida, and Miss Laura E. Dawson were united in marriage. The officiating clergymen were Doctors Newman and Wellons. Little Dan Long Newman and Wattell Lambeth were ring bearers, while little Misses Mary Graham Lawrence and Gwendolyn Patton were flower girls. The bridal parties left for Greensboro immediately after the ceremony, Prof. and Mrs. Hook leaving for Washington and other northern cities, and Mr. and Mrs. Van Billiard leaving for Florida, where they will make theri home. Prof and Mrs. Hook will return to the College for Florida, where they will make their home. his duties as instructor in the Mathematics Department.

The prospect for the opening is very hopeful. A number of students, of course, will decide this week the matter of attending the College and a word from Elon's many friends will in many cases be a deciding factor. The senior class and committees from the various religious organizations of the College will be on the Hill on the 31st and will meet all trains and welcome the students as they arrive. A Faculty meeting has been called for Monday night, and with this the College begins another year. The campaign for students has been vigorously waged, and if our loyal friends will hold out yet a few days in their noble work, the opening will be very satisfactory.

"X."

THE HIGHLANDS AND LOWLANDS OF SCOTLAND

Travels in Europe

By Miss Jennie Godwin, Chuckatuck, Va.

Our trip across the Irish Sea is very pleasant, and soon we are steaming amongst ships from all parts of the world into the great harbor of Glasgow. The banks are lined with ocean steamships and hundreds of workmen are hammering away upon their great steel skeletons. Some time before landing, we see tall red smoke-stacks pouring forth volumes of smoke above the busy factories, foundries, and ship-yards. Everything along the docks portrays thrifty, industrious life; we see no idlers, and are no longer pestered by the poverty-stricken street-loafers who earn their living from the purse-strings of American tourists.

Before viewing the city let us take a side-trip out to Ayrshire, the birthplace and homestead of Robert Burns. The lowlands are underlaid with an abundance of coal and iron, and the country is dotted with foundries and factories. In some, you can see them turning the raw cotton into thread; in others they

are weaving silk; then there are the great woolen mills where they weave the Scotch tweeds and cheviots, used for fine clothing in America. We pass luxuriant grain fields, but seldom see a fruit tree of any kind.

Leave the train at Ayr, and a few minutes' ride on the tramway will take you to the quaint little house where Scotland's greatest poet was born. It is just a little stone hut with straw-thatched roof. Drop in a six-pence as you enter the turn-stile, and you will find yourself first in the cow-stall, then the dairy, kitchen, sitting-room and bed-room. They are all under the same roof, with stone floors, and a little door leading from one room to the other. Over there on that little bed with its checkered gingham canopy, is where the poet was born; and the old iron-crane which used to hold his kettle over the fire is still there. Across the back lawn we find a library and museum full of manuscripts and interesting relics.

We do not wonder at Burns' poetic inspiration as we tremble along the banks of the Bonnie Doon; linger on the Auld Brig O'Doon; gaze on the ruins of Alloway Kirk, and get a peep at Tam O'Shanter's Inn.

We hurry back to Glasgow and find ourselves surrounded by fine buildings of sandstone, granite and marble, and stores almost equal to the best on Broadway. The wide streets are clean nad well paved, and we find the car-fare very cheap, for we can ride as far as we like for a ha' penny (one cent of our money). We spend some time studying the sculptures and paintings of the great art-galleries; then go through the Municipal Buildings which contain the finest stairway in the world—a magnificent structure of gold, marble and alabaster. You will see Sir Walter Scott, in his shepherd's plaid, standing on a column 80 feet high, proudly overlooking George's Square. And near him are the great bronze figures of Burns, Watt, Livigstone and Gladstone.

In the evening the theatres are thronged with people who show evidence of wealth, but we feel that they are somewhat lacking in culture, for the gentlemen do not remove their hats during the whole evening, and are constantly lighting and puffing cigarettes until the house is foul with tobacco smoke.

We must spend a day in the highlands of Scotland, for they are especially beautiful. We take the "Lady of the Lake" route, following the favorite haunts and lovely retreats of nature immortalized by Scott. The sail across Loch Lomand and Loch Katrine is delightful. High on the south rises huge Benvenue, a confused mass of crags, knolls, and mounds; on the north, the bare height of Ben'an; and in the distance under a canopy of weeping willow, we see "Ellen's Isle," the enchanted home of "Lady of the Lake." We find that the purple peaks and silver strands are not imaginary, and we realize as Scott did when he said, "So wondrous wild it all might seem, the scenery of a fairy dream." Don't forget to take a ride through the Trossachs—the moorlands are richly wooded and very beautiful; the little sprigs of green pine set into the ground, with their rose colored blossoms coat the low hills with a bank of dark green and rose.

We pass many places that are illustrated and beautifully pictured in Scott's Waverly Novels, and stop at Stirling to go through the romantic old castle where the lovely, but unfortunate Mary, Queen of Scots was crowned. Seven battle grounds amay be viewed from its towers, and we recall many interesting events of history as we look out over the old field of Bannockburn and the magnificent monuments of Robert Bruce and William Wallace. The old castle is now used as barracks for the soldiers, and from their costumes we hardly know whether they are men or women. They wear plaid shawls over their shoulders, and bright kilted skirt falling below the knees. The knee is bare, and several inches below their stockings begin. The head is covered by a little turban hat with ribbon streamers. Each soldier carries a sword or musket in his hand, and has a fur pouch at his belt. Most of the boys that we see on the streets dress in the same manner. We are next in Edinburgh, the Athens of Great Britain, and there are so many interesting things around us, we can mention only a few of them.

In the antiquated museum you will see the old wooden pulpit of John Knox, the great reformer, and the little wooden stool that Peggy hurled at his head. It will interest you greatly to go through St. Giles Cathedral where Knox preached, and to look upon his grave. And there is the house where Scott lived when in Edinburgh, the house in which David Hume wrote his first English history, and the old cellar where the treaty between England and Scotland was hidden.

Edinburgh Castle, situated on a rocky precipice nearly 500 feet high, is quite interesting and teeming with historical associations. A draw-bridge over the moat and seven iron gateways bar the entrance to the old castle. A palace on the left, Parliament House on the right, and the Royal Palace where we see the gorgeous regalia and armour of Scotland. There is the little room where James I was born, and the window from which he was lowered in a basket to be crowned at Stirling Castle.

Holyrood Palace, the royal residence of Scotland's kings and queens, is still more interesting. They take us through the magnificent banquet halls and apartments where the English sovereign is entertained when in Edinburgh. As you gaze upon the gorgeous canopies and draperies of gold and damask, royal pannelled ceilings and elaborate hand-made tapestries; the secret trap-doors and blood-stained floors, you can read the tragedies, joys and sorrows of the whole life-history of the lovely, but ill-fated Mary, Queen of Scots. There is the altar where she knelt to be married to Lord Darnley, and nearby his desolate grave.

Be sure to ride down Princess Street, for it is one of the most beautiful of all Europe; and don't fail to see the great bridge which crosses the Firth of Forth, the mechanical wonder of the world. It is an enormous structure of stone, iron and steel, more than a mile and a half long, built upon piers with spans high over the water.

We must visit Abbotsford, the home of Sir Walter Scott. It is a magnificent stone structure in the midst of beautiful grounds that skirt the foot of the Cheviot Hills and overlook the Tweed River. We go through his study and see the same old desk and chair at which he sat when writing his famous novels. The library, drawing room and armory are full of elaborate paintings and a collection of weapons, including Rob Roy's gun, the sword and pistol of Napoleon Bonaparte; a magnificent chest of ebony presented by George IV, and on it the cross of mother-of-pearl worn by Mary, Queen of Scots, when she was executed.

We take a carriage ride to Melrose Abbey, the finest ruins in Scotland. The nave, cloisters and choir still show traces of the most beautiful Gothic architecture. It was destroyed by Cromwell, rebuilt by Robert Bruce, and his heart was taken from his body and buried here.

Dryburgh Abbey is larger and perhaps older than Melrose, and here is the magnificent tomb of Walter Scott.

Perhaps we have spent enough time in Scotland, so we take a train south and will soon find ourselves in the lake region of Northern England.

(To be continued.)

A TREATISE ON TRUTH

(Continued from page 3)

Bryant believed truth to be eternal, immortal, an indestructible agency that, for a time, might appear to be defeated, conquered, dead even, but would in every instance re-appear, rise again. The liberating effect of truth in both mind and spirit is indicated by One who knew all truth, in the words, "Ye shall know the truth, and the truth shall make you free." Truth is mightier than armies in battle. It took the patriots of the American colonies seven years to gain the bit of political and religious freedom that America enjoys today. The French Revolution was a titanic struggle on the war path for liberty. Mexico is a country often in war for centuries past in a bloody search for freedom. But truth, simple truth, in its quiet modesty, is a greater agency for freedom than all the wars. It finds its way through intelligence, through books often, sometimes through the school, more frequently through the pulpit, and always through the voices of nature and the power and vastness of this splendid scene we look out upon by day and by night. The renowned Hebrew poet felt this to be so when he wrote: "The heavens declare the glory of God and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night showeth knowledge." In the multitudinous voices of nature and in her delicate tinted beauty, as well as in the awful power that holds the countless worlds in their places as they roll through illimitable space, truth reveals her outward form. But the most powerful avenue, or agency through which truth comes is that still small voice that speaks to us in the still watches of the night, or, perhaps, in the hour of deep meditation, solitude, or sorrow. Through this channel has come the inspirations of the prophets and poets, biographers and historians of the Bible. It is through this medium that we have commerce with all revealed and inspired truth whether of secular or sacred speech and literature.

The belief is pretty general that we, each of us, are conscious of more truth than we are able to bring to the surface, as no doubt, the Author of "Trailing the Truth" has discovered even in the rich moments out of which grew the substance of this volume. And, too, we rate human life not by how much truth may be stowed away in its hidden depths, but by the illumination of truth that shines out through every window of soul and mind. Milton, for instance, is rated near the top among poets,—a tremendous store house of truth, a great intellectual and spiritual light shining across the centuries, yet Gray believed that among the obscure Englishmen whose dust slumbers in the country church-yard at Stoke Poges there sleeps some mute inglorious Milton, or some Cromwell innocent of his country's blood. Paracelsus, whose greatest problem in life, as set forth by Robert Browning in his long poem, "Paracelsus," was to get the truth of his life expressed. In his experience we have an example of how completely truth is tucked away, hidden in the human mind and consciousness. But he who is on the trail of truth is following a shining mark that will lead him into happier fields.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

A WORD WITH S. S. TEACHERS

Just a minute of your time, dear teacher. Did you ever stop to think of the importance of your work? There is a great responsibility on you and the way in which you equip yourself for your work determines the unburdening of that responsibility. How do you prepare to meet that class of eager minds? Do you wait until a few hours before class and then begin to get the important facts of the lesson for a lecture? Let us hope not, and if you are guilty of this, stop it now.

What Should Be Done

The teacher who really and sincerely desires to *teach* will make the mental and spiritual preparation for it. The latter is many times lacking. Begin on Sunday for your work the next Sunday. Do some work Monday, Tuesday, and by Friday evening have in mind the fulness of the lesson and meditate upon it until your class meets Sunday. But the question arises, How can I do this, I am busy? Well, that is good. It is the busy man or woman that gets something done. God's business is always done by busy persons. Study your lesson while you wait for the train, while you wait for the meal bell to ring, keep your book on your desk, or your counter, or about wherever your work is. You will always find a few spare moments that can be used in getting ready for your class. Try it and see.

"Teach My Class Today."

That is what you many times hear when you visit some Sunday school. That is all right, but if the teacher asks some one to teach his or her class simply because there has been no preparation all is wrong. Then, too, the real teacher will have a continued line of thought and for another to teach the class breaks into that arrangement and does harm. Prepare to teach your class and teach it.

The Teacher's Personality

Is what counts for most, and when this is neglected there is no structure on which to build. Can you repeat the names of your class members without looking at your roll? Try it. Do you know where they live and how they live? Have you had a talk with them privately and asked each of them how to improve the class? The answers are with you. Oh, how little we do in this big business of the Sunday school!

CHRISTIAN ENDEAVOR TOPIC: AUGUST 30

Why and How to Abolish War.—Isa. 65:17-26.

Bible References.—Ps. 46:9; Mic. 4:3; Isa. 9:5; Ps. 79:3; Lev. 26:6; 1 Kings 2:33.

Planning the Meeting

It will be a help to prepare for the meeting, if possible, a chart showing the relative expenditures for military purposes, including pensions; food; education; churches; missions; and other objects. A striking chart that might be produced on a large scale, "The Growing Cost of the United States Army and Navy," is on a card issued by the World's Peace Foundation, 40 Mount Vernon Street, Boston, Mass. Other useful literature may be obtained by sending to the same address for a list of the Foundation's free publications and selecting from this such material as may be wished. Other literature, free or otherwise, can be had from some of the peace societies.

Ask different persons to tell of some of the institutions that are making for peace, such as the Interparliamentary Union, the Carnegie Endowment for International Peace, the World Peace Foundation, the Church Peace Union, the peace societies, the Mohonk Conferences on International Arbitration, the Nobel prize, Peace Sunday. Let some account be given of the progress of arbitration, of recent arbitration treaties, and of the Hague Conferences. Emphasize the Christian side of the subject, and get some one to tell the story of the statue, "The Christ of the Andes."—*C. E. World.*

The Cost of War

War is expensive to a nation in two ways. It takes all the money in a nation's treasury and many times leaves the latter in debt. The cost of building and maintaining a modern battleship for twenty years is $28,000,000, at the end of which time it is fit only for junk. The cost of firing a fourteen-inch gun once is $800. Enough to send a girl or boy to college two years, and many go four years on that sum. "This year the six great nations of Europe on a peace footing were to spend for military purposes $1,549,000,000."

War takes men. Not the weak ones who can not work, but the strongest and best a country produces. In time of peace the army and navy must be kept up. "There are 5,560,000 men in the world's armies and navies, all withdrawn from useful and productive work." This accounts largely for the scarcity of farm laborers.

The Desolations of War

The young boys and girls of the South sit with open eyes and eager ears when some gray-haired grandfather tells of robbing a field of grain, using some barn and house for a camp and burning at departure, or using a church for a camp and stall for horses. It seems like myth to them, but even now Europe is experiencing the same thing. Thousands are left homeless, fatherless, and penniless. It destroys the life of nations for many years, and leaves a bitter feeling which will take years to eradicate. "A great war leaves the country with three armies—an army of cripples, an army of mourners, and an army of thieves."

How to Prevent War

Ainey says, "Give us an international mind to undrestand, an international heart to feel." The cause of so much war is that nations have no real brotherly love each for the other. Treaties are helpful, but war must be abolished by feeling. When the nations of the earth prepare for peace they will have peace, but so long as they prepare for war they will have war. The churches have the great burden on them for doing away with war.

Of the 3,442 counties in the International field, 2,592 are organized. Of these 1,122 have reached the banner standard, indicating that they are fully covered with township, city, or district organziations. More than 19,000 Sunday school conventions are held annually in North America, or an average of over fifty conventions a day, including state, provincial, township, and city.

The Cradle Roll of North America now has more than a million babies in it. This is a gain of 347,000 in the last three years.

S S NOTES AND NEWS C E

We publish below a few items of Sunday school facts that may be interesting and helpful to many. These items are from *The Sunday School Times* of August 15.

Marion Lawrence challenges and invites North America's Sunday schools to make the following *gains each year* during the next four years:

1,000,000 new Sunday school members.
1,000,000 total abstinence pledge signers.
1,000,000 accessions to the churches from Sunday school membership.
10,000,000 to be reached through home visitation campaigns.
25,000 additional organized classes in the secondary and adult divisions of the Sunday schools.
20,000 new Home Departments.
50,000 new Cradle Rolls.
5,000 new mission study classes.
100,000 new members enrolled in teacher training classes.
A city training school or institute in every city of fifty thousand or more, with at least one or more in every state or province.
100 new graded unions.
10,000 organized classes engaged in some definite form of community service.

The five states enrolling the largest number of teacher training students in the Sunday school are the following: Pennsylvania, 36,156; Alabama, 8,808; Indiana, 5,858; Minnesota, 5,550; Ohio, 4,739. There is an organization and superintendent of teacher training in every state and province, though in only a few of the larger states is there any salary to workers.

A pastor added 408 new members to his church in one day, as the result of its splendid organization and the following up of the names brought to him by Home Visitation.

A Sunday school is not likely to get very far in its missionary service until it has some very definite missionary aims. Here are the "1914 Missionary Aims" presented in the report of the International Missionary Superintendent:

1. A Missionary Superintendent and Committee.
2. Officers and Teachers Developed in Missionary Leadership.
3. A Missionary Impression Every Sunday.
4. Graded Missionary Material Used in Every Department.
5. Missionary Literature Regularly Circulated.
6. The School Trained in Intercession.
7. The School Instructed in Christian Stewardship and Contributing Systematically to Missions.
8. The School Engaged in Some Form of Evangelism and Social Service.
9. The School a Recruiting Agency for Christian Leaders in Social Service and Missions.
10. The School Actively Participating in the Missionary Compaigns for Christianizing North America and Evangelizing the World.

TO THINK ABOUT

Where should the General Convention meet next year? It is not too soon to consider it.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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INFORMATION THE KEY TO INTEREST

The lack of knowledge is at the bottom of many of the worst blunders of nations and of men.

It is a good thing that a way has been opened for the women of our Southern Christan Convention which calls for research into the needs, the origin and growth of our missionary enterprises. Looking back over the landscape of life we see a milestone in the past where we made a mistake. Two roads met; we hesitated over which one to take, and made the wrong turning. We see plainly that everything might have been different, but let us not let these vain regrets rob us of our strength to go forward.

We have traveled the road of self-interest and indifference so long that it seems hard to consider what might have been had our eyes been opened to see and feel the need as we do today. How many souls have we let pass into eternity while we were slumbering and sleeping? But we thank our Heavenly Father that a brighter day is dawning, and as we are gaining knowledge we are taking on new life and zeal in the interest of His coming kingdom. New life, because we feel He is leading us, new zeal and interest because we realize that the salvation of men is Christ's supreme thought, and it should be ours. It is difficult to understand how those who profess to serve Christ can be indifferent to the most important work which He has committed to His followers, or how they can expect His blessings while they neglect His specific injunction: "Go ye into all the world and preach my gospel."

Since God's great agent for the spread of His kingdom is the church, it must be kept informed and aroused to the need. The key to the present situation is found ultimately in the interest of the home church, and this interest depends on the right sort of knowledge. The systematic study of missions which has arisen in the past few years is one of the most promising signs of the times. Our Woman's Home and Foreign Mission Societies should serve as a training school, and we should seek to bring under its influence our S. S. teachers and those who are most likely to become leaders. In this way we are gradually supplying a body of persons who know something about missions and are able to impart their knowledge to others.

Immense armies of children throughout our land gather in the Sabbath school week after week, and we should not be content to let these children pass from under our care without any adequate instruction in the greatest task of the Christian Church. The Mission Study Class has been found a great help in the solution of this difficult problem and it should be pushed until every S. S. teacher should be under its influence. The Cradle Roll is an opening wedge to get the family interested in missions. There is ample opportunity for our people to keep themselves informed concerning our own missionary interests and the work at large through our periodicals. Our own missionary magazine, *The Christian Missionary*, is full of useful information and should be taken and read by all our people. The page of The Christian Sun maintained by our organization is especially helpful and interesting to us. It keeps us in touch with our work and brings information and inspiration from outside sources. The Home and Foreign Mission column edited by our Mission Secretary in *The Herald of Gospel Liberty* is useful in keeping before us the needs of our work. In addition to this, the many leaflets and pamphlets sent out by the Mission Board either free or at a nominal cost, give a larger vision of our opportunities and obligations. Church members ought to want to do God's will and where we have been negligent in the past we should make amends by looking into this great question.

If our people would but avail themselves of the information within our reach, there would be a revolution in the interest manifested and the contributions made. We need to be informed and we need to pray. The little we give, if accompanied by earnest, fervent prayer, can reach very far out and enable us to increase our gifts. Let us remember that the foreign missionary enterprise is not the exclusive business of the workers on the field, or of the mission boards at home, but it rests upon every individual Christian. While they are giving their time and talents, we should give of our means, not in a careless and indifferent way, but let us advocate definite, proportionate giving, and let the seed be sown from our pulpits, through our Chautauquas, Conventions, Sunday schools, mission study classes, cradle rolls and literature, until our people are full of knowledge and the key will have been turned that has so long locked the door of service. The great door will swing on its hinges and through it will pour the tens of thousands who will offer their earnest, heartfelt prayers upon the altar of missions, and out of the means with which God has blessed them. He will receive His own in larger and more cheerfully given contributions for the salvation of the whole world.

Mrs. W. T. Walters.

SOME THINGS FOR OUR WOMEN TO BEAR IN MIND

First—That the September meeting is the time to elect officers for the Woman's Missionary Society.

Second—That the first Sunday in October is to be Woman's Mission Day. If there is some church nearby with no society or form of organization, see if you can't help to organize some form of the work, a Woman's Society, a Young People's society, a Willing Workers or a Cradle Roll, or all, if possible.

Third—That October is the month to make an offering for the Literature Fund. We are asked to average at least 5 cents per member. It is desired to realize enough in this way for printing, leaflets, etc.

Fourth—That the September quarterly report is the last one for the year, and Treasurers should put forth an effort to collect dues and make a full repot.

Fifth—That the work at this time needs our hearty support in prayers and means. We should pray especially for the securing of the $1800 pledged by our S. C. C. to be raised by September 30 for Foreign Mission deficit.

RAFAEL CRUZ

(One of our Porto Rican Converts.)

On a real isle of Eden, situated in the tropics, some seventeen years ago, a little boy baby named Rafael opened his eyes upon his surroundings. There was the father with light hair and blue eyes, and the dusky-skinned mother with black eyes and hair. The little shelter which they called home was a Porto Rican house, unplastered and no windows at the openings nor carpets on the floors. Theirs was one of the very poorest of homes.

Time, as it passed, did not enrich the family in material blessings, but into the little home nest came two little brothers and two little sisters to share the poverty and want. The father love, instead of increasing with the number of hungry litle mouths, decreased, and he decided to abandon the little ones and go to one of the numerous island adjoining Porto Rico.

The mother with her foster mother was left alone. The foster grandmother loved the little children, and as she was a cook in the homes of the wealthy people, she would save her dinner and her supper and bring it home and divide with her loved ones. The mother had no choice. She must wash from necessity or go out and work in the sugar cane plantations. These good women, filled with the mother-love, toiled on and with the help of the all-wise Father kept the family in the home and in school.

Five years ago the American teacher in Santa Isabel, Porto Rico (for this was the home of the Cruz famliy) was Mr. F. S. S. Morse of Rockland, Me. Mr. Morse took an unusual interest in Rafael and tried to befriend him in every possible way.

At this time the writer went to Santa Isabel and engaged in missionary work. Among the first to attend the services were Mr. Morse and his pupil. The boy was never clean, and his only garments were a pair of short trousers usually pinned together and in great danger of falling down, and a coat. Bare-footed, bare headed and bare-chested he attended services, usually leaving with a yell and a whoop after the singing was over.

Many were the consultations held between the teacher and the missionary concerning the salvation of the boy. The teacher shared his hymnal and Bible with his pupil, and little by little interested him in the services, until finally he under no condition thought of leaving the room.

Rafael is a bright boy and soon came under the mellowing and hallowing influence of the gospel. He became a member of the church and secretary of the Sunday school, and has always been very active in the Christian Endeavor Society. With the change in the heart and purpose came a most decided change in his appearance. He no longer came dirty, bare-headed and bare-footed, but he was neat and clean in his drill suits and more suitable shoes, stockings and hat.

One of the things most remarkable about Rafael was his faithfulness. Persecution and ridicule in that anti-American town and anti-Protestant community would keep the boys away, but it never kept him away.

With a struggle only such as a mother is willing to make the boy has been kept in school. He is through the ninth grade and has a great desire to atetnd the Summer Normal Institute at Rio Riedras for two months with the hope of securing a certificate to teach in the rural schools.

About four years ago he and his younger brother watched sick oxen that were turned out to graze, during their vacation, and earned sufficient money to build a little home, thus sav-

ing a couple of dollars a month house rent.

We believe Rafael will do a great deal for his younger brothers and sisters if he can teach. Without help from his brothers and sisters in the States as he is pleased to call us, it will be impossible for him to attend the Normal Institute. Five dollars have already come in from one of the Lord's children living in Durham, North Carolina. This will just pay his fare across the island. The old proverb is, "Well begun is half done." But now we must board him and return him to Santa Isabel again.

All our dear brethren and sisters in the South who are willing to help just a little in this good work please send your money at once to our missionary on the field, Rev. D. P. Barrett, Ponce, Porto Rico, and I know you will receive credit in the account book which is kept above.

Should any more come in than is absolutely necessary it will be used to help other young men, and should there be a deficit I will personally see that it is met. Brother Barrett has the matter in hand and I am anxious we should not inconvenience him by delays.

Most sincerely, your sister in Christ,

JENNIE MISHLER.

Leaf River, Ill.

OBEDIENCE AND DISOBEDIENCE

(Continued from page 4)

in the various waves, the grand peaks of the majestic mountains, they know nothing. Hence, they are not worth much to themselves, to say nothing of anything else.

But obedience to the mental laws builds a power that handles the business questions, develops the material resources, brings out the mechanical arts and harnesses them to plows that tear up the land, sends men along the highways at the rate of fifty miles an hour, and traverses the aerial heavens. But, further, it gives a broader vision of God, opening the eyes so as to see Him in everything from the smallest flower to the planetary system.

SPIRITUAL DISOBEDIENCE

The most revolting, degrading, soul-sickening, and eternal punishing is spiritual disobedience. It opens up a fire in the soul that can not be quenched until repentance and faith in God bring in the waters of life. And, if this is not done, this side of the river of death, everlasting punishment is the result. Oh, the terrible pangs of the continual remembrance of disobedience! Think of the young man that went away sorrowful, of Peter that went out and wept bitterly, and Judas that went out and hanged himself; and then ask yourself the question, Have I repented of my disobedient acts, and have they been forgiven by the Master?

But obedience is one of the greatest uplifting, beautifying, joy and soul-expanding developments that enter into the spirit life. It is sweeter than the song of birds, the rippling streams, the balmy breeze of the evening, or anything known in the material world.

Oh, the joy of a sin-sick soul, when, in answer to obedience, the Spirit says to it: "Thy sins are forgiven thee, go and sin no more!"

FIRST LESSONS OF OBEDIENCE

The first lessons of obedience are learned at home. If the child is taught obedience from infancy to manhood and womanhood, it will be a guide-post pointing in the right direction through life's journey. Parents should be very careful to teach them this all-important lesson in the family circle. "Train up a child in the way it should go, and when it is old it will not depart from it."

It is true that this is no easy task, for there are so many outside influences, sometimes they overcome home teachings for a time, but in old age it will be remembered.

It was obedience to the command of Jesus that cleansed the tne lepers. It was the outgrowth of faith in Him.

No disease is more dreaded than leprosy, because, as already stated, it is incurable by medical skill, also because it is a contagious disease. And for this reason lepers were excluded from other society. So, sin is incurable by human skill. It is also contagious, and shuts men and women out from the best grade of society.

Behold a leper with toes, fingers, feet, hands, legs, and arms falling off from the effects of the disease, and contrast it with sin, which is more than ten thousand times worse. For leprosy effects only material parts, but sin destroys the health of both soul and body.

But we rejoice that Jesus has power over both leprosy and sin. He commands the ten lepers to go show themselves to the priests, and as they obey the leprosy is gone, and they are new men. One of them, the poor, despised Samaritan, is the only one that went back to thank the Source from whence cleansing came. Oh, how often we receive blessings, and never think to thank the Giver!

The change in a regenerated sinner is one of the most wonderful things known to man. When Naaman was healed of his leprosy we are told that his flesh was like unto that of a young child. What is prettier than the flesh of a clean, nice, healthy young child? As the flesh of Naaman was revolting, the spiritual heart of a sinner is indescribably more so, but when washed in the blood of the Lamb it is "whiter than snow."

"To obey is better than sacrifice.' To obey often includes sacrifice. Jesus did the works of His Father and thereby made a sacrifice of His body on the cross, a sacrifice that purchased redemption for every one who will receive Him. That sacrifice was so heavy it drew from Him, as it were, great drops of blood. The greatest obedience the world ever has, or ever will, know, was when He said: "Not my will be done, but thine." If the Master made a sacrifice so great by His obedience to His Father's will, are His people not willing to make Christian sacrifices by obeying His will?

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou given for me?"

REV. WILLIAM G. CLEMENTS—THE ONE-ARMED PREACHER

(Continued from page 4)

came under one of North Carolina's favorite teachers, Rev. Brantly York, at the Ruffin Badger Institute, where he received a diploma in English. His first work of note was an effort to build up the high school at Morrisville, N. C., and he did it. He taught there for several years. Later he served as superintendent of Public Instruction in Wake County, for twelve years and seven months.

Feeling impressed with a call to preach the gospel, he was licensed at Salem Chapel, N. C., in October, 1868, and was recommended for ordination at Wake Chapel in October, 1869. On account of a rush of business the ordination was postponed to January, 1870. It then took place at New Providence in Alamance County. Revs. Alfred Iseley, Edwin W. Beale, and W. S. Long constituted the ordaining presbytery, and under their action, and by authority of the conference, he became an elder in the Christian Church, and from that day till this he has had a large share in the work of his denomination. He has been a church builder, having organized seven churches and had erected under his supervision as pastor six houses of worship. He has held many important pastorates, among them many of our best country churches in the South, also the Raleigh church and the new church at Chapel Hill (the location of the University of North Carolina), where he is now serving. The new house of worship at Chapel Hill, shown in this issue, was built under his labors. He also served for some years as editor of THE CHRISTIAN SUN. He has always taken a lively interest in educational matters and has for years been a trustee of Elon College. He has always stood four-square for prohibition and all moral reforms.

On March 26, 1868, he was united in marriage with Miss Annie E. Moring, daughter of James M. and Cynthia Moring. This union has been blessed with seven children, three boys and four girls, and all are living and doing well. Though he never became rich in this world's goods, he has by hard work and close economy, educated his children and qualified them for responsible positions, which they are filling with credit to themselves and to their parents. For real pluck and persistent hard work few men have surpased him. His life and labors are a credit to the State and the Church. The Chapel Hill church is to be opened soon. His many friends wish him many more years of unselfish service in the Master's cause, and when the battle is ended, a welcome in the many mansions on high. God's blessings have rested upon the labors of Brother and Sister Clements.

OUR $1800 FOR FOREIGN MISSIONS

This is a call for your loyal co-operation and generous gifts.

The Southern Christian Convention has deliberately assumed that as a special fund to raise by September 15. The Southern Christian Convention is composed of the men and women of our churches in these seven conferences in the South.

The Mission Treasurer's books for this quadrennium close at midnight September 30. We surely must not fail to have the full amount in the chairman's hands ready to forward by the middle of September.

Your Foreign Missions Committee has been given the duty of laying this before the brotherhood. It has done the best it could to lay the matter upon your hearts. It has no funds with which to work, but it has held two or three meetings, has sent out considerable printed matter, written many letters and freely used the SUN's columns to keep the brethren informed on this duty and privilege that is close at hand. It is only a few days until September 15, and we have the faith that the brethren will respond before that time. Some $225 have been sent in already in cash and pledges as good as cash.

	WE NEED
5	One hundred dollar gifts $500
8	Fifty dollar gifts 400
15	Twenty-five dollar gifts 375
25	Ten dollar gifts 250
10	Five dollar gifts 50

Our Father has the money for this purpose in the hands of some of His sons and daughters. Are you not one of them? The Committee asks you to join daily in prayer that the amount may be raised by the date—September 15. We are counting on you now for gifts and prayer.

The Foreign Mission Committee,
WARREN H. DENISON, Chairman.

Norfolk, Va.

CHURCH NEWS

CHRISTIAN CHAPEL

Our revival began at Christian Chapel last Saturday and continued for one week. This was a good revival from the very first service Saturday night until the benediction was pronounced at the last service Friday afternoon. Rev. J. S. Carden of Durham was with us and did half of the preaching. Bro. Carden has served this church as pastor for the past five years and we were glad to have him back again with us. He has a strong personality and is deeply consecrated to the Master's work. Our friend and Bro. Brown whom we met at Conference last fall, from the Durham Christian church,was with us and took part in the prayer service. Miss Ivie Woodell, formerly of Sanford, but who is now living in Durham, was with us and presided at the organ in a most admirable manner. Mr.Everett Woodell, of the Sanford Christian church, was with us and rendered faithful help in the choir. Besides these there were several other visitors and friends from Durham, Sanford, Merry Oaks, and other near-by places, who rendered help by prayer and personal work. May God wonderfully bless all these friends for their kind service rendered.

In answer to our prayers there were 37 conversions and 18 additions to the church.

B. J. EARP, Pastor.

UNION (VA.) AND WENTWORTH

This church was served by Rev. C. E. Newman for nine years. At one time he lived in the town of Virgilina, becoming intimately acquainted with his people and deeply interested in them individually and as a church. For the man who has the pastor's heart and the qualifications to be a shepherd to his flock the long pastorate is the ideal relation. In our protracted service the first week in August their former beloved pastor was with them. To the church and in their homes he received a gracious welcome. Large congregations greeted him. Fifteen accepted the Savior and nine united with the church, and many a child of God dedicated himself more fully to the Master's service.

Virgilina and Wentworth have been trying to teach an old school teacher to be a pastor. It was a heroic act—a bold venture of faith and Christian charity.

Teaching six days in the week, I was only able to give them the ragged edge of my service. So much larger field of usefulness I see in these churches. I am doing all I can to get them into pastorates with a pastor doing nothing but preaching and living among them. He will find a people who will love and co-operate with their pastor and almost spoil him with sympathetic appreciation.

Many regrets are expressed that Dr. Atkinson, former pastor, was prevented from going with me this week to Wentworth where we begin a meeting.

J. U. NEWMAN.

Sometimes that which is given with a kindly hand is more acceptable than that given with a full one.—*Plautus.*

TWO FREE ISSUES OF THE COMPANION

North and South, wherever The Youth's Companion is known, it is looked upon more as a family friend than as a periodical. No child is too young to delight in it, no man too old or wise to profit by it. The stories in it, and there are 250 or more printed in a year's 52 issues, are gathered from widely different sources, North, South, East and West. The new serial just begun, "The Crawford Twins," by Edith Barnard Delano, has its scene partly in New England, partly on an old Maryland plantation. If you do not know the Companion and will cut out and send this notice to the publishers, Boston, Mass., they will send you two issues containing the opening chapters of this serial. Those who, before November 1, next, send a $2 subscription for 1915, will receive all this year's November and December issues free. Adv.

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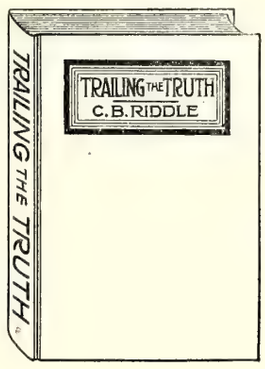

TRAILING THE TRUTH contains nearly 100 pages, and its selections are made up of thoughts of the highest order, rich and inspiring, original and helpful. Along with each selection in the book a quotation from some writer is given to bear out the idea of the author. The book is printed on heavy antique paper and has a very pleasing effect in its appearance. The binding is of the same style as "College Men Without Money." Dr. W. P. Lawrence, Professor of the English Department of Elon College, is the writer of the introduction to the volume. We sincerely believe that this book will be read with pleasure and profit by young and old, rich and poor. It will make a very handsome gift for any person. The price is 50 cents postpaid, which is very reasonable indeed.

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Brought forward		$2,586.95
CHILDREN'S DUES		
R. P. Crumpler, Jr..	$ .10	
Mary Nell Holland .	.10	
J. Howard Holland.	.10	
Madeline Atkins ...	.10	
Maude Lee Howell .	.10	
Robert E. Howell ..	.05	
Mary Edith Cobb ..	.10	
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Chas. E. Newman, Jr.	.05	
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Ralph Newman	.05	1.00
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Haw River	$2.35	
Berea, Nansemond .	6.00	
Mt. Carmel	2.00	
New Hope, Val. Va.	2.17	
Shallow Ford	.75	
Mt. Auburn	4.00	
Damascus (Orange).	1.00	18.27
Total receipts for week ..	$	19.27
Grand Total		$2,606.22

My Dear Children and Friends of the Orphanage:—Our children are doing better this week, and we sincerely trust that the thirteen contributors to the Corner will give us good luck, and we will break the long dearth, or laziness, whichever it may be; and we will have a real live interesting Corner filled with bright sunny letters each week. We never like to complain, neither do we like to fail. We can't run the Orphanage by ourselves. We need the help of the entire church and every member of the church and Sunday school should be partners in this great work.

I gave a concrete example, in our last letter, of how easy it is to interest and enthuse folks in material things and how slow and small abiding interests of life. I wish I could say something that would enable people to see that the great asset of any state or nation is the men and women she produces. We are trying to conserve and develop our material resources, which is well and good, but we should not become so absorbed in the development of our material wealth that we forget the real wealth of our church and state—the boys and girls. Because they can't be bought and sold is no reason that they have no value. The things of greatest value can't be bought with money.

The people of our church are investing their money in many enterprises. I wish that more of them could see the great opportunities for investment in character through the Orphanage. We have so many opportunities to do good, and bless promising youths, but we can't for lack of money. I had a telegram today inquiring if we could possibly take two boys five and seven years of age. How bad we did want to say yes! Will not some of our good friends who have hundreds to invest in automobiles invest some in human character? Character if properly developed will live and bless the world after the automobile is worn out. We shall be glad to hear from a number of friends who are willing to invest in this great work like they invest in material things. Thank you.

Stem, N. C., Aug. 21, 1914.

Dear Uncle Jim:—

I wonder how you and the little cousins are getting on this hot weather. It goes mighty hard with me. Daddy has been away in several protracted meetings this Summer. He will leave again tomorrow to be gone a week. Mama and I will be so glad when the last one of his meetings has closed; for we have to stay alone so much when daddy is away. Mama is afraid of "buggers." We went to a wedding last night. One of the young ladies that taught with daddy for the last two years was married last night.

Here is my dime for August. With love for you and all the cousins, R. P. Crumpler, Jr.

I should think that mother would feel perfectly safe with a brave young man like her son when father is away.

Holland, Va., Aug. 21, 1914.

Dear Uncle Jim:—

Here we are with our August letter again. How time does fly! Just think, when I write to the Corner again my vacation will be over. I have enjoyed my vacation so much, but will be glad when school starts again. I was sorry to see such a few letters in THE SUN this week, but hope all the Cousins will take a fresh start next month and write often.

I am going to Norfolk this afternoon to visit one of my friends. I am expecting a fine time, will tell you all about it in my next letter. We were very sorry indeed to hear of the death of the little boy at the Orphanage. I know his little playmates miss him so much.

We will close with love and dimes.

Mary Nell Holland,
J. Howard Holland.

Uncle Jim wishes for you a pleasant visit in Norfolk, and shall expect you to tell us all about it in your next letter.

Isle of Wight C. H., Va.,
August 15, 1914.

Dear Uncle Jim:—

Meeting closed at Woodland M. E. church yesterday. They had a good meeting. My cousin spent Wednesday night with me, and I spent Thursday night with her. We had a good time.

I am now busy drying apples. If I have good luck with them I am going to send the Orphanage some Thanksgiving. Enclosed find my dime for August. I made it selling eggs I did not want for breakfast.

Bye-bye. Madeline Atkins.

Uncle Jim wishes you much success in your apply drying, and wishes that many of the Cousins may follow your example. We thank you for the suggestion and hope it may be profitable to many who want to help us feed our large family.

Holland, Va., Aug. 18, 1914.

Dear Uncle Jim:—

We are real late this month, but better late than never. Inclosed you will find our dues. A printer from Norfolk gave us this money. Wasn't it nice of him? We were so sorry to hear of the death of little Samuel Carroll. It was so sad.

Mr. Black, our pastor, spent Sunday night with us. We certainly did enjoy having him. Hope you and all the Cousins are well this hot weather. We remain,

Your little niece and nephew,
Maude Lee Howell,
Robert E. Howell.

We think it very nice of your Norfolk friend to aid you in your work of helping the Orphanage. We are very grateful for helpers, whether the help comes directly or indirectly.

Louisburg, N. C., Aug. 20, 1914.

Dear Uncle Jim:—

We spent last week with our two grandmas and thoroughly enjoyed all of the time we were gone. I slept on a big bed at grandma's and learned to sleep crosswise, so I tried the same thing when I got home, but I could not sleep with my head and feet jammed into iron rods. I would wake and cry. It took me two nights to learn to lie straight in my own bed, but I can sleep all night now, and am about back into my regular habits again.

Habit is a wonderful thing, and I wish more of our Cousins and Sunday schools would get the habit of writing and sending money to the Orphanage every month.

Ellen Carlton Parrott is two weeks old today and I am very anxious to see her for our mothers are such good friends.

Grandma gave me some more money for the Band and I will send it in this letter, with much love to you and all the Cousins.

Your niece,
Florence Patricia Holden.

Uncle Jim joins you in the good wish that more of our Cousins and Sunday schools would write and send remittance each month. We

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need and would be grateful for their help.

Franklin, Va., Aug. 14, 1914.
Dear Uncle Jim:—

I guess you can account for my being a little late. I have been having such a good time playing I forgot August was nearly half gone. I must tell you I won the prize last Sunday on having the best book in my class. Mrs. John Williams is our teacher, and she surprised us last Sunday when she told us all to meet at Mrs. Rowland's Wednesday at three o'clock, that she was going to send for us in a wagon and take us on a hayride and give us a picnic at her home. I just wish you and the cousins could have been with us; we had such a good time playing, and eating melons, cream and cake.

Inclosed find my dime, with love to you and the cousins. Your little niece,

Mary Edith Cobb.

We are glad that you have been having such a good time, but sorry that you allowed your good time to cause you to forget to write. Now I know you had a good time picnicing and only wish I could have enjoyed it with you.

Elon College, N. C., Aug. 20, 1914.
Dear Uncle Jim:—

Guess we had better write while here and hand it to you. We are having such a delightful time up here. Helen has not been one bit homesick. The paper says we are visiting Uncle John. We are not. We have rooms at Mrs. Clendenin's and are doing our own housekeeping. We came to stay a month, and mother says a month is too long to visit with five children. We do lots of visiting in the day and enjoy our little cousins so much. Our Cousin Worth Wicker comes down and helps mama with Ralph sometimes. Yesterday he made a wonderful discovery—Ralph had a tooth just about through. He will not be five months old until tomorrow.

Charles and Hannah Clare went walking with daddy this a. m. Daddy killed two snakes. We were all excited. We send 25c, with love.

Charles, Hannah Clare, Helen,
George and Ralph Newman.

Glad you have enjoyed your stay in our delightful village. Come again real soon, or stay longer while you are here.

KINDLY REMEMBERED

Our druggist friends have remembered us with timely gifts recently, and we acknowledge with grateful appreciation the receipt of the following:

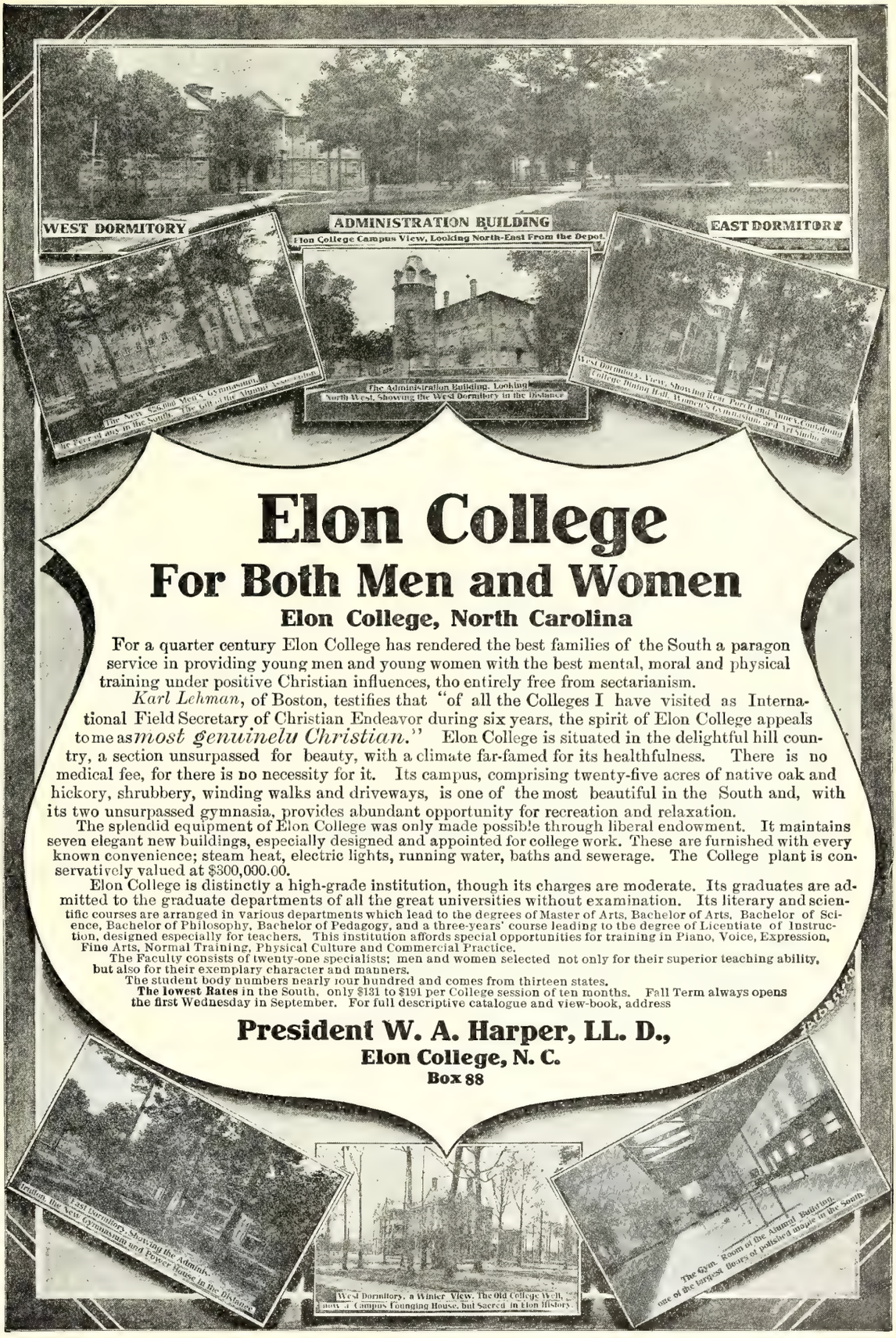
Ware's Drug Store, Elon, six toothbrushes and three tubes of paste.

Gibsonville Drug Co., Gibsonville, N. C., six toothbrushes and six tubes of paste.

Freeman Drug Co., Burlington, N. C., 24 toothbrushes.

We also acknowledge receipt of a sack of nice apples from our good friend and former co-laborer, Miss Sudie McCauley, of our Damascus church.

And then Miss Ella Andrews, who is to be our teacher the coming year, drove up to see us one day last week, and brought with her a basket of fine grapes. She carried the basket back empty.


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History

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EDUCATION AND CHARACTER

At this time of year thousands of homes are busy in preparation for the sending of son or daughter away to school. Hundreds of homes are eagerly considering the question, to what school the boy or girl shall be sent. There is one consideration, often completely ignored, and still more frequently treated as of minor importance, the foremost importance of the development of character as an element in education.

Not only is this a matter of the foremost importance; compared with it everything else is unimportant.

The question whether the water supply of the school is contaminated with the germs of typhoid fever is less important than the question whether the school holds as its highest prerogative and duty the development of character.

What boys and girls learn out of books is a small part of education. It is not quite a negligible part, but it is distinctly a minor one. Whether the young person has four years of Greek and three in Latin, and two of Algebra and three of Geometry, or vice versa, is a question of detail hardly worth a second thought. Most of it will be forgotten, and ought to be forgotten. It is not learned to be remembered. But what impressions are made on plastic character that are to shape the life through all the years of manhood or womanhood, that is the supremely important question.

Choose schools that afford good instruction in such things as are printed in books. That is worth doing.

Choose schools with well known instructors and a good curriculum. That is something worth thinking of.

Choose schools in good climate and with wholesome surroundings. That is worth considering.

Choose schools with men and women of character and Christian worth to guide and train the boys and girls. That is more important than all else beside.

Choose schools that create character. That is the supremely important consideration.—*The Advance, Boston.*

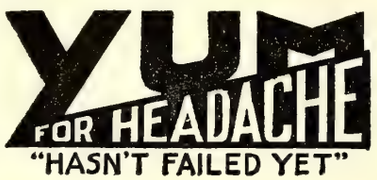
PLEASANT GROVE (VA.)

The regular time for holding a series of meetings at this church embraces the first Sunday in August. The quarterly conference of the church was held on Saturday and in this meeting it was agreed to hold two services each day—one at 2 p. m. and the other at 4 p. m. This was followed all through the meeting and proved to be highly satisfactory to all. The services were held promptly at the hours named and 30 minutes only was given for recreation between the services.

The congregations were prompt in their attendance and came in large numbers from the beginning to the end of the meeting which occurred Friday evening before the second Sunday. Dr. Atkinson was with us from Monday to Wednesday evening and preached some most excellent sermons. He was pastor of this church thirteen years and is held in great favor by this congregation.

There were not many public confessions but the people were, we hope, blessed and strengthened greatly. One young man united with the church.

W. S. Long,
Chapel Hill, N. C., Aug. 15,'14.



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No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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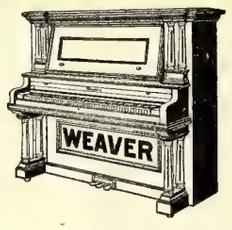

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J. O. ATKINSON, ... EDITOR

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All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Roudabush

Andrew J. Roudabush was born June 14, 1847, and died June 21, 1914, at the age of 67 years and 7 days. He is survived by his widow, six brothers and one sister. Brother Roudabush joined the United Brethren church about 45 years ago and remained true to his profession until death. He was a successful farmer and miller and a good man, and leaves many friends to mourn his loss. Funeral services were conducted by the writer at Mt. Horeb United Brethren church, June 22, 1914.

A. W. ANDES.

McDowell

Our heavenly Father, in His wisdom, has deemed it best to remove from our midst our beloved sister, Emily McDowell. She was a faithful and consistent member of Pleasant Grove Christian church from her girlhood. She loved her church and all its departments of service, but, on account of the distance from her home and a delicate constitution, could not be as active a member as she would have liked. Her iufluence for good was great in the church and in her community. Therefore, be it resolved:

First—That in the death of Sister Emily McDowell, Pleasant Grove, Va., has lost the example of a gracious Christian character, who in all her ways showed her devotion to her home, her church and her God.

Second—That the Ladies' Aid Society of this church has sustained the loss of a loyal member, whose heart was always in all their undertakings even if she could not encourage by her presence.

Third—That we, the members of the Ladies' Aid Society, extend to the sorrowing ones our deepest sympathy, that a copy of these resolutions be sent to the family of the deceased, a copy be placed on the records of society, and a copy be sent to THE CHRISTIAN SUN.

MRS. M. F. COOK,
MRS. D. F. SIPE,
MRS. D. S. FARMER,
Committee.

Carpenter

After she had passed her seventieth mile post, the pale monster death seized in his cold embrace Sister Mary Jane Carpenter, aged 70 years, 9 months and 7 days. She died trusting in Jesus and is at rest.

Funeral by Rev. J. S. Carden, assisted by the pastor. The body was laid in the cemetery at Christian Chapel. God bless the bereaved friends. B. J. EARP.

Cotten

On August 10 the death angel carried home the infant son of Mr. and Mrs. A. M. Cotten. The interment took place in Christian Chapel cemetery and the burial services were conducted by their pastor. May the richest blessings of the heavenly Father rest upon the bereaved parents and prepare them for that undiscovered country from whose bourne no traveler returns. B. J. EARP.

CLUB SAVED THIS MEMBER $150

The Management of the Christian Sun Piano Club has received a letter from one of its old members who selected the Ludden and Bates Self-Player Piano. He describes the instrument as "The Prince of Home Entertainers" and continues as follows:

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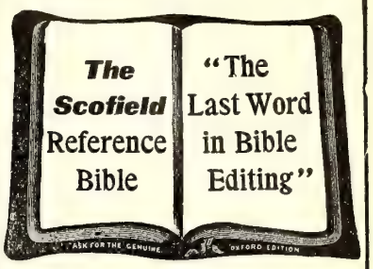

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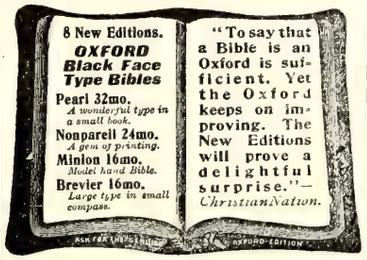
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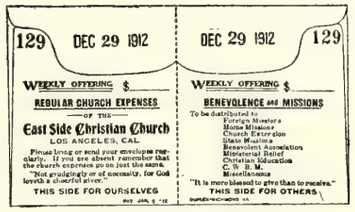

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"If Japan ever needed any reformation it is now. True it is that forty-seven years ago she went through a tremendous political reformation. A new and modern Japan was then born—a nation that has since made many wonderful strides, but the changes have been chiefly intellectual, commercial, financial, and material. All of them have been worthy and good in themselves, but what she specially needs now is a spiritual awakening and reformation.

During the past several years many efforts have been put forth to revive some of the old existing religions, such as Shintoism and Buddhism, and in some measure their leaders have succeeded. But in recent days it has been plainly revealed that sore corruption has settled into their very cores, and that no great vitalizing life and power can be expected from them. On the other hand, all the evangelical churches in Japan are putting forth special united efforts in one great evangelistic campaign throughout the Empire. This is the direct and visible result of the visit and counsel of Dr. John R. Mott last year in connection with the work of the continuation committee of the Edinburgh Conference. The foremost leaders of all denominations are making united and determined efforts in this campaign as though this were to be the last and most telling effort of a lifetime. The campaign began the first day of last March and is to be continued throughout three consecutive years. What will be the result of such an evangelistic campaign? No one can predict. One thing, however, is sure: It will pave the way in the minds and hearts of the Japanese for yet a greater and divine movement.

The World's Eighth Sunday School Convention is to come just at the close of this memorable campaign, and we cannot doubt but that it will be truly timely and providential. It was not men simply who voted for Tokyo as the place of the next World's Convention. It was rather God who wisely led men at the last convention at Zurich to choose Tokyo. Who can doubt then, that there is a tremendous meaning and mission in the coming Tokyo Convention? When therefore in the spirit of true obedience it is rightly prepared for and properly conducted, it will produce such a wholesome effect upon Japan as no other movement has ever done and bring about a mighty spiritual reformation and revolution."

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6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

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From Charlotte 1:30 p. m. and 5:35 a m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
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No. 3 ..... 6:07 p. m.

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No. 2 ..... 1:20 a. m.
No. 6 ..... 2:05 a. m.
No. 12 ..... 11:35 a. m.
No. 4 ..... 12:15 p. m.

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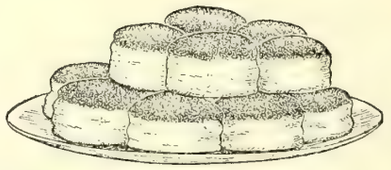

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The Christian Sun

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"IN ESSENTIALS UNITY, IN NON-ESSENTIALS [illegible], IN ALL THINGS CHARITY."

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Gideons

This organization of Christian traveling men took as its objective the placing of a copy of the Bible in every bed-room of every hotel in the United States and Canada. The aim has not yet been reached, but the work done has been praiseworthy indeed. The society has placed 237,000 copies of the Bible in these hotels and now sends out the request that all Christians pray for the blessings of God upon the reading of these Bibles placed in the hotels. Thy word is a lamp unto my feet, and a lamp unto my path." (Psa. 119:105.)

The Duty of Happiness

It is one's duty to seek to be happy, particularly in the presence of others. Unhappiness is a contagion, and depresses others about one. Teachers, so many of whom are now beginning, or preparing to begin, a new year's work, would do well to bear in mind Sir John Lubbock's wise words: "I can but think that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as on the happiness of duty: for we ought to be as bright and genial as we can, if only because to be cheerful ourselves is a most effectual contribution to the happiness of others." We can make a large contribution, if we will, to the world's stock of happiness, a stock that is never able to supply the demand.

Decreased Consumption

The liquor people tells us that "the wave of prohibition" sweeping over the country has brought about increased consumption. They know, upon the face of it, this is not so, for if it did they would not oppose but would on that account favor prohibition. But now come the figures from Washington that contradict their ill-advised theory. According to the report of the commissioner of internal revenue for the United States there was a decrease of over $4,000,000 in taxes on spiritous liquors during the fiscal year ending June 30, 1914. More than that, the Kentucky Distllers' Association has agreed, on account of the decreased demand, to cut the production of liquor in that State this year fifty per cent. Distillers in other States are to do likewise, we are informed. It is because the actual consumption of liquor is decreasing that the liquor interests are fighting prohibition.

His Light to Shine

A Catholic Church in Jersey City is to place in the Vatican at Rome a mammoth candle to memorialize the name of J. P. Morgan for his charities in Italy. The candle is to weigh 400 pounds and is to be 16 feet high. This is a new way for a man to let his light shine, but as Mr. Morgan is dead we presume the work will go on undisturbed. And if living he would have the comfort of knowing his candle was not to be put under a bushel—it is too large.

History Repeating Itself

In a few days now hundreds of boys and girls entering the high schools will read their first chapter in Cæsar's Gallic Wars, which begins: "*Gallia est omnis divisa in partes tres * * * quorum Belgae fortissimi sunt.*" The recent fighting by the Belgians at Liege tells us that the Belgians still seem to be the very bravest, and have not betrayed the noble blood from which they sprang. But Cæsar continues: "*Proximique sunt Germanis qui trans Rhenum incolunt quibus cum continenter bellum gerunt.*" (They live next to the Germans with whom they continually wage war.) This was written before our Christian era began and is a striking instance of history repeating itself.

No News

Our old friend Dooley is still dealing out fact and philosophy after the same homely manner. Said his friend Hinnessey to him recently: "Dooley, the world is growing worse every day. Just look at the papers. There is nothing but murders and burglaries and graft and divorces and all kinds of divilment reported." Dooley calmly and sufficiently replied: "That's so, Hinnessey, according to the reports, but ye must remember that doin' good's no news." Which fact we need, for the sake of comfort and faith, to bear in mind. "Doin' good's no news"—not on this earth. Maybe doin' good is recorded somewhere by another and a steadier Hand than any that writes for the news papers.

Honor the Living

On September 12, Christian Endeavorers the world around are to celebrate the sixty-third birthday of Dr. Francis E. Clark. God continues to exalt and use, and men continue to esteem and to honor this man as few men of our time have been exalted or honored because he keeps himself humble and honest and true. On February 2, 1881, Dr. Clark organized the first Christian Endeavor Society ever founded, in his church at Williston, Maine. There are now in all lands under the sun 80,000 Endeavor societies with 4,000,000 members. During the past twenty-nine years which Dr. Clark has given to C. E. work exclusively, he has traveled 825,000 miles, a distance equal to 33 journeys around the world. During these travels he has spoken to more than 2,000,000 people, and always for a good and noble purpose. He is reputed to be the world's most widely traveled man. No wonder millions honor him while he lives, and will wish for him many years more in which to serve God and his fellowman. It is impossible to estimate the worth to the world of a man like this.

A Peace "Formula"

It is recalled by historians now that at the first peace conference at The Hague the high official of one government openly declared it to be "impossible to find a formula" in accordance with which the great Powers might agree to disarm. So the Powers accepted the dictum and proceeded to arm and equip with utmost miligence on the accepted theory that the way to prevent war was to prepare for war. We see now how groundless, how short-sighted, how false that theory was. But since every nation under the sun is affected, in some measure, by paralysis of business, dislocation of finance, upheavals in industry, it is safe to say that thinkers, statesmen and students will go to their wits end to find a "formula" for peace different from that gone upon in the past. This war is a surprise, it is a tremendous shock, it is a sad and bitter disappointment, to the millions who have really sought and desired peace. The New York *Evening Post,* vividly setting forth the manner in which the nations and the peoples have been deceived by their leaders and diplomats, draws this logical conclusion: "When civilization makes up its mind that it must abolish war or die, never doubt that its servants will find a way to do it. There has been no lack of men of light and leading who have for years past been wrecking themselves upon this idea of making secure a world-peace without a worm in it. But one reason that they were not heard with the attention they deserved is that nobody believed in the possibility of such an all-engulfing war as has now swept over the world. Statesmen poohpoohed it. Military experts decried it. We had the theory that war was rapidly being made so deadly by its awful modern weapons that there could be no war. Let the heaped dead at Liege answer that! Then it was argued that the immense cost of a great war today would be prohibitive. The statistics were given—$50,000,000 a day. How could governments plunge the nations into such an abyss of bankruptcy? But they have done it! And when mankind painfully emerges from the commercial destruction and the sea of blood, we may be sure that it will not be fool enough to listen again to the grave arguments that the way to prevent war is to spend your treasure and your best brains in preparing to wage it in a way to stagger humanity." All of which means that a theory, a false theory, about war, has led the nations of Europe into what now seems the most awful war of all time. Yet there be those in the world who hold that "theories don't matter much, fact is what counts." There is no more stubborn nor deplorable fact in this world than a false and delusive theory. It makes all the difference in the world as to what we think. For, "As a man thinketh in his heart, so is he," says the Word of God.

Two-thirds of the immigration into the United States has dropped off since war was declared in Europe. This is of those who actually came, and not those who wanted to come, we imagine.

EDITORIAL

PREACHERS AND PREACHING, AND SUCH

(Editorial Correspondence)

Clifton Springs, N. Y., Aug. 29, 1914.

In a small snug corner on the first floor of this enormous building is a delightful chapel, quiet, dignified, devotional, with a seating capacity of 300. A physician of a pious turn of mind founded this institution in 1850, and the devotions have been kept up here ever since. There is a chaplain in the house and prayers are said every morning, after a hymn and Bible reading, at 8:30. Many ministers visit this wholesome resort and there is preaching every Sunday, twice during the day, and often at night during the week. So it comes about that a sojourner here gets to hear various and sundry preaching and preachers (I add the latter because one sometimes hears a preacher without hearing much preaching). During the three weeks now past, that I have been here, I have heard preachers that interested me very much. For the sake of brevity, two will suffice, taking them as types entirely antithetical the one to the other. One was from a pulpit over in Ithica, N. Y. (His name does not matter. SUN readers are not likely to hear of him again, or care to.) This good brother did not preach. He occupied the pulpit in the sanctuary at the 11 o'clock service Sunday. He had a fine theme, "The Christian's Working Philosophy of Life." He had an even better text, "As a man thinketh in his heart, so he is." (Prov.) Here was his outline. (He said he was going to be very simple and very plain. He was both.) 1. As a man thinks he is. 2. What a man is he sees. 3. What a man sees he does. 4. What a man does he knows. There were not any subheadings. Just the four *points*. One wonders first of all why this preacher took a text, for he disregarded it in his first point. The Bible says, "As a man thinketh in his heart, so is he." And though the preacher used that good Scripture as a text, he left out the salient fact of it in his first *point*. There is a world of difference between what one thinks in his heart, and what one thinks in his head. But this preacher never named, if he discovered, that distinction. So, leaving out the part about "in his heart," this man simply gave his hearers a rather prosy lesson in Psychology. That is exactly what he did, for from first to last he hardly mentioned, if he ever did at all, either God, the Bible, Salvation, Redemption or Jesus the Christ.

Of course one's thought largely controls one. Taking this as a basis, why did not this preacher tell us that if we would set Jesus ever before our face, and think on Him, of the life He lived, the good He did, the death He died, we could hope to become more like Him in thought, deed, word. But He did not tell us any such thing. He told us something of the nature of thought, how it differed from opinion and conviction, and of thought as a power in the world. This man missed his opportunity, and his congregation went away much as a class of students go away from the lecture room, tired, worn, weary with being lectured at and talked to. If SUN readers really care to know why we are having empty churches, they can, as a rule, find the main reason in the pulpit.

Now, last Wednesday night we heard another and a different preacher and sermon. The Rev. A. C. Dixon, D. D., from London, England, was the preacher. It was announced at morning chapel that Dr. Dixon would preach at night. He did. And more people went to hear him than I have seen in this chapel at any sort of concert, attraction, or religious service—and it was in the middle of the week, too. The chapel was full. Dr. Dixon announced as his theme, "The Service of Suffering." His text was John 16:20: "Ye shall be sorrowful, but your sorrow shall be turned into joy." The outline (as I now recall it, for I write of these sermons entirely from memory and select them from a number of others heard) was as follows:

1. *The Sorrow of Suffering.*
   (a) Man's disappointments are God's appointments.
   (b) Bodily suffering lasts but a season.
   (c) Sorrow enriches the soul and the soul endures.
2. *The Sorrow of Grief.*
   (a) Christ's Disciples sorrowed for their Master, but were rejoiced shortly afterwards by the Comforter.
   (b) We grieve over seemingly wasted effort, disappointed plans. These, if we trust in God, turn to our joy.
   (c) We grieve over loved ones. But God deals always in love and the clouds give way before the sun.
3. *The Sorrow of Sin.*

Jesus Christ can heal us of all sin, all wickedness, all impurity, and make our sin-sick and sorrowing hearts rejoice. Yes, by believing in Jesus the blood of the Lamb will even turn the sorrow of sin into life and light and joy. Space forbids my filling in, or giving the arguments and illustrations. (Neither would my memory allow.) But the reader will, I trust, get the point I am trying to make, Namely, That men and women go to church to get rest for their souls, to learn of Jesus and Redemption and Salvation, to hear of Heaven and God and Eternal Life beyond the Stars. There were no empty pews when Dr. Dixon preached. And the people did not leave the sanctuary with weary minds and heavy hearts. They left it rested, refreshed, their hearts glad, their souls edified. When we preachers shall learn, and bear it ever in mind as a fundamental, that what the people want to hear in the sanctuary is the gospel of Jesus Christ, and the way from the darkness of sin to the light of righteousness, the question of the empty pew will be settled. The first preacher we have herein written about did not attract many, and we have a notion helped very few if any. The last one named attracted many and helped many. There is power in the gospel of the Son of God—be that gospel preached in a London church, a New York Sanitarium, or a North Carolina meeting-house.

I heard a good story from a guest here the other day. There came a man here some months ago (so related my table companion at dinner one day) from wandering up and down the earth in quest of health. He had more money than brain, brought his valet, came in with bluster and acted as if he would like to buy out this whole plant and have it run to suit him and his folly a few weeks. The management paid not the least attention to him, more than to other men of millions who were here. One morning he condescended to patronize the chapel and hear the morning prayers. For a wonder the novelty of it struck him. He began to catch the spirit of the place. He liked chapel and "grace" at meals and Sunday preaching. And, in brief, the poor fellow (for though he was rich yet was he poor) who had roamed the earth in quest of health and bodily strength found health of mind and peace of heart here. The doctors and nurses, in due time, and these healing sulphur springs, brought him to health. He then went away from here saying that the beginning of his health, and the real source of his cure, were found in this chapel here. Who doubts it? The trouble with many a body worn and torn with disease is just this, that it has been immersed all these years in things that distress and distract and burden and bring disappointment. That body needs to have its mind set at peace, and its heart fixed on the eternal rest and joy that fadeth not away. Health of body is made secure by health of mind and soul. Psychology and physics and civilization and the world's glare and glitter will perish; but God's Word and Way never fail, and the soul that seeks and finds refuge in God is safe.

J. O. A.

GOLD, GOLD, GOLD

Money can no more satisfy a nation than it can an individual. On the contrary, the more money a nation gets the more uneasy, nervous, and unsettled its affairs become. Here are half, or more than half, of the people of our nation fearful, even to nervousness, of our *unsettled* financial condition. Yet neither our country nor any other country on earth, ever had as much pure gold dollars as Uncle Sam has at this moment, either in his mints, his banks or his storage houses.

On the eve of the present outbreak in Europe it went out over our country that $125,000,000 in gold had recently gone from us across the seas. We were alarmed that *so much* gold was going from us, and thought a panic would ensue! That was about as if a millionaire had spent $25.00 for a suit of clothes and then took alarm that his whole fortune was about gone.

Now comes along our Director of Mint, Mr. Geo. E. Roberts, who tells us that a mere bagatelle of a hundred wagon loads ($125,000,000) is hardly missed from our coffers where vast store houses of the yellow metal are packed away in bags like wheat in a granary. "The balance sheet shows today," says Mr. Roberts, "that the United States has put aside a thousand million gold dollars, coined and ready for use. These actual gold dollars are snugly tucked away in her mints and treasuries. Aside from this she has $300,000,000 or more than 500 tons in gold bullion ready for the coining. Then there is the matter of $700,000,000 in coin that is being circulated among the people and held by banks." Here are two thousand million dollars in gold our nation has today—and yet frightened for its life about money, prices and exchange.

Mr. Roberts says no mind can grasp the enormity of the bulk of this gold; that it would take every one of the 50,000 men enlisted in our army to shoulder this gold, and that it would break the backs of every inhabitant in any city of 100,000 population to carry our gold one block. To carry our present supply of gold along the paved streets of our cities would require a team of 4,000 horses, all of whom would stall with their burden if they struck any bad road, for they would be carrying a weight of 7,720,000 pounds; that is to say, 128 box car loads of more than 60,000 pounds each. There is not a nation on earth that begins to approach ours in the matter of possessing gold, Great Britain, Germany, Austria-Hungary and Italy combined not even approximating our holdings of the precious metal.

Take this statement from mint-director Roberts, "The world is now producing every six years more gold than existed in the hands of man half a century ago."

I remember when I read for the first time in history of the great gold finds in California back in 1850, and the years near that date, and that the world's output per year then was

$100,000,000. It occurred to my boyish mind if the world could have kept that up a few years, our nation, and the other nations, would soon have had all the money needed or desired to carry on satisfactorily all trade and commerce. How ignorant my boyish mind was of the multiplying want and greed of man. Why, think of it: the gold output every year since 1906 has been more than four hundred millions of dollars, more than four times the output every year of any year of California's balmy days, and the present year gives promise of reaching five hundred million dollars. We are now digging up out of the bosom of the earth 870 tons of pure gold every year, and the quantity is constantly on the increase. The nations of the world are now on the gold standard and are pledged, therefore, to buy all the gold offered at her mints. Our own country is adding to her treasury about $200,000,000 annually, and at this rate it is safely estimated that by the end of the present century we will have ten thousand million dollars stored in our coffers.

If gold could make a nation happy, content, great, mighty, surely ours would have sufficient for all these things. But nations, like individuals, are always greedy for more, and the more they possess the more anxious, unsettled, uneasy, nerve racked, do they become. Money can no more satisfy a nation than it can satisfy an individual: yet nations and individuals rush on to the brink of nervous madness under the strange and strong delusion that a little more gold will bring satisfaction and contentment.

And yet with all these multiplied millions which our heavenly Father has graciously kept in His store house as a free gift to us, when we are called upon to give a few dollars for His cause, and the advancement of His kingdom, we draw our purse strings the tighter and calmly reply, "We haven't got the money."

THE PANAMA CANAL

On August 15 the Panama Canal was opened for passage to ships of the world, except those that should exceed ten thousand tons register. Because of momentous events of war in Europe this momentous event of peace in America received little attention. Yet it is one of the significant facts of this century. The canal has cost our Government about $400,000,000, and the operating and maintenance expense per annum is estimated at $4,000,000. To meet this expense, and the interest on our investment, the government hopes to realize in annual tolls for the use of the canal, $15,000,000.

The work has been done in about ten years, and was finished four months earlier than was anticipated.

The Spaniards were the first to conceive the idea of the Canal, and the French undertook its construction, but the task was too great for either of these nations. It may have been too great for our government to undertake fifty years ago. A nation, like an individual, has to grow into great ideas and undertakings.

As we are learning that no physical task is too great for modern science and skill and engineering, so must all learn that no moral and spiriutal task is too great for consecration, devotion and sacrifice.

CHAUTAUQUA

A good idea sometimes sweeps the country like wild fire. Witness the Chautauqua. This (shall we call it an idea or an institution?) was born in a conference on Lake Chautauqua, New York, just forty years ago this Summer. The institution (or idea) took its name from the place at which a conference was held for intellecutal, moral and social discussion and betterment. We call it Chautauqua now, whether it meets in a tent at Burlington or in a tabernacle at Mt. Nebo. Chautauqua has not broken into the dictionary yet with a meaning. It will do so, of course. You will have to turn to your geography to find it. But it will be in the dictionaries, for now it stands no longer for the name of a lake, but for the name of a great movement. (Our age is death on "movements.") Chautauqua grows. There were 800 more this year than last. The grand total held this Summer swells to 2,930. Of this number 2,200 were held in tents. The tent idea was born about seven years ago, and has made Chautauqua more popular than before. There are about 25 circuit Chautauquas this Summer in New York where the idea was born and the original was held forty years ago.

The good things grow and bless the earth, and among the number of the good must be counted Chautauqua.

THE WAR

Little by little the awfulness of the present European war takes posession of us. As the daily papers relate the events and incidents of battle, meager though these accounts be because of strict consorship, we realize that men are being mowed down, with shrapnel and shell and bullet, by the thousands, and the dearest ties of love, home, and friendship are being ruthlessly severed by the cruelty of cannon.

Russia is said to be marching into the fray with 8,000,000 soldiers, a number incomprehensible to the human mind. Germany is calling every able-bodied man from her population of 65,000,000 to rally to the colors and take up arms in defense of fatherland. Great Britain is summoning troops from her possessions in far off India to come to the rescue of the home government and fill in the depleting ranks. France is fortifying its national capital, Paris, and making of it an armed camp, expecting an invasion by German arms. French and English soldiers, fighting side by side with brave Belgians, are drenching the neutral territory of Belgium in a sea of blood as they battle against invading Germans. supported in their warfare and carnage by Austria-Hungary. Last week Jepan declared war on Germany in the Far East and is adding to the horrors and confusion of the present world-struggle.

No historian, prophet, or philosopher can tell how the conflict goes, what or when the end will be. It now seems that the struggle is to be of considerable duration, and go down in history as the most bloody and destructive of all the wars of all time.

So far there has not been the first gleam in the dark cloud, and from reports the fighting grows more desperate, and the battles more bloody and deadly every day. It is impossible to tell from the reports how many actual engagements have been fought, or how many lives have been lost. But the number is known to be appalling.

THE TEACHER

Emerson, the sage of Concord, declared: "God's greatest gift is a teacher, and when will He send me one full of truth and of boundless benevolence and heroic sentiment?" May we not hope that He who appoints and directs in the affairs of men will send many such into the school-rooms now being crowded with youths eager to learn?

And then if these youths would remember Sir Thomas Moore's declaration: "My children, remember that virtue and learning are the meat, and play is but the sauce." And then add to that a wise statement credited to the Duke of Wellington: "Educate men without religion, and you have only clever devils." Surely the teacher has responsibilties that reach out into eternity.

THE FINISHED WORK

Others must carry on to completion that which we have begun. Only Christ could say, "It is finished." Christ's great work of man's redemption was finished. God appointed that task to Him, and because of the sinless life He lived, He, and He alone, could say, "I have finished the work which thou gavest me to do." We mortals carry forward. We finish up a small task only that a larger one may spring out of it. A noble woman planned a great work for Cornell University, but her untimely death interfered before the work was done. In the library there they have placed a tablet to her memory bearing this inscription:

"The good she tried to do shall stand as if 'twere done;
God finishes the work by noble souls begun."

The highest tribute we can pay the noble dead is to carry forward the work they so well began.

All Americans certainly have a right to be thankful for the Atlantic Ocean, and also have a ground for peculiar gratification to one C. Columbus.

We see it stated in a good Baptist exchange that the First Baptist church of Jackson, Tenn., will give over $7,000 this year to foreign missions, and indicates that this local church gives that amount annually. Truly it is not wealth, but will, that makes possible and real, great gifts to missions.

Says a Kansas exchange: "Fifty years as a washerwoman in one family is the record of a humble woman in Kansas. A better record for faithfulness is unrecorded in the annals of washerwomen, according to the best statistics available here." A faithful service this, and a record to be proud of. For this is the world's chief business—to make unclean things clean and the impure pure.

The war in Europe is a fall out among kinsmen. Maybe this is why it is so desperate and so deadly. King George of England and Kaiser William of Germany are first cousins, George's father and William's mother being the children of former Queen Victoria. King George and the Czar of Russia are also first cousins, their mothers being sisters. George is also first cousin to the Czarina. King Albert of Belgium is also a kinsman of the Kaiser.

In transmitting his gift of one million dollars to the new Methodist University of the South at Atlanta, Ga., Mr. Asa G. Candler said quite significantly: "I am profoundly impressed that what our country needs is not more secularized education, but more of the education that is fundamentally and intentionally religious. I see no way by which such religious education can be supplied without institutions of learning owned and controlled by the church." And many other business men who care for the moral and spiritual welfare of their fellowmen see this matter very much as does Mr. Candler.

When a child is learning to write, it matters not of what words the copy set to him is composed; the thing desired being that, whatever he writes, he learn to write well. When a man is learning to be a Christian, it matters not what his particular work in life may be; the work he does is but copy-line set to him; the main thing to be considered is that he learn to live well. The form is nothing, the execution is everything.—*J. Caird.*

THY KINGDOM COME

A Sermon by REV. A. W. ANDES, Harrisonburg, Va.

TEXT: "Thy kingdom come. Thy will be done in earth as it is in heaven.—Matt. 6:10.

FROM youth to old age the Lord's prayer finds a warm place in our hearts, and ready expression on our lips. Most of us have repeated it so often that it has become almost second nature with us. And yet the frequency with which we use it is no evidence that we really enter into the spirit of it or understand its meaning.

We will confine ourselves more especially to that part of the prayer chosen as the text for this occasion. We have often prayed, "Thy kingdom come." What did we really ask for? Did we ask for an earthly kingdom such as the disciples looked for? No, surely we know better than that. Did we ask for Christ's second coming into the world to establish a kingdom and gather us all into it? No, we are here praying to "Our Father" and there is no reference to the second coming of Christ. Paul tells us in Romans 14:17 that the kingdom is "righteousness, and peace, and joy in the Holy Ghost." When we pray, therefore, with the understanding heart, that his kingdom may come, we are asking that righteousness and peace and joy in the Holy Ghost may prevail.

How many of us would like to pray for these three good things to prevail? Oh, all of us, to be sure; at least we so declare. But do we mean it? Are we sincere? No use to pray unless we are willing to help answer our prayers. To pray that righteousness may prevail means that we are going to help make it prevail so far as we are able to do. It means that we are going to help all we can to bring about that condition in our heart, our home, our neighborhood, our State, our nation, and throughout the world. No use for a man to pray, "Thy kingdom come," and then entertain unrighteous thoughts, do unrighteous acts, or permit them in others without making an effort to remedy the situation if he can.

The prevalence of righteousness is sorely needed everywhere. More and more our eyes are being opened to the great need in heathen lands. How we do need to pray with all our hearts that righteousness may prevail there instead of unrighteousness, heathenism, and idolatry! And then how we do need to get busy helping answer our own prayers by furnishing the means wherewith to send righteous teachers to them! And yet I have known professing Christians whom I have no doubt would have been willing to repeat the Lord's prayer almost any time, give in a whole year from ten to twenty-five cents on the Conference Apportionments, which would mean from 3 to 7½ cents for home missions, and from 1½ to 3¾ cents for foreign missions. Think of it! From 4½ to 11¼ cents in a whole year for missions at home and abroad. Now even this might not look so bad in the eyes of a merciful God if these people were so extremely poor that this was all they could do. But some of these same people are able-bodied men owning their own homes, and in some cases a nice farm with plenty of stock around them. Do you think when they repeat this part of the Lord's prayer that it sounds very loud in the ears of their Father? I do not. If we are going to use the Lord's prayer at all it is time we were firing the gospel train with dollars rather than nickles and dimes.

The kingdom of righteousness has been slow in its advancement because too many of the Lord's people have simply repeated the Lord's prayer, but have not sincerely prayed it, and then backed up the prayer with work and cash. The day of our five and ten-cent vision ought soon to be over. God hasten the day when it shall give place to that more truly becoming to a blood-bought soul.

In our own dear homeland there is great need that the kingdom of righteousness may prevail. If we pray that it may, can we by action or by indifference allow the saloon to exist in our midst? We certainly cannot unless the saloon promotes the cause of righteousness. I have never heard that even the best friends of the saloon claimed it to be a promoter of righteousness. On the other hand it is a clearly established fact that the saloon is an enemy to all righteousness. Then can a man pray the Lord's prayer, and straightway by indifference or by talking or voting "wet" fail to do his part in destroying this enemy of all righteousness? The answer is plainly and emphatically, no. And if a man cannot even pray the Lord's prayer he is of very little use as a praying man.

In the second place, we are asking in this one short petition in the Lord's prayer that peace may prevail. As in the case of praying for righteousness to prevail, so likewise here it is of no use to pray for peace to prevail unless we do our part to make it prevail. Do we have peace in our heart with our God? If temptation, or trouble, or hard service for the Lord, or affliction, or even the very shadow of death comes, can we say through it all that the dove of perfect peace sits enthroned in our hearts, and that we have no fear, for the Lord our God is with us all the way? In our times of devotional Bible study, prayer, and meditation can we say that a blessed peace fills our hearts? We can if we have cast out all sin, and taken Jesus as our best friend. Otherwise conscience smites, peace is not there, and refuses to come even in answer to our prayer for it. There are doubtless many professing Christians who cannot truly sing, "There's a deep settled peace in my soul." Why not? Jesus has declared himself willing to give peace. Many have prayed for peace through many weary years and found it not. Why? Simply this: They have failed to cast out some sin, have failed to make right some wrong, or failed to do some Christian duty; in short, have failed to help answer their prayers for peace by supplying the conditions that make for peace. Supply these, and then we can pray effectively for peace.

Peace in a church or community is a good thing to pray for, and indeed a glorious thing to have. But to pray for such peace and then turn the wild animals of selfishness, revenge, and back-biting loose is nothing less than folly. If peace is to prevail in some churches and communities some people will have to do more than simply repeat the Lord's prayer. They will have to hold their tempers, and their long wagging tongues, and take with silence some things that may not be very pleasant to take. And when we all learn to put self in the background, and to put a Christlike example of peace in the forefront, then we can really pray for peace, and there will not be a church quarrel nor a backbiter's neighborhood squabble in all the land, nor the clash of arms among any of the nations.

I cannot refrain from giving again a passing glance at the whiskey saloon. Does the saloon promote peace? If so it has never been found out. Any patron of the saloon can testify that the use of the stuff the saloon sells destroys peace in his heart and home. It is a well known fact that in times of riot, strike, and calamity the saloons in the affected district are ordered closed in order to preserve peace. If the open saloon is the disturber of the peace, which everybody knows it is, no man can vote for it or in any way protect it or prolong its life, and at the same time pray, "Thy kingdom come."

The things that promote righteousness and peace likewise promote joy. In fact, joy is an outgrowth of these conditions. The heart in which true righteousness and peace prevail is a happy heart. Likewise of a church, state or nation; and where sin of any kind abounds, there real joy is a stranger. Heathenism can not promote joy. The saloon cannot promote it. Drunkenness, licentiousness, sin of any kind, cannot promote joy, even though some people stay in sin for the joy they expect to get out of it. Then when we pray for joy we are duty-bound to help to destroy heathenism, the saloon and its long train of evils, and all other sin as far as we are able. Only in so doing can we really pray, "Thy kingdom come," although we may repeat the words over in Roman Catholic fashion a thousand times and not really pray once. It is a great attainment just to be able to pray this much of the Lord's prayer, but it is an attainment within reach of every honest seeker. My friend, I do not doubt your ability to repeat it, but can you pray it?

As a logical sequence of the petition, "Thy kingdom come," there follows immediately the petition, "Thy will be done in earth as it is in heaven." Of course where His kingdom prevails His will will be done. The two petitions are really one.

How are we to do His will? Grudgingly or of necessity, and with much complaining because of the burdens we have to bear, and the sacrifices we have to make, and the money we are asked to give? No, not that way, though that is the way it is often done. I have known people to complain mightily about how much they did for the Lord, and how much they were asked to give for the support of His work, although it was a mere pittance. Perhaps none of us can say with authority how His will is done in heaven, but we could not miss it very far if we should say it is done joyously and without reservation. If that is the way it is done there, that is the way we ought to do it here. Are we doing it that way? No use for us to make this petition and then give grudgingly of our time or money for the Lord's cause, or in some way do His will unwillingly. We ought to rejoice in doing the will of the Lord, however much it may cost, and however much of worldly pleasure we may miss thereby. I believe they do His will joyously over in the kingdom of heaven. We all expect to do it that way too when we get there; but we ought to practice that way while we are here.

The kingdom is coming; coming just as fast as we learn to pray for it. His will is being done gladly in the heavenly kingdom now. Methinks I can see an unnumbered throng arrayed in robes of white shouting the praises of God for the privilege of doing His will. Some on earth, though arrayed in earthly garments, are doing that same thing. May you and I, my friend, join this happy throng on earth, if we do not belong to it already, and some glorious day we can join that happier throng in heaven.

THE CHANT AT THE CORNER STONE*

"Such music (as 'tis said)
Before was never made,
But when the sons of morning sang,
While the Creator great,
His constellations set,
And the well balanced world on hinges hung,
And cast the broad foundations deep,
And bid the weltering waves their oozy channel keep."

We have all seen the ceremony at the laying of the corner stone of church, asylum, or masonic temple. Into the hollow of the stone were placed scrolls of history and important documents, to be suggestive, if, in centuries to come, the buildings should be destroyed. We remember the silver trowel or iron hammer that smote the square piece of granite into sanctity. We remember some venerable man who presided, wielding the trowel or hammer. We remember how the bass, baritone, tenor, contralto and soprano voices commingled as the choir stood on the scattered stones of the building about to be constructed, rendering such music that has the power to take us out of the sordid and commonplace plane of every-day life into a world of which we dream and to which we aspire, thus adding sacredness to the occasion.

But to us there is a grander ceremony—the laying of the foundation of this great temple of a world. The corner stone was a block of light, and the trowel was of celestial crystal. All about and on the embankments of cloud stood the angelic choristers unrolling their librettos of overture, and other worlds clapped shining cymbals, while the ceremony went on; and God, the architect, by stroke of light after stroke of light, dedicated this great cathedral of a world, with mountains for pillars, and sky for frescoed ceiling, and flowering fields for floor, and sunrise and midnight aurora for upholstery. "Who laid the corner-stone thereof, when the morning stars sang together?"

This whole world was a complete cadence, a music portfolio. The great sheet of immensity had been spread out, and written on it were the stars. The meteors marked the staccato passages—the whole heavens a gamut with all sounds, intonations and modulations; the space between the worlds a musical interval; tremblings of stellar light a quaver; the thunder a bass clef; the wind among the trees a treble clef. In such way God made all things a perfect harmony.

But one day a harp string snapped in the great orchestra, a voice sounded out of tune; a discord, harsh and terrific, grated upon the glorious antiphone. It was sin that made the dissonance, and that harsh discord has been sounding through the centuries. The original perfect structure was wrecked and ruined, and down through the ages the great Creator has been animating men to lay new corner-stones to the different edifices of the great temple, which must from time to time be built on earth.

*By Miss Virginia Viola Rollings, on her graduation day at Elon College, June 3, 1914.

And so, among the discords, we may expect to see arise from out the fragments of the original temple in every new reform and movement, temples more glorious than any God has ever built for the betterment of mankind. "Why rushed the discords in, but that harmony should be prized? Sorrow is hard to bear, and doubt is hard to clear. Each sufferer says his say, his scheme of the weal and woe. But God has a few of us to whom he whispers in the ear. The rest may reason and welcome, 'tis we musicians know."

On all sides there is a perpetual ship-wreck of harmonies, discord wide as the continent and deep as the seas. The world's health was out of tune; the human intellect out of tune—there were thousands of families with June outside and January within. The hands of labor and capital clench each other's throats. Spirits of caste keep those who are on the lower social scale in a struggle to rise, and puts those who are on the high plane in anxiety, lest they should have to descend. No wonder the old pianoforte of society is out of tune, when hypocrisy and revenge have all through the ages been banging away at the keys and stamping the pedals.

The earth is diametered and circumferenced with discord, and the music that was rendered at the laying of the world's corner-stone is seldom heard now. Though here and there, from this and that part of the earth, there comes up a thrilling solo of love, or an anthem of worship, or a sweet duet of patience; they are drowned out by a discord that shakes the earth. While the prima-donnas of the sky sing so sweetly that their notes have been written out in musical notation, they are drowned by the groan of nature.

But the worst of all is moral discord. If in this world, things in general are out of tune to our frail ear, if society and the world are painfully discordant to imperfect man, what must they be to a perfect God?

If a thousand musicians with flute and cornet and all the stringed instruments that ever gathered in a public jubilee should resolve that they would play out of tune, they could not make such a pandemonium as that which a sinful soul produces on the ears of God, when He listens to the play of its thoughts, passions and emotions. But this is not to be a life-long discord—the song that the morning stars sang together at the laying of the world's corner-stone is to be resumed.

Mozart's greatest overture was composed one night when he was several times overpowered with sleep; so the overtures of the morning stars have been asleep, but they will awaken with each new reform and advance, and be more gradually rendered by the evening stars of the world's existence than by the morning stars, and the vespers will be sweeter than the matins.

The work of all reformers of the ages is to stop this discord, and they are to lay anew the foundations of the new structure that is to be. This can never be done while the world's instruments are out of tune.

Heaven has ordained the only foundation, one made of the wood of the cross, and the voices which accompany it are those which chimed upon the midnight clear that glorious song of old, "Peace on earth, good will toward men."

And should we blend our voices with that happy throng, we must get our own lives and hearts in complete harmony with eternal Christ—the foundation laid for earth's new temple. Our will must be chorded with His will; our lives modulated with His life; and we must be brought into unison with all that is pure and self-sacrificing and heavenly. The strings of our nature are all broken and twisted, and the bow is so slack, it cannot evoke anything mellifluous. This fractured, despoiled and unstrung nature must be restored until first it shall wail out for our sin, and then trill with divine pardon. So all social life will be attuned by the gospel harp, as the "anvil chorus" is played by hammers, both great and small. As now, there will be many classes in society, but by the scale of virtue and benevolence.

There were singers in the sixteenth century who reached the lowest bass note ever recorded, or the highest note ever trilled, and voices that had a compass of three and one half octaves. But Christianity is more wonderful, for it runs up and down the greatest heights and deepest depths of the world's necessity, and it will compose everything and bring it in accord with the song which serenaded the earth through the cloven skies, at the laying of the world's corner-stone. Never has there been a greater National Peace Jubilee than that held in Boston after the Civil War. Thousands of stringed instruments, twelve thousand trained voices; the masterpieces of all ages rendered, hour after hour, day after day, rolling on and up in surges that billowed against the heavens. The mighty cadences were accompanied on the outside by the ringing of the bells of the city, and the cannon discharged by electricity in exact time with the music, thundering their awful bars of harmony that astounded all nations. When all the voices were in full chorus, and all the batons in full wave, and all the orchestra in full triumph, and a hundred anvils under mighty hammers were in full clang, and all the towers of the city rolling in their majestic sweetness, and the whole building quaked with a boom of cannon, a voice that shall never again be equaled on earth, until the arch-angelic voice proclaims that time shall be no longer, rose above all other sounds in the rendition of our national air, "The Star Spangled Banner."

"The glad and golden hours are coming swiftly on the wing,
When peace shall over earth her ancient splendors fling."

The world's peace jubilee will be quickly ushered in, and all the islands of the sea join the five continents, and all the voices and musical instruments of all nations combine, and all the organs that ever sounded requiem of sorrow, sound a grand march of joy, and all the bells that toll for resurrection, and all the cannon that ever hurled death across the nation, sound to eternal victory; and over all the calm of earth and minstrelsy of heaven there will be heard a voice sweeter and mightier than any human or aneglic voice—a voice once full of tears, but then full of triumph—the voice of Christ, saying: "I am Alpha and Omega, the beginning and the end, the first and the last."

Then at the laying of the last corner-stone of the world's history, the same voices shall be heard, as when, in laying the original corner-stone, "the morning stars sang together."

VIRGINIA VALLEY CENTRAL CONFERENCE

The Conference met at Aantioch, and was called to order by the President, Rev. W. T. Walters, at 10 o'clock on Thursday morning, August 13. Rev. W. H. Denison, D. D., of Norfolk, Va., conducted a Quiet Half Hour in an impressive way. The Address of Welcome was delivered by Rev. A. W. Andes, the pastor of the local church, to which response was made by Rev. W. T. Walters.

The enrollment showed five of the seven ministers of the Conference present. Fourteen of the twenty-five churches of the Conference were represented by delegates, making 28 delegates present. The smallness of representation

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FROM OUR CORRESPONDENTS

SUFFOLK LETTER

This is the last day of August and near the end of my vacation. I return to Suffolk on Thursday, the third of September. It is the longest vacation I have enjoyed in thirty years. The weather has been hot, I have been busy, but I have enjoyed every moment.

Doctors Burnett, Morrill, Summerbell, and Hermon Eldridge, have written very good words of the Chautauqua at Virginia Beach, through the *Herald of Gospel Liberty*, and the CHRISTIAN SUN has done its part well in praise of the work and the workers.

Too much could not be said in recognition of the meritorious services rendered by the above-named worthies, Doctors Lightbourne, Atkinson, Kendall, Wicker, Denison, Spillman, Harper, Stuart, Mrs. Bullock, Mrs. Rowland, Miss Harris, Mrs. W. H. Denison, Gipsy Smith, Rev. G. D. Eastes, Doctors Rowland, Moffitt, and others, who helped to make the work a success.

Among the workers not mentioned in the program, Rev. Dr. I. W. Johnson, who led the music so helpfully; the singing of Miss Lillian Hosier, Mr. Marmaduke Woodward, and the quartette by Mrs. Lizzie Carr Brinkley, Miss Julia Brinkley, Mr. W. W. Ballard, and Mr. R. J. Brinkley, of the Suffolk choir, made a contribution of great merit and spiritual interest to the audience. Dr. Johnson possesses enviable gifts as a soloist and director of chorus work, and was present at every auditorium service ready with appropriate selections and good cheer. Miss Morgan was a good co-helper with the piano. If I might say one more word, it would be that brothers I. A. Luke, R. B. Odom, J. H. Blanchard, and Prof. S. M. Smith rendered valuable service in the management of the office, the grounds, and the people. Prof. Smith, as General Secretary, was at the center from start to finish, and always ready with information. Dr. L. F. Johnson rendered much help in locating visitors in cottages, and rendering such service as made it pleasant for all who attended.

Yesterday I attended, at Oak Level church, a vocal union, composed of the singers from four churches, two Baptist and two Christian churches. They meet every fifth Sunday. They spend the day, have diner on the ground, have a short address, and spend the time in singing. They call the roll of churches in the union, in turn, and the choir from that church sings a selection, until they get round, and this is repeated. It is quite interesting to hear them sing. Everybody in best humor, best clothes, and best voice. They make the welkin ring. The idea is a good one. It unifies the church life of communities. Song is the one thing in which all creeds can unite. Music is the outflow of the soul and not the output of intellect. Minds disagree; but hearts are in unison. Sermons may divide people; song unites them. This vocal union brings the old and the young out and together. The crowd was large yesterday. When I arrived the grove was full of vehicles. I counted ten automobiles, four motorcycles; and I was told that as many more came afterward. House full, grove full. At the noon intermission they enjoyed the dinner and the social hour.

I opened their meeting with scripture and prayer, and at the request of their President, Mr. Newton, made a short address.

Good roads have done much to make such gatherings easy. They came for twenty miles away. It was a sweet day. The atmosphere was pleasant, the crowd was happy, the singing was good, the occasion was religious, the feast was for body and soul. W. W. STALEY.

ELON COLLEGE NOTES

The campus is already becoming alive with students, and tomorrow the influx will be at its height, and practically all students will arrive on this day. The Opening on Wednesday bids fair to be a good one and the continued interest of students and friends is going to tell.

President Harper was at O'Kelly's Chapel, near Durham, on last Tuesday, where he attended a Sunday school Convention and had a part on the program.

Mrs. E. A. Crawford, of Mebane, N. C., has been visiting her sister, Mrs. N. F. Brannock.

Mrs. R. O. Tate, of Norfolk, Va., and her two children have returned home after a short stay with Mrs. Tate.

Rev. J. W. Patton and family are this week moving to Greensboro, N. C. They have rented their home here to Prof. A. L. Hook and his bride. Mrs. Patton, it is understood, will teach in the Buffalo Graded Schools of Guilford Co.

Prof. and Mrs. A. L. Hook have just returned to the College from their bridal trip to Washington and other northern cities, and Prof. Hook begins his work with the opening of the College.

Rev. John Humble and wife and two daughters have been visiting Mr. and Mrs. Daniel Humble at the Ladies' Hall. Mr. Humble is a minsiter in the Methodist Episcopal Church and is located at Laurinburg, N. C. He preached an excellent sermon in the Chapel on Sunday morning and on Sunday evening conducted the Vesper Service on the campus, both of which services were largely attended.

Mr. E. D. Fowler has given up his place at the Publishing House where he has been the efficient manager for some time. It is with regret that Mr. Fowler leaves the Publishing House, for his work there has been very satisfactory and he has been a painstaking public servant. He has not announced his plans for the future, but it is understood that he is considering several good openings.

Miss Margaret Hall, of Raleigh, N. C., spent the week end with Miss Martha Ann Watson.

On Monday evening a Reception was tendered the members of the Senior Class and the cabinets of the three religious organizations of the College, who had been invited to arrive a day early in order to welcome the new students and introduce them into the Elon family. A large number were present and dainty refreshments were served during the evening.

Dr. J. O. Atkinson returns from Clifton Spring, N. Y., on Tuesday evening, where he has been for treatment for several weeks, and private letters state he is much improved physically from his stay there.

Mr. J. C. Barrett, who was a student in the College for several years and who now lives in Norfolk, Va., was a pleasant caller on the Hill for several days last week.

Miss Kathleen Small, of Brown Summit, N. C., has been visiting at the home of Dr. Ware during the past week. Miss Small will enter College next year.

Miss Kathleen Huffman entertained a number of her friends at a Birthday Party on Saturday evening, celebrating her sixteenth birthday. She was the recipient of many handsome gifts from her many friends here and elsewhere.

Mr. Edward Walker and Mrs. Siddle, of Ruffin, N. C., were at the College today, and Mrs. Siddle perfected arangements for her son to be here this Fall as a student.

On Sunday morning at the business session of the Summer Sunday school, a vote of thanks was given Superintendent J. R. McNally and his officers for the efficient work they have done during the Summer, and the Sunday school for the vacation this Summer was the best yet, which is due in a large measure to the zealous work of the officials of the school.

Dr. E. E. Randolph has just got his new house west of town covered, and he expects to rush it to completion rapidly. "X."

THE BIBLE AND THE NEWSPAPER

There are people who think the Bible is an old-fashioned book; as a matter of fact, it is more modern than the morning newspaper. The newspaper, if intelligently edited, is up to date; and the Bible is, and always has been, centuries ahead of date. The newspaper tells us what happened yesterday; the Bible tells us what is going to happen a thousand years hence. The newspaper gives us the incidents of the hour, the surface movements over the whole earth; the Bible opens the deeps of life and tells what the outcome of these events will be.

Is Napoleon III seated on a throne by violence and kept there by force and corruption until the world accepts him as having established a substantial authority? The Bible quietly announces his overthrow, and when the time is ripe he disappears like a dream of the night. He has violated the fundamental laws of life which the Bible defiies, and sooner or later the judgment which the Bible predicts falls on him like a thunderbolt. Is some system of oppression and wrong-doing so old that it has become respectable and so intrenched that it seems a waste of energy to attack it? The Bible announced its fall two thousand years ago, and no force, ability, or interest can prevent its ultimate overthrow.

As time goes on, it becomes clear that political history is at bottom economic history, and economic history is moral history, and the Bible is the history of humanity written in advance; it is a text-book of the science of living because it is a revelation of life. Prophecy is not an arbitrary and magical foretelling of things which are to happen in the future; it is a clear, searching knowledge of the kind of seed that is being sown; in that knowledge lies infallible foresight of the harvest that will be reaped when the time is ripe. Human life is as completely under the control of law as are the forces of nature; there are no accidents in the sense of things that happen without adequate causes; given a knowledge of the principles and habits of a man in his youth, and, so far as his higher fortunes are concerned, the story of his later life can be told in advance.

To the thoughtful reader the deepest interest of the morning newspaper is its confirmation of the Bible. No sermons preached in pulpits are so convincing as the facts recited day after day by the newspapers. At the top of the first page of every newspaper the thoughtful reader sees these words written: "The wages of sin is death." Column after column confirms that terrible sentence by describing the manifold ways and instances of its execution. Murder is never accidental; occasionally a footpad or a burglar kills his victim; but men and women whose lives are clean and who are obeying the laws of life have little to fear. Murder, whether in France or America, is a sudden glare of lightning on a dishonored and dishonorable career; it is the culmination of corrupt relations, of dishonest deeds, of violated trusts; it is the harvesting of adultery, greed, perfidy. Every murder is an execution of the law of

retribution in some form; even when the victim happens to be innocent he is involved in the coils of the sin of others.

The tragedies of sin which culminate in sudden death are almost numberless; but those that involve a lingering death are many more and are more terrifying. The newspapers are full of stories of the men and women who are dying and do not know it. In the execution of the unescapable laws of life the constable and prison are often in evidence, but they do not enforce the most terrible form of punishment; sudden death is startling, but it is not so dreadful as those lingering diseases of degeneration which destroy by slow and repulsive stages. The victim decays while he lives, and does not know that he is disintegrating. The wages of sin are paid to the uttermost farthing, and the offenders do not know that they are being impoverished in the view of the world.

The trials for murder are full of brutalities, but the divorce cases bring loathsome conditions to light; violations of honor, relations between men and women from which the spiritual has been wholly eliminated so that their relations become appalling profanations of human personality, vulgarities which are rendered more repulsive because they are unconscious. The revelations of the divorce courts are made by men and women who strip themselves bare in the presence of the world and do not know that they are naked. There is no death so terrible as a living death; and to lose the sense of purity, of honor, of spiritual integrity, and not know it, is a living death.

Whether by violence or by slow decay, the tragic fact is written every day across the first page of the daily newspaper, "The wages of sin is death."—*The Outlook.*

SOME NEEDS AS I SEE THEM

We are not a large body, and that is one of the reasons why we need to know all our folks better. I am strongly impressed since I have been living in the South that we are missing much that might be of help to us if our brethren East, West, North, and South were better acquainted.

I am convinced that the calling of Revs. N. G. Newman, J. W. Harrell and P. H. Fleming to northern fields will do much good, and I am of the opinion that if some of our strong pulpits of the South would call some of our able northern brethren it would be a wise move. We need to know each other better, and whatever contributes to that will be profitable.

There is another plan that would help to bring about a better acquaintanceship; many of our conferences have the wise habit of bringing a strong worker from another conference to their conference session to speak several times on vital themes. Our conferences would be much helped if such invitations were extended between our northern and southern conferences. It will be said that it is too far and the expense too much. Nearly all these brethren make no charge for their services and the transportation would be the only item, and this would easily be provided by the conference if the officials brought able men whom they had not the privilege of seeing and hearing. it is evident to me from my acquaintance with many of our conferences that this would be a pleasing and profitable action.

At the Southern Christian Convention recently I learned that there were but 74 subscribers to The Christian Sun north of Virginia. This is ashame. The Christian Sun is one of our splendid church papers, most ably edited and full of good things; but especially it is full of our work as a people in Virginia, North Carolina, Georgia and Alabama. One-fifth of our denominational strength is in these four States, and our brethren in the North and East, our workers, leaders, pastors, should know about this part of our Zion. They ought to be readers of The Sun. I took it for five years when I was a pastor in the North, and when I came South I just felt as though I knew the brethren, conferences, and churches at once.

Then in the South I find, to my surprise, ministers of leading churches and prominent laymen who do not take *The Herald* nor *The Christian Missionary.* These two papers cover our whole field. How one in the South can be contented to know little or nothing of our work or workers in the other four-fifths of our field is hard for me to see. Our northern brethren should take The Sun and our southern workers should have *The Herald* and *Christian Missionary.* We need to know more about our work and workers in the whole field. We would then love our work and workers better.

Again, our general institutions might have representatives from all sections on their management. We have but one theological seminary, the Christian Biblical Institute, located at Defiance, Ohio. For years that institution, our only one of its kind, had no trustee from the southern section of our people. Last June it elected a splendid southern man, Rev. C. H. Rowland, D. D., on its board. He is well and favorably known throughout the South and is President of our strongest southern Conference. He will make a valuable man for the place. Now we have but one Christian Orphanage in America and many of our northern people know as little about it and its splendid work as our southern brethren do of the C. B. I. Why not have one trustee from the North on our Orphanage board and thus help bring our general institutions into closer touch and larger service. Let's get beter acquainted and help each other.

Our general Mission Board meets annually. Its meeting usually requires a week. The whole work and fields are gone over very thoroughly. The Southern Christian Convention has an incorporated Home Mission Board. I have often thought of how much interest and value it would be to that board if it should each year send one of its members to be present at the deliberations of the general board and get the whole mission view of the denomination. The sessions of the Mission Board are open to the brotherhood. Yes, it would take time and some money, but would not the vision, field, knowledge, inspiration and methods pay? I surely think so.

Recently the Christian denomination held a Chautauqua and School of Methods in Virginia. Our strong speakers came from seven different States. Some of them, our own brethren, had never met before. Some will remember how Hermon Eldredge told in the *Herald* how he fell in love with our southern brethren. He had never been down this way and had never met some of our strong men in this section, and he could not help but fall in love with them, and, indeed, they fell in love with him too. It was love almost at first sight. From now on the brethren this way will have more interest in the work of the Erie Conference of which he is the President, and in the Teachers' and Officers' Journal of which he is the editor; and he will be more interested in Elon College. He subscribed for The Sun too and will know about our southern brethren and our work as never before. This is only a sample of what might happen when we know each other better.

Our women missionary workers need to know each other better, too. Our general Women's Missionary Boards are made up of some of the most capable, devoted and competent women to be found anywhere. The women's work of the South is newer, having been started so recently, but the workers are just as capable and loyal and as interested in missions. These women need to know each other, and when they do our women's mission work will go forward still faster. One of the southern workers, Miss Margaret H. Brickhouse, attended the general women's boards meeting last Fall, and the result was not only a delightful acquaintanceship, but was mutually helpful to the general and southern work. If there can be such exchanges of visits with comparisons of plans, experiences, catching each other's spirit, forming new fellowships, great and lasting good will come.

There is another matter that might be a means of larger knowledge and acquaintanceship. The churches in the South, like some of our northern churches, send their conference funds to the Conference Treasurer and he sends to the Southern Convention Treasurer and he sends a lump sum to the general boards, but does not send any information from the churches. There is one vital disadvantage—the churches lose their identity. I do not see that this need be so. To illustrate: I take great interest each month in looking at the reports in *The Christian Missionary* to see what each church is doing for missions, the same as I like to see each week what each church reports in The Sun for the Orphanage. Now, our northern church workers, four-fifths of the denomination, do not have the privilege of knowing what each southern church is doing for missions because the Mission Treasurer receives no information but the sum of money. Workers in the churches like to see what other churches are doing. It would take more time and trouble, but it would pay in increased interest. The demand will be more insistent too, as the duplex envelopes will bring in steady incomes and the churches will have a desire to know the reports of the work. No work is unimportant when it gives the churches information that makes them better acquainted. I hope this means of information may be worked out. Treasurers can pass on information with the funds.

An important action was taken by the Southern Christian Convention at its last session in appointing a committee of three, Rev.'s J. O. Atkinson, I. W. Johnson and W. T. Walters, and memorialized the American Christian Convention to appoint a similar committee to work out plans of co-operation between the Christian Publishing Association and the Southern Christian Publishing Company. All such efforts of working together, planning together, talking over common interests, make us to know and understand each other. Such steps are greatly to be desired.

Yes, we are one people, with one purpose, and with one spirit. Acquaintanceship will remove suspicion and substitute intelligent love. We are no longer "Christian Church, North," or "Christian Church, South." Let us no more write it that way and never more print it on letterheads that way.

Another way to get acquainted better is for every delegate to attend the American Christian Convention from every section. Our laymen can better go than our ministers. They need the larger fellowship. If all our delegates would go to the coming convention in the spirit of the Master to plan and pray together, to seek unitedly for the advancement of the kingdom and the work of the Christian church, to seek a larger fellowship and acquaintanceship it would be a week long to be remembered. Let's get to know each other and we'll love each other better.

Norfolk, Va. Warren H. Denison.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR SEPTEMBER 6

Lesson IX. The Great Commandment.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.—Luke 10:27.

Peace Days

Throughout this good land of ours proclamations are being sent out from the heads of all religious bodies and sects asking for Peace Days. Why? The reason is evident when we stop to think that here in this enlightened age practically the whole world is at war. The whole East is in a mighty struggle and human life is paying the price of a little misunderstanding and bad management.

"Love Thy Neighbor as Thyself"

Read that last part of the Golden Text and then think how long ago it has been since it was spoken. Two thousand years this commandment has been a sign post for the world, yet we have passed it by unheeded and unnoticed. The loss of 20,000 German soldiers in a single day is far from this mighty appeal to humanity. When shall we learn to obey? Such conditions as now prevail are enough to make us stop and think soberly.

Missionary Thought

"Love thy neighbor as thyself" gives us high ground for missionary work, and when we have really loved humanity in this way our interest for missions will grow and develop into some definite work. Remember that was God's law from the very first. Let us also keep in mind who our neighbor is. It is not always the man who lives nearest to us.

CHRISTIAN ENDEAVOR TOPIC FOR SEPT. 6

Twelve Great Verses. IX. The Prayer Verse.

CONSECRATION MEETING

Read Responsively This Lesson, Matt. 21:18-22.

18. Now in the morning as he returned to the city, he hungered.

19. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee hence forward, And immediately the fig tree withered away.

20. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

21. And Jesus answered and said unto them, Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.

22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

To Conduct the Meeting

Remember first and last that this is a *meeting for prayer,* and that it is a consecration meeting in which all should and are expected to take part. Don't let the time be taken up in long speeches and talks on topics other than the lesson. Remember that it is a *prayer meeting.* Ask for sentence prayers, and before the meeting have a talk with those who have not been making it a custom to pray and get them to join. This is the business of the Christian Endeavor Society.

Try the plan of giving your own definition for prayer. Let the meeting be free from quotations and sayings. In your prayers talk direct to God and in your talks speak direct from your heart.

A WORD WITH CHRISTIAN ENDEAVOR FOLKS

"How is your Christian Endeavor Society progressing?" said this scribe to a person the other day. "Dead some time ago," was the response. Who let it die? It did not kill itself, for the real Christian Endeavor movement has no morbid spirit. Some one, or ones, did though, and this leads us to ask

Why Let a Society Die?

You need it, your church needs it, and your community needs it, and when the demands of such needs press themselves upon you, why should you fail to respond? We know it takes hard work and a plenty of it to keep things going in the church; but we also know the more you work, the more you can do—especially is this so in the Master's work.

Renew Your Society

Have a rally day and get new life and interest into the work. Begin anew with renewed energy and effort with a resolution and determination to do something, and do it. Get those who have been dilatory to help you solicit new members and this will revive them. Then when you have secured the new members, and revived the old ones, give all something to do. We have too many good listeners in our societies, and not enough of doers. To which class do you belong?

Is It Worth While?

Worth while! Certainly it is worth while to start the young people to work early in life for Christ and the church. And this is what the live Christian Endeavor society will do. You say that this is not your exprience? Perhaps you do not have a *live* society. Let us revive our work and begin to do things. We can and we should. Will you try—will you begin?

Give yourselves anew to God, and to God's service, and He will give you the desire and the power to open your treasures to give to Him; it may be wealth, it may be time, it may be personal service, it may be life itself. In His store there is a place for all, for the tears for the gold and incense and myrrh of these the two mites of the widow, the savings of the Philippians' "deep poverty," as well as for Mary's ointment, for the land of Barnabas, for ourselves as a living sacrifice to Him.—Eastern sages. And if the vision of Christ be before his eyes, and the love of Christ be in his heart, the man of wealth will give his large offering, the man of learning his dear-bought knowledge, the man of business his hard-earned leisure, for the glory of God, for the benefit of his fellowmen, for the church or for the poor; to feed the hungry, or to teach the ignorant, to help the struggling, or to guide the erring; and each gift will be welcomed by Him who gave Himself for all, and who asks in return through the house in the busy daytime, this *John Ellerton.*

SS NOTES AND NEWS CE

We note that the Burlington Sunday school and C. E. Society raised over $400 last year. Brother Kendall and his people do things.

The school that never contributes to missions, the Orphanage, or to any of the worthy and needy causes, fails to know the fullest and sweetest pleasure. This is also true of the individual.

"The trivial things of life are to be guided and shaped by reference to the highest of all things, the example of Jesus Christ; and that is the whole depth of his humiliation, and even in regard to his cross and passion."

The Convention of our schools and societies of the Western North Carolina Conference was held August 28-30. Conditions were so that we could not attend, and at this writing we have not received a report from the session.

It is with regret that we are asking the Executive Committee to accept our resignation, but it seems expedient at the present time. We tendered our resignation about three weeks ago, but at this writing a man has not been secured for the place.

The Christian Endeavor Society at Elon College, perhaps the largest in the Southern Christian Convention, will resume work this week. This society is only maintained during the college year, but is the means of touching the lives of many young persons for good.

A WOMAN AND HER HEART

One of the leading women in New York's social four hundred sat on the asphalt pavement on Fifth Avenue, holding in her lap the head, and soothing the pain, of one of her horses that had slipped, broken a blood-vessel, and was dying.

It wasn't a dignified or "correct" attitude for a great society lady, was it? And Fifth Avenue, along about Thirty-Fourth Street, where this peculiar spectacle occurred, is so public a place! In the little while that this woman sat there on the pavement, holding the dying horse's head, hundreds of fine ladies swept by in their automobiles and carriages, stared in amazement, and exclaimed, "How shockingly improper!"

But it is not likely that disapproving glances or remarks disturbed the Good Samaritan. She had for the moment ceased to be the fine lady, and had become the woman.

The thin, shiny veneer of cenventionality had fallen away, and a great, true, warm heart was exposed. People may laugh at the impulsive frankness of a true heart, but the true heart knows that this is but the laughter of shallow fools.

The spectacle of one of the leading women of the most stylish social set in the land sitting on the pavement of the country's most fashionable thoroughfare, easing an injured horse's death-pangs, may lack dignity from some viewpoints, but from the true humanitarian viewfrom high heaven.—*Charles Grant Miller, in C. E. World.*

TO THINK ABOUT

Have you tried the Graded Lessons? Have you considered the Cradle Roll work? Try these.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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WOMEN IN MISSIONS

Only One in Seven a Contributor.

THE IDLE TEAR

Recently there was an art loan exhibition in Cleveland.

Rare and beautiful private collections of pictures, tapestries, porcelains and marbles were gathered into one magnificent gallery of art. One of our Cleveland women of great wealth of purse, and unbounded of wealth of taste, permitted the use of her collection of tear bottles. The dainty ladies of three and more thousand years ago, dangled from a chatelaine a tear bottle, just as we tuck a handkerchief into our fragmentary sleeves, at the present day.

These bottles were of wonderful variety in material and workmanship. Only skilled artistry could have produced anything quite so delicately beautiful as these tiny "jugs" of another age; whose very existence betrayed the truth back of the old song that "men may work, but women must weep."

We have always had a steady job at it.

The thing of real importance is—what are the "weeps" about?

If we were obliged to go about dangling a bottle to hold the tears, wept over lost opportunities for Christian service to our heathen sisters, we should suddenly find ourselves so laden with junk that we would crystallize that liquefaction into salts of saving action.

The crying need today is to raise the standard of living for the women and little children of the backward races which inhabit the earth. The women of Asia and Africa—some parts of Western Europe, and South America. Only a religion can uplift these earth creatures, and we have it!

It is the woman's missionary societies of the world which are operating and building schools for native women and children where the teaching of the religion of Jesus Christ is taught as the reason for all. If it is sometimes found difficult to maintain a fine high standard right here in Christian America, how increasingly difficult is it to even establish a standard in the lands of the Orient. What does it mean, all these "surveys" and "investigations" into conditions of life in this country? They come back to the Home in the last analysis as the one place which must be rebuilt upon a foundation of cleanliness, truth and decency of living.

Our best citizens are trying to give each child its chance for wholesome environment as he grows up, no matter what the situation of his birth. The home is the foundation principle, whether it is "lower East Side" or in China. Give the heathen girl a chance before she becomes a mother, and her children will be the leaders of the Christian uplift of whatever community they are a part.

Ask any reference committee on the foreign field how it values the work of the unmarried woman teacher, evangelist, doctor and nurse. You will be told that the only wrong thing is that there are so few of them. Every little while great cities in America have a spasm because so many women are principals of large city school buildings. Usually the spasm is most profound when the treasury is in prime condition, and some six hundred dollar man wants to take the position where a two thousand dollar woman is giving her best energies 100 per cent. strong—for twelve hundred dollars a year. He could live on that twelve hundred. Such changes are sometimes made to the great harm of the work, and it is no less a menace in our mission work. Where there are women and children, Christian women missionaries are necessary.

The closing words of Mrs. Radcliff's address before the Foreign Mission Conference of North America sums up in masterly fashion Christian woman's work for heathen women:

"And now the outlook. I see millions of women, like Mary, pondering these things in their heart. I see the superwoman of the Twentieth Century, not a natural but a spiritual body, rising above all shibboleths, ecclesiastical or historical; above all differences of opinion in matters political; above all the world's lure in its wondrous glittering guise, unitedly using their 'balance of power' in the home and the church, in business and professions, in society, literature, art, and music, for a divine strategy of prayer and pains to make known to all everywhere the Founder of the Kingdom of Love. This great common task for the sake of the Name above all names is the one solvent of Christian unity among women."

Get out your purses, Ohio women, and put away your tear bottles. Only one woman in every seven in this State makes any contribution to Woman's Foreign Missionary work. Take down your telephone and call up a lot of them and tell them the last Sunday is the 29th of March, and our last day of grace for this eventful year.

In Huchow, China, at the present moment, is a home for baby girls. There is a hole in the wall, with a fitted drawer which can be pulled out by anyone having a baby girl to cast away. The foundling is placed in the drawer, which is pushed back into the enclosure. A Chinese woman comes out and picks up the waif, carries it in, cares for it tenderly. Beautiful, isn't it? But wait till I tell you this home(?) is founded by Chinamen, who do this, not for any good to the child, but according to the Buddhist theory, to lay up merit for themselves. That would not hurt my feelings so much, but when these little girls are grown sufficiently large they are sold for any and all purposes. These sales amount to enough to pay the expense of the institution which saved their baby bodies—for an unthinkable fate. Yet, women, only one of us in seven gives anything to change such a condition as this. Saved from death on a refuse pile, to be concubine of some Chinaman! Wouldn't you pay a dime or a dollar if it were your daughter?—*Mrs. T. E. Adams, Foreign Cor. Sec'y, in Journal and Messenger.*

"Try to be happy in this present moment, and put not off being so to a time to come; as though that time should be of another make from this, which has already come, and is sure."

STAND BY YOUR MISSION WORK NOW

These are the times that try men's souls. The whole world, its greatest nations, is torn with war. Who can measure its awful results in life, suffering, destruction and ruin, cost in money, heavy taxes, burdens not only for the present generation but for generations to come? See the results in prices already in this country, and we have no war and do not expect to have war. Yet we suffer materially. See how many financial bills have to be passed by Congress, see how many committees meet to plan emergency measures, how many conferences are held to tide over finance and busines matters, all in our own United States where we have no war and are at peace with the world.

Now Japan is to get into the war, and who can tell what that already means or will mean to our mission work and missionaries there? In such times one of the first causes to suffer from lack of receipts is missions. The war has been in progress but a few weeks, but it is already affecting other mission boards, and will ours, too, unless there be much prayer and loyal financial co-operation. Our mission, mission work, and missionaries suffer yet because of the Japan war several years ago. The cost of living is much higher, building materials, buliding lots, rents, travel, income taxes on missionary salaries,—all these have greatly increased the cost of mission work. Our Mission Board has been criticized because it has not increased the number of missionaries on the field since the last war, but the same force now requires much more funds to carry on the work.

Now our missionaries and work, with those of other boards, will suffer. It takes more money to maintain the work, and mission funds are among the very first to be curtailed.

Now our missionaries in Porto Rico are broken in health. Bro. D. P. Barrett has been in the hospital. Six years in that hot country without a furlough and no reinforcements have impaired his health.

Brethren, are we going to stand by our mission work and missionaries in Japan and Porto Rico and by our Mission Board? This is the time for us to do some serious thinking, some all-night praying, some heroic giving. We believe our brethren will stand by our work and workers and let them know that we will not permit them nor the work to suffer.

Our Southern Convention has voted to raise $1800 by September 15, before the quadrennium closes so that the Mission Board may plan advance work. Your Foreign Committee is charged with laying it upon your hearts. May we receive at once large gifts from individuals, and will our pastors and church officers take the matter to heart? If we ever needed the backing of prayer, it is now; if there is any power in intercession, let it be used now.

Now is the time that the money entrusted to you by the Father for His use is needed. What will your prayer and money answer be?

WARREN H. DENISON,
Chairman Foreign Mission Committee.
Norfolk, Va.

If any one receive Him into his soul, Jesus comes to have a place of His own that has no parallel in life, and which has no proof save in experience. While the public come and go through the house in the busy daytime, this Guest keeps His room; but in the quiet hours He sits with us. We make Him the confidant of our secrets, but in the end He tells us things about ourselves we have not known. We turn to Him for help, but find that He has promised what we were about to ask.—*Ian Maclaren.*

VIRGINIA VALLEY CENTRAL CONFERENCE

(Continued from page 5)

is partly accounted for by the fact that seven of our churches are without a pastor, and they held no business meeting and elected no delegates.

Rev. W. T. Walters delivered the Annual Address, which means that we had an address worth while. The Conference was so well pleased with it that Bro. Walters was asked to furnish a copy of it to THE CHRISTIAN SUN for publication.

Dr. J. O. Atkinson, editor of THE CHRISTIAN SUN, was elected to deliver the Annual Address next year with Rev. R. L. Williamson as alternate.

Dr. W. H. Denison gave a series of stirring and practical missionary addresses during the Conference, using the following subjects: There's a New Day for Missions in the Southern Christian Convention; The Effective Promotion of Missions; How to Do It—The Best Known Plans.

Dr. W. A. Harper, President of Elon College, made addresses on the following subjects: The Permanent Elements of Education; Conserving Christian Energy.

Rev. L. E. Smith was present part of the time and aided by counsel and wit to make the Conference pleasant and successful. Brother Smith was somewhat broken down by overwork, and thought it wise to refuse to preach for us, much to the disappointment of all.

Rev. R. L. Williamson preached on Thursday night, Rev. H. C. Moore spoke on Temperance Friday night, Dr. W. A. Harper filled the pulpit on Sunday morning, Rev. H. C. Saum, of the Disciple Church, a returned missionary from India, Sunday p. m., and Rev. W. T. Walters Sunday night. All of these discourses were inspiring and uplifting.

The Conference Missionary Association met during the session of Conference. The Treasurer's report showed $122 received in membership fees. This amount was supplemented by $227.50 in pledges taken on the floor. This money is to be used to help get a pastor for the pastorless churches.

The Woman's Home and Foreign Mission Board of the Conference also met during the Conference, and furnished an hour's program that was strictly missionary in spirit and purpose.

A young man, J. Pressley Crawford, from the Mt. Olivet church in Greene County, appeared before the Educational Committee of the Conference, and was admitted to the Biblical class. He expects to enter school at Elon College this Fall, and we hope he will prove to be a useful minister some day.

A committee of friendly greeting from the Disciple Conference in session in Harrisonburg was presented to the Conference and bore fraternal greetings. A resolution of fraternal greetings in reply was adopted by the Conference, and sent to the Disciple Conference.

The same officers of the Conference were elected for another year, and in addition R. Roy Hosaflook was appointed Mission Secretary of the Conference.

The Committee on Apportionments increased the total apportionment on the Conference $10, making the total apportionment $550. This necessitated only a very small increase on a few of the churches. $5 of this was added to the Home Mission Fund and $5 to the Elon College Fund. Much more is badly needed and it is to be hoped we can soon make the apportionments much higher.

A goodly number of visitors attended the Conference each day thus making the congregations large. The Conference was inspiring and busy throughout, and in some respects may be considered to be one of our best sessions.

Adjournment was taken to meet at Timber Ridge, Hampshire County, W. Va., on Thursday before the third Sunday in August, 1915.

A. W. ANDES, Secretary.

"THE SEAMAN'S FRIEND"

Among great ships at harbor within the Virginia Capes in the vicinity of Norfolk, a busy little craft known as "the Seaman's Friend" is a familiar visitor to thousands of sailors. In 1826, when the little seaport town of Norfolk was only a borough, a few Christian men and women foresaw the large opportunity of establishing a mision ashore for sailors, and "The Seamen's Bethel" shows a great record of achievement for the many years that have elapsed. The present chaplain, Rev. J. T. Routtan, initiated the practice of making daily visits to incoming vessels; hence the "Seaman's Friend," fitted out in comforts and accessories to welcome the sailors to the more ample quarters of the Seamen's Bethel on Main Street. During the Summer months, in connection with the distribution from the launch of Bibles and other literature, a personal invitation is given these men by the chaplain to the services at the shore-home. There a hospitable repast is often set out, prepared by women. Chaplain Routtan was himself a sailor, and so is well fitted to the needs of this work. For more than thirty-three years he has watched Norfolk grow as a seacoast town. Thousands of sailors have passed through the doors of the Seamen's Bethel, and have come to esteem with gratitude its home-like atmosphere. It does not provide him lodging, but it does extend him help in the time of shore "ship-wreck."

Hundreds have witnessed to finding salvation in the Bethel.—*Christian Herald.*

A PASSENGER STATION SCENE

The snow fell thick and fast as the little mother gazed through the window of the passenger station, with only a thin shawl to break winter's chilling breeze from her shoulders. Two small children nestled in bare rags lay on the seat asleep as the throng of people moved by. The mother's story was a pitiful one as she related it to a charity worker. Born of a good family, brought up in a home where the card table had its prominent place, the dime novel its precedence, and the go-with-whom-you-please rule. Married a man reared in a like manner. Forsaken by parents and deserted by husband. Will your home ever produce such a picture?

"Righteousness exalteth a nation: but sin is a reproach to any people.—*Proverbs 14:34.*

—*C. B. Riddle, in Trailing the Truth.*

THE TEST OF EDUCATION

A Professor in the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they say yes to every one of fourteen questions that he should put to them. It may be of interest to you to read the questions. Here they are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy, alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?—*Popular Educator.*

A NOTE FROM REV. H. E. ROUNTREE

This is the beginning of my last week at Greensboro. Two months ago my resignation was offered to take place the first of September, which was kindly granted. Since that time I have received and accepted a call to the Portsmouth Church to begin first Sunday in September. I expect to leave here next Monday for Waverly, Va., where we will spend the remainder of the week, then we will go to Portsmouth.

I have been at Greensboro twenty-two months, during which time the church has grown very materially in membership, paid off all debts, raised more money than ever before in the same length of time since the edifice was erected, and developed a capacity for raising fund such as they have not had before. At this time all current expenses for the year are paid up in full. This has not been a fact before. The Sunday school has almost doubled by including the Cradle Roll and the Home Department. The organized work of the church is on a systematic and healthy basis, and, while not flatteringly so, the church is in a growing condition and has before it large possibilities. There are many "true-blue" loyal men and women standing by it. Their lives and their work will win favor with God and man.

I leave this charge with exceeding regret. A cause to which I have dedicated my life and in which is my heart cannot be cast off easily. I have been blessed with many warm friends both in the church and out of it. The situation is exalting and gratifying to one seeking service not only in the local church but in the entire community. Greensboro is "churchy," and famous for its moral reforms, absolutely as clean as any city and getting better all the time. The sentiment here demands it. I feel a sting of deep regret in leaving such a congenial nad happy situation. But such changes are necessary to most of us at some times.

I look to my new field with a keen sense of the responsibilities devolved therewith, but as divinely appointed and full of riches and joy for me and them. As I enter thereupon I wish the favor of the entire brotherhood and beseech their prayers for its success.

August 24, 1914. H. E. ROUNTREE.

Many people do not know that there is now in existence a well organized training school for young men and women who contemplate giving their lives to organized Sunday school work. It is held at Conference Point, on the shore of beautiful Lake Geneva, Wisconsin. It is a Summer school, meeting for a ten-day session, and it offers a systematic four- years' course. The first session was held in 1912, when 144 students from 28 states and provinces were enrolled. The number increased slightly last year, and the faculty, including special lecturers and nternational superintendents, included 21 persons. The course of study included 111 lectures. Those who wish to know more about this new opportunity for studying and fitting one's self for usefulness in the organized Sunday school field may addrses the International Sunday School Association, 1416 Mallers Building, Chicago, Illinois.

NEW PROVIDENCE

We began our revival meeting here on the second Sunday in August and closed on Tuesday after the third Sunday. Bro. Joe Trollinger, of Greensboro, was with us and had charge of the music. He is a splendid worker, and conducted the music in a very pleasing manner. We were pleased to have him with us, and both the church and the entire community will be glad to have him come again.

The writer did the preaching as best he could, and the Lord gave us a splendid meeting,—one of the sweetest that I have conducted. Everything seemed to be in almost perfect harmony. There were about 47 professions and 27 joined the church. Yesterday p. m. (fourth Sunday in August) we held our baptizing at Haw River. It was a sweet service there at the river's side and also in the river. There were two baptized on the bank by pouring, and 19 were baptized by immersion in the river. We give God the praise for all these good blessings.

Sunday was our regular services at the Graham Christian church, and we had one of the sweetest services I ever attended. God was manifestly present. We hope to hold our meeting here sometime in September.

Our next revival will be in the new Christian church at High Point which begins August 29th. Rev. J. V. Knight and Bro. Joe Trollinger will assist us. Brethren, pray for us.

J. F. MORGAN, Pastor.

A NEW MARKET

Southern manufacturers and merchants should lose no time in taking advantage of the opportunity which the war in Europe has given them for extending their trade with South American countries, particularly with Argentina and Uruguay on account of the direct steamship service to these countries through the port of Mobile, declares Mr. Charles Lyon Chandler, South American Agent for Southern Railway, Mobile and Ohio Railroad, Queen and Crescent Route, and affiliated lines.

These countries which have been buying largely from Great Britain, Germany, and France must find a new source of supply, and Mr. Chandler says there is no reason why Southern manufacturers should not obtain a large share of this trade, particularly of machinery and metal articles of all kinds as well as cotton goods. The recent establishment of an American bank at Buenos Ayres and Rio Janeiro will prove of great advantage.

YOU WOULDN'T BE SUFFERING

From that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered fifteen years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

BOOK OF RECIPES FREE

The Mountain City Mill Co. of Chattanooga, Tenn., desire to obtain as complete a list as possible of dealers not carrying their celebrated Mother's Self-Rising Flour. In exchange for your grocer's name and advice as to whether or not he has stocked this flour, they will send you, free of charge, a copy of their splendid COOK BOOK, containing many delightful baking recipes. Mother's Self-Rising Flour will prove a delightful change to any housewife who desires to economize and at the same time have much better success in bakings. Ad.

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You will have no cause to regret it. Mr. Shivar, Proprietor of the celebrated Shivar Mineral Spring, makes you this remarkable offer:

Having observed the remarkable curative effect of Shivar Spring Water in thousands of cases, many of which were considered hopeless, we unconditionally guarantee satisfactory results to all of our customers. We agree to refund the entire price in case of dissatisfaction, the customer to be the sole judge. If you suffer with DYSPEPSIA, INDIGESTION, GASTRITIS, DISEASES OF THE STOMACH, LIVER, KIDNEYS OR BLADDER, BRIGHT'S DISEASE, DIABETES, RHEUMATISM, GALL STONES, NERVOUS HEADACHE, URIC ACID POISONING, OR CHRONIC SORES DUE TO BAD BLOOD, fill out the order blank below and if the water does not give you perfect satisfaction simply advise us and we will promptly and cheerfully refund the amount paid.

Shivar Spring,
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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

Safety Razor and 3 Blades $1

This very high grade Razor was made to sell at $2 but the manufacturer failed. We bought them cheap and as long as they last will sell them at $1 and give free, 2 extra blades. Razor is full size, thin blades, ivory handle. Without question the best safety razor ever sold. Sent by mail $1. Money back if not satisfactory. **Carolina Cutlery Co., Dept. 4, Greensboro, N. C.**

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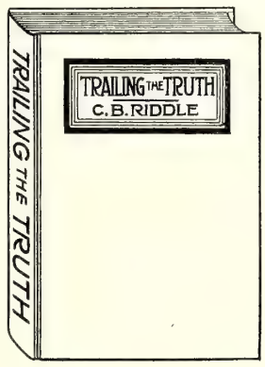
C. B. RIDDLE'S NEW BOOK is now ready to be mailed. Read below and send your erder today. Remember the low price---50 cents the copy, postpaid



TRAILING THE TRUTH contains nearly 100 pages, and its selections are made up of thoughts of the highest order, rich and inspiring, original and helpful. Along with each selection in the book a quotation from some writer is given to bear out the idea of the author. The book is printed on heavy antique paper and has a very pleasing effect in its appearance. The binding is of the same style as "College Men Without Money." Dr. W. P. Lawrence, Professor of the English Department of Elon College, is the writer of the introduction to the volume. We sincerely believe that this book will be read with pleasure and profit by young and old, rich and poor. It will make a very handsome gift for any person. The price is 50 cents postpaid, which is very reasonable indeed.

We know you want a copy of this book for yourself, for a friend, or someone, and therefore, we are printing below a coupon for you to fill out and return to us. Simply state the number of copies wanted, sign your name, give your address and mail us the coupon with the price, and the book will be sent at once.

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.....

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.
J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$2,606.22
CHILDREN'S DUES		
Thos. H. Cheatham.	$ .10	
Wm. S. Cheatham (Birthday offering)	5.00	
Vester Mulholland..	.20	
Ruth Horne	.10	
Lillian Horne	.10	
Norman Daughtry .	.10	
Allie B. Daughtry..	.10	
Drusilla Dofflemyre.	.55	6.25
S. S. OFFERING		
Morrisville	$ 4.00	
Linville, Va.	1.85	
Ebenezer	1.79	
Elon College	1.95	
Apple's Chapel	.52	10.11
SPECIAL		
Mrs. H. C. King ...	1.00	1.00
Cash rects. for week ..	$	17.36
Grand Total		$2,623.58

My Dear Children and Friends:

I wonder how many are going to be pleased with our report this week. $17.36 is rather a small amount with which to feed 56 children a whole week. When divided out among our large family each will have 31 cents' worth. That would be rather slim eating, especially at the present high prices of groceries. I wonder if any of the SUN's readers can support his family a week on 31 cents per member. That would give a family of four $1.24 per week or $62.48 per year. I was in the home of a good friend of the Orphanage some months ago who declared that it cost him $200 per month to support his family of five. That would be $10 per week for each member of the family. That is some more than 31 cents.

An idea has crept into the minds of some that most any kind of treatment is good enough for orphan children—any old kind of food, cooked any old way, and served with no style, and then some second-hand clothes is all that orphan children need or should want. Well, that treatment may keep them from suffering from hunger or cold, but it will not develop the best that is in the child.

We are living in an age when the most is expected of everything. The up to date farmer no longer has a dozen or more scrub milch cows roving through the forest, three or four of them giving a gallon of thin milk per day, but has his improved Jersey or Holstein cow, grazes her on clover and feeds her on the choicest of food, and she gives him three or four gallons of rich milk and makes more than a pound of butter per day.

The first class farmer no longer has his drove of "pine-rooter" hogs and kills three or four to get a hundred pounds of pork; but has the best improved Berkshire or Poland China, gives them the best of attention, and gets three or four hundred pounds of pork from one hog and declares it pays. If it pays our farmers to give their cows and hogs the best of treatment, it stands to reason that we should give our children plenty of wholesome food, and creditable, new clothing that fits the individual child.

If I have the right conception of Orphanage work, it is more than simply feeding and clothing children. The main thing is to culture and refine their character and give them an inspiration for life's great task. You can't inspire their hearts very much while you treat them like paupers. We must make them believe that there is a great church behind them, ready to supply their needs and is expecting them to make useful men and women.

We have some bright, talented boys and girls in our institution that deserve first-class treatment. They should not be half fed and humiliated with having to wear second-handed clothes that can't be made to fit. A horse not only looks better but works better if he has good harness that fits him. So it is with a boy; he not only looks better, but feels better and will work better if you will give him a good first-hand suit that was made or bought for him and fits. David could not fight in Saul's armor.

Roxboro, N. C., Aug. 24, 1914.

Dear Uncle Jim:—

I am three months old today and weigh only about 6¼ pounds. Dada is in South Carolina. Before he went away he said he believed my head would weigh as much as my whole body. He therefore nicknamed me Snookums on account of my resemblance to Snookums in the funny paper. The old doctor says he thinks I will live if I live till September and cooler weather. Mother is therefore counting the days in August.

I attended my first party last Thursday. It was brother's. I behaved as well and enjoyed the party as much as could be expected for one of my age. Friday night mama had a phone message from Uncle Ben saying they would reach here Sunday. Well, they arrived at 11:30. They came in a car with Mr. and Mrs. Allen, as they came to see Mr. Allen's parents. They left this morning at 8:45. We were so glad to have them here. Mama loves Florence Patricia better than any baby besides me. She let Florence Patricia play in Florence Harvey's baby-yard and play with little sister's play things, and some of brother's too—I have none. She likes to ride brother's hobby horse. Aunt Willie let Florence Patricia sleep in the room with mama. Brother, mama and I were very proud of that.

Florence Patricia is three times as old as I am and weighs three times as much. Everyone here said she was so good, sweet and pretty.

I send another dime grandma sent by brother. Lovingly,

Thomas Harvey Cheatham.

Well, some of these days you will be a great man and father will be proud of his Snookums.

Roxboro, N. C., Aug. 20, 1914.

Dear Uncle Jim:—

I am five years old today and weigh 42 pounds. I send $5.00 as my birthday gift—$2.50 to be divided between children in the rooms furnished by greatgrandma and daddy, and the other $2.50 is toward your heating plant, if you will accept that much less $100.

I had a party as usual. Mama had a big old-fashioned pound cake baked and iced and put five tall candles on it. We also had vanilla ice cream. There were fifteen of us children at the party, besides three large girls who waited on us. Mama measured all of us as to height and wrote it down on slips of paper with respective normal height, etc., and gave to all the children to take to their mamas. Janie Burns, Maynard Clayton and I were the tallest for our age. Then mama lighted three tiny white triangular tablets with matches and a long snake came out of each onto the ground. I had a moving picture show in my tent under our lone oak with pictures that Willie, Annie and mama cut out of the Delineator. We had our pictures taken. I received many nice presents—two books from mama and one from Harvey in a series which I already had three. One is "My Very First Little German Book." I have learned several words and the first sentence, which is: "Wo ist meine katze?"—Where is my cat? My little friends brought to the party a tie, base ball, a box of marshmallows, book, old maid Jane, two bubble sets, three pair socks and a dozen marbles in a cloth sack.

Well, this is the day after the party. I have been to the post office and received a red and blue sloop with white sails from Pontie, and my very first check. It is for $1.00. Papa sent it to me from grandma. I thank you all.

Long life and prosperity to all at the Orphanage.

William Staley Cheatham.

We are very grateful for your liberal birthday offering, and we will take great pleasure in using it

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A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

NORFOLK SOUTHERN RAILROAD
Route of the "Night Express."
Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.
Electric-Lighted Sleeping Cars between Raleigh and Norfolk
In effect February 1, 1914.
N. B.—The following schedule figures are published as information only and are not guaranteed.
Leave Raleigh
9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.
Arrive Raleigh.
From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.
Leave Goldsboro
10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.
For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.
E. D. KYLE, Traffic Manager, Norfolk, Va.
H. S. LEARD, Gen. Pass. Agt., Norfolk, Virginia.

SEABOARD AIR LINE RY.
Schedule Effective April 12, 1914.
Trains Leave Raleigh.
Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.
FOR THE SOUTH
No. 5 ..... 4:37 a. m.
No. 1 ..... 5:22 a. m.
No. 19 ..... Ar. 10:30 a. m.
No. 11 ..... 4:10 p. m.
No. 3 ..... 6:07 p. m.
FOR THE NORTH
No. 2 ..... 1:20 a. m.
No. 6 ..... 2:05 a. m.
No. 12 ..... 11:35 a. m.
No. 4 ..... 12:15 p. m.
Notice.—Above schedules published only as information, and are not guaranteed.
For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.
M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

as you designated. This Winter, when it is cold, remember that you gave the first money toward the heating plant that is warming our large family.

Durham, N. C., Aug. 26, 1914.
Dear Uncle Jim:—

I neglected to write my letter for July, so I will send my dues for July and August. Mama is not well, so I have been at home all the summer helping her. But I am expecting to go to see my grandma Mulholland next week.

Our Sunday school went on a picnic to Huckleberry Springs and we all had a fine time. Our school is going to start the fourteenth of September.

Love to you and the Cousins.

Vesta Mulholland.

Sorry to learn that mother has not been well this Summer. I know you will have a good time in the country.

Burlington, N. C., Aug. 28, 1914.
Dear Uncle Jim:—

Here is the last of August, and I have not written my letter yet. Time does slip by so fast, but I will try to do better next time. Last night I went to the social given at Mrs. Sellers', and we raised $15.20, and I hope it will pay for the dishes at the Orphanage. Uncle Jim—our other Uncle Jim Foster, was at the Christian church last Sunday, and we were all very glad to see him Sincerely yours,

Lillian Horne.

Thank you for the good news of your letter. Come up and see us.

Burlington, N. C., Aug. 28, 1914.
Dear Uncle Jim:—

Here is almost the last of another month and we must write our letters or it will be September and time to go to school, and then we will be quite busy. Prof. King is getting ready for school to open and we are anxious for it to start, and I feel like we will like him. I guess the orphans will be glad when the schools open. Well, I do not know much to write this time, so will close, with love to all.

Lovingly,

Ruth Horne.

I know you will be glad to get back to school.

Elkton, Va., Aug. 25, 1914.
Dear Uncle Jim:—

Enclosed you will find $.55 which I collected in my mite box that Mr. Carter sent me last Summer. I would like to have collected more for the little orphans. I hope I can do more in the future.

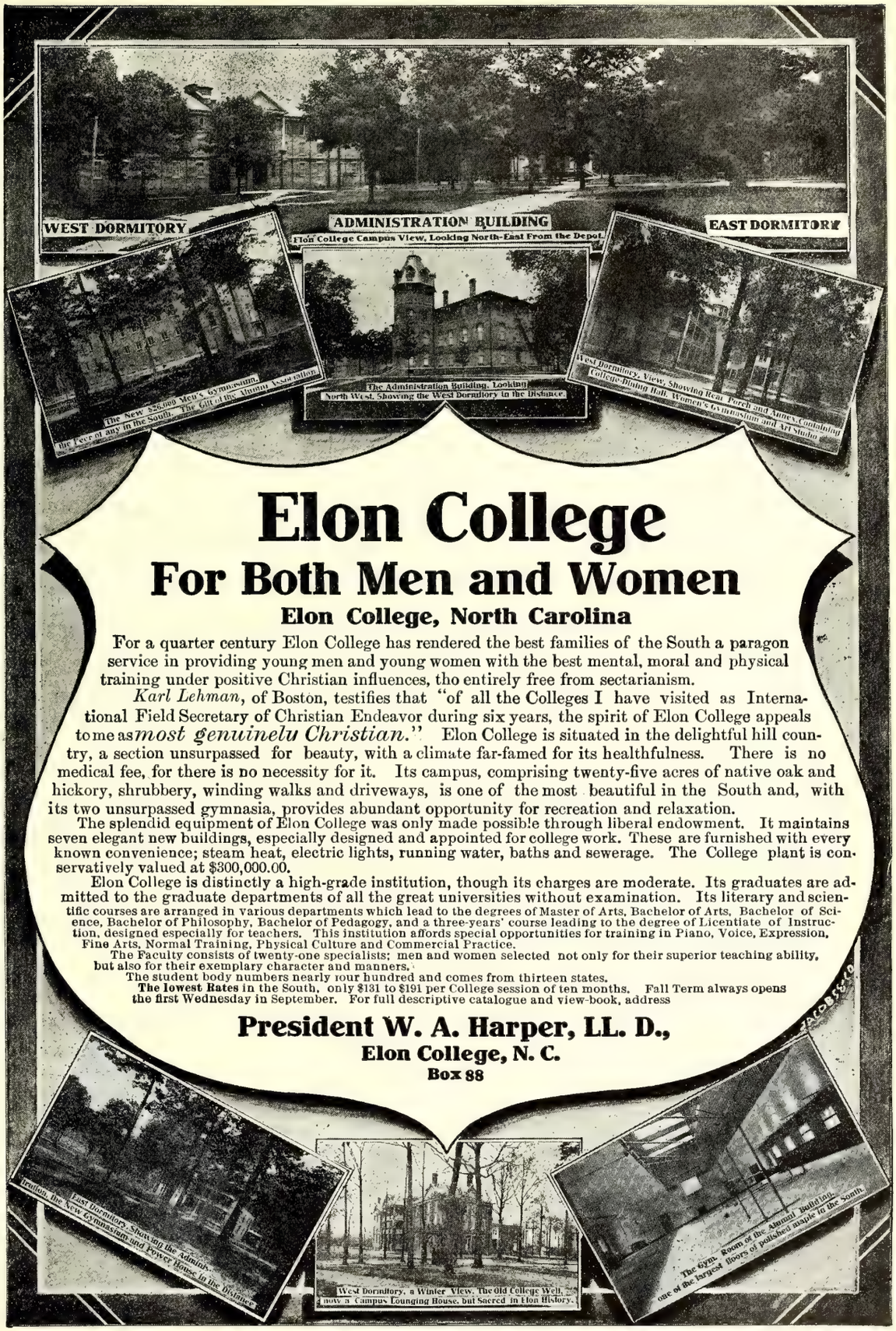
From your little friend,

Drusilla Dofflemyre.

Thank you, Drusilla. We appreciate what you did, and hope you may continue to work for our interesting family.

Franklin, Va., July 24, 1914.
Dear Uncle Jim:—

Here is my dime for July. Today is my birthday. I am one year


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The New $25,000 Men's Gymnasium, the Gift of the Alumni Association
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory, View, Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio
East Dormitory, Showing the Administration Building, the New Gymnasium and Power House in the Distance
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
The Gym. Room of the Alumni Building, one of the largest floors of polished maple in the South.

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For Both Men and Women

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The student body numbers nearly four hundred and comes from thirteen states.

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Elon College, N. C.
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B. A. SELLARS & SONS

—HIGH CLASS—

DRY GOODS

And Gents' Clothiers and Tailoring Merchants

MAIN STREET, BURLINGTON, N. C.

old today. There are only six days' difference in my sister's, Allie B., who is sending 10c. for a birthday offering on her tenth birthday. I hope the dear little orphans keep well this hot weather.

With love to you and all the cousins, Norman L. Daughtry.

Sorry that your letter was misplaced and not printed when it should have been.

REMEMBERED AGAIN

An express package came this week, and when we were told the amount of the express we complained at the amount; but when we opened it and discovered its contents we forgot all about the high express charges. The box was from the good people of Barrett's church and contained 36 pounds of nice Virginia hams, 26 pounds of sugar, three boxes of oat meal, 40 pounds of flour, five yards of cloth, and 6 pairs of hose. We are just as glad and grateful as we can be to these good friend. If some other church wants to treat us in like manner, we will pay the express charges gladly, but this will not be necessary. If you tell your agent that it is a donation for the Orphanage, he will send it by freight without any charge to any one.

We forgot to say last week that we had received four nice new table cloths. They were given by the following dear friends of the Orphanage:

Mrs. W. W. Staley, Franklinton, N. C.

Mrs. Ben Holden, Louisburg, N. C.

Mrs. David McClenny, of near Suffolk, Va.

Mrs. George Atkins, of near Suffolk, Va.

The two last sent the money and we bought them, while the others sent the cloths ready made. May I suggest that we have eight tables, and we try never to show any partiality. We need four more table cloths that each may have a new one at the same time. Will not some other good sister send one?

YOU CAN RELY UPON THE YOUTH'S COMPANION

More than one Southern editor has said that The Youth's Companion is one among half a dozen publications that he cannot do without. For one thing, in matters of fact it can be absolutely relied upon to be right. Whether it prints the news of a war or of a lawsuit or of a political convention, it publishes only what it knows to be true, and lets its readers form their own opinions on the basis of the facts thus presented. It tells what has happened, not what somebody imagines has happened or hopes will happen. Then, too, it has some of the best humorous sketches ever printed. There is one almost every week—sometimes two—stories of quaint characters of rural New England. And there is the doctor's weekly article on getting well and keeping so. It doesn't pretend to take the place of your family physician, but it is a mighty good thing to have on hand sometimes when he is not within call, and it tells you lots of things you need to know about keeping yourself "fit" as the English say. And this is nothing to the stories—250 of them in the course of a year. The new serial just begun, "The Crawford Twins," by Edith Barnard Delano, has its scene partly in New England, partly on an old Maryland plantation. If you do not know The Companion, and will cut out and send this notice to the publishers, Boston, Mass., they will send you two issues containing the opening chapters of this serial. Then, if you like it, and will send a $2 subscription for 1915, you will receive all this year's November and December isues free.

Adv.

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfoik Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

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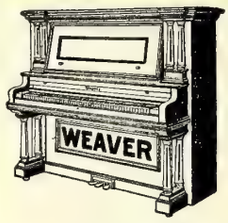

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J. O. ATKINSON, ... EDITOR

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OUR DEAD

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Matthews

August 25, 1914, while at breakfast table in usual health, Mrs. John Matthews died of heart failure. The funeral was conducted Wednesday afternoon at Wentworth Christian church, of which Mrs. Matthews had been a faithful member. The interment was in the Wentworth cemetery. Dr. J. U. Newman, of Elon, conducted the services. The floral designs were beautiful.

The deceased was fifty-eight years and nine days old, and was before her marriage Mary Ellen Andrews, a daughter of the late Mr. and Mrs. Joseph Andrews, of Maryland. On December 16, 1880, she was married to John Matthews. She was a sincere Christian, a devoted wife and loving mother.

She is survived by her husband and six children, Misses Nina, Effie, Johnnie and Grace, two sons, Messrs. Chester and Tom. Three sisters also survive: Mrs. A. S. Sloan of Kipling, Mrs. Ninnie Matthews of Angier, and Mrs. Tom Crowder of Apex, one brother, Mr. Joseph Andrews, of Chalybeate Springs.

COLLEGES FIGHT TYPHOID

College Presidents From All Over the State Agree to Offer Free Anti-Typhoid Treatment.

An open letter has just gone out to all the college presidents in the State calling attention to the increased danger from typhoid at this time of the year and to the value of the anti-typhoid vaccine now furnished free by the State. The college authorities were quick to see the importance of this preventive measure and by return mail over twenty replies were received, while others are arriving in every mail. Without exception every college president thus far has agreed to offer the treatment free of charge in their respective colleges this Fall to all students who can be induced to thus protect themselves.

President E. K. Graham of the University writes: "We shall be glad to avail ourselves of this opportunity to secure anti-typhoid vaccine for the University students next year. Last year I think half the students took the treatment, and during the past Summer several hundred Summer School teachers were vaccinated."

President D. H. Hill, of A. & M., writes: "Our institution arranged nearly a month ago to have everything in readiness to offer to all new students the anti-typhoid treatment and to do this free of all charge. The College physician will administer the treatment as part of his official duty. We thank you for your kind interest in the matter."

Rev. George W. Lay, of St. Mary's School, says: "I shall take pleasure in offering this treatment to our students and urging it upon them. I am both grieved and angered when I hear from time to time of the death of some person in the prime of life and vigor with promise for a useful future being taken away so unnecessarily by typhoid when the sure means of prevention without pain or sickness is so easily at hand."

President R. H. Wright, of the East Carolina Training School, writes: "I will not only be glad to have every student take it, but I will talk to them about the importance of it and insist upon their taking it. I feel that the students should take this treatment and that they should spread the news throughout our state."

President W. A. Harper, of Elon College, says: "I thank you for the offer to furnish us anti-typhoid vaccine for our student body free of charge. I will appreciate your sending the vaccine to our college physician."

President Juluis I. Foust, of the State Normal and Industrial College, writes: "I am sure our college physician will be glad to offer anti-typhoid treatment free of charge to all our students."

This represents the general tone of all the replies received thus far in regard to the State's offer. No one appreciates more than these men the responsibility of having under their direction the young people of our State nor do any class of people except physicians and health officers, have a keener sense of the danger and utter needlessness of this preventable filth disease, than these college presidents.

Parents sending their sons and daughters to college should, if possible, have them take the anti-typhoid treatment before they go or at least know that they will receive the treatment after reaching college.

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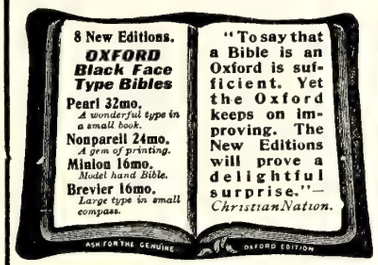
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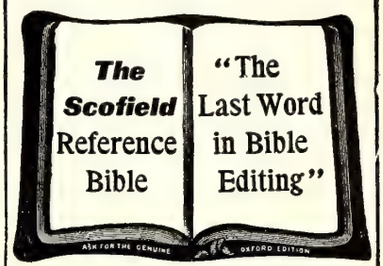

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CHURCH NEWS

MT. AUBURN

Saturday, August 11th, I commenced a series of meetings at Mt. Auburn. Rev. J. V. Knight came to my assistance Monday. At the close of the meeting I received 11 into fellowship. At my last appointment I received one more, baptized seven by effusion and four by immersion.

There were some twenty-five professions. Possibly one of the best results of the meeting was the revival of the church. It was said to have been one of the best meetings they have had in a good number of years. May the richest blessings of heaven attend this dear people! I have accepted the call to serve this church for another year.

The work of Bro. Knight was very good. He is a young man of spiritual power and preaches the Word of God fearlessly, devoutly, potently. He did much good and many knelt at the seat of prayer, plead for mercy and received forgiveness of sins.

Lebanon

One week later I commenced a series of meetings at Lebanon, Semora, N. C. Rev. T. E. White came to aid in the work, reaching there for service Tuesday. Here, too, we had large congregations. I expected more, but we had only two accessions. The meeting was very good and I feel much good was done. This, too, is a good people, and I am enjoying more and more serving them. I have accepted this work for another year.

Last Sunday at Lebanon we had a most splendid service. One was baptized by immersion. Brother White, our returned missionary, was very much enjoyed by this people. He has served them as pastor, and they were so glad for him to return. I believe he gave up this work to go into the foreign field. He has many true friends at Lebanon.

Parks' Cross Roads

Last evening, Bro. White closed a meeting at Parks' Cross Roads. There were seven accessions. I was with Brother White at this series of meetings.

I go to Liberty tomorrow, Saturday, to my regular appointment.

J. W. Patton.

Elon College, N. C., Aug. 21.

UNION (N. C.)

Our protracted meeting at Union commencing the fourth Sunday in July resulted in twelve accessions to the membership. The congregations were large and attentive all the time. Rev. W. G. Clements assisted me in the meeting.

Oak Level

Following the first Sunday in August I was with Bro. Clements in a meeting at Oak Level. This was one of the first churches I ever served as pastor more than thirty years ago. Many who were there then have gone to the spirit world. Sister Rebecca Pearce, now more than ninety years of age, is yet there and full of interest in the church, and trusting in Jesus. Memory of other days was brought up afresh by my visit to the home where I spent nearly two years of my early ministry.

Bethlehem

Our meeting at Bethlehem began the third Sunday inAugust. Rev. T. W. Strowd came to my assistance, as did also Rev. A. F. Iseley, and both did very acceptable work. Bro. Strowd served the church as pastor a few years ago, and he has many warm friends in the congregation who were glad to see him again. The meeting closed on Thursday afternoon and resulted in twenty-one accessions to the membership of the church. It was a good meeting, and the church was much revived. I go to help Rev. A. F. Iseley at Concord following the fourth Sunday in August.

J. W. Holt.

ANTIOCH

We had a splendid revival last week at Antioch. Bro. H. Shelton Smith was with us and did the preaching. Bro. Smith is a power in the Master's work. He is fully consecrated to his calling, and God wonderfully blessed his efforts while in our midst. He has won the hearts of many friends around Antioch. There were converts every day after Sunday till the close of the revival which was Thursday. May God bless Brother Smith in his work, for he has certainly accomplished much good here at Antioch. There were twenty-four converts and two to join the church.

B. J. Earp, Pastor.

MT. BETHEL

Our meeting at this church began the first Sunday and continued till Saturday following. It was said by several that there were more than a thousand people present on the first day, and the congregations continued large till the close. It was a good meeting. A good number professed and six united with the church. Sister Cox was with us, and did faithful work. She delighted the congregations with her messages. The brethren have remodeled the church, and it now makes quite a different appearance. For all that has been done which was pleasing in the sight of God, we give all the praise and honor to Him to whom it belongeth.

Lee's Chapel

I am in the midst of a revival at Lee's Chapel. Up to the evening the third day there have been eleven professions, and the congregations are large. To God be all the honor forever.

P. T. Klapp.

August 19, 1914.

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VOL. 66 ELON COLLEGE, N. C., SEPTEMBER 9, 1914 NO. 36

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THE CRISES OF LIFE

Elon's President Delivers Annual Message.

Crises Are Natural and Lend to Growth. Should Be Prepared For*

CRISES MAY HELP OR MENACE

THE meeting of two seas, which circumstance brought Paul's ship to wreck, as related in Luke's account in Acts, 27:41, is a perilous condition frequently confronted in human life. Such a condition, where the streams of life's influences cross and recross, we style a crisis. A crisis means the termination of that which has been and the beginning of that which was not before, provided it is successfully coped with. So many times a crisis means death to that which was without power to go forward that most people regard a crisis as equivalent to disaster. But it should not be so. Unless the seed fall into the ground and die, it cannot bring forth some forty, some sixty, and some an hundredfold. Equally so in life, unless the crisis comes, progress is impossible and the life is already fruitless. The crises of life are the moulting seasons, when the worthless shells of our former smaller lives are cast aside, and a newer freedom and a larger power entered into. They are the times when two seas meet, and those two seas contain in them the agencies capable of producing destruction, but these crises are also the proper time for the chrysalis to become the butterfly.

THEY ARE NATURAL AND INEVITABLE

The crises of life, being natural and inevitable, should be made the allies of progress that they become not the engines of destruction. This much desired result can be achieved by a careful study of the times and causes of these crises and the wise application of principles that shall insure safety and ward off disaster. These crises come in youth and it is the high privilege as well as solemn duty of parents and of those standing in the relation of parents to act as pilots in such places where two seas are known to be prone to meet, and so to prevent shipwreck of the young life or even damage to its craft. It is therefore well for parents to study their children and for all who have to do with the life and character-development of young people to do likewise. How can we best serve the next generation, is the burning question that confronts us all, because it is in the twist we give the character of the generation that shall succeed us that we shall make our greatest contribution to human uplift and progress.

IN ORDER TO MEET THEM CAREFUL STUDY IS NECESSARY AND ABUNDANT SYMPATHY

The study of childhood has been elevated into a science now—the science of Paidology—and every adult is under obligation to verse himself in it. The world, since Christ's exalfamily government, have surrendered their God-given right to direct the life of the child, tation of childhood, has been looking toward the child and endeavoring to serve him. The Puritan with his austerity thought he could best serve him by keeping him in the background. His philosophy failed. Some parents today, far too many for our country's good, seeing the failure of the puritanic form of and sit in watchful waiting, with fear and trembing, while the young people of their homes work out their own salvation. In many cases such apostasy, on the part of parents, leads not to the salvation, but to the loss, of their children. And yet there are great philosophers and expert paidologists who argue scientifically that that is the proper course to pursue. They declare that normal development is what the child should have, whereas normal development for the average child means a reproduction of savagery and the return of the race to the barbaric type. In fact, that is what they demand and expect. They designate the result "recapitulation," and assure us that it is divinely arranged that every normal child should "recapitulate" in his life all the long, hard struggle of the race from savagrey to civilization. I am ready to grant that this result will ensue, if the child is left to himself, except that civilization would not be achieved and certainly no progress would be possible. But God never intended it so to be. He arranged a long period of childhood for the human race that parents might impress upon children the ideals and attainments of previous generations and so prevent the loss of the culture and progress already achieved. The period of childhood is the period of storing up the past and of quickening the ideals of later life, but if that period is neglected, it will necessarily entail the failure of human society.

AND WORKERS WITH YOUNG PEOPLE WILL HAVE BOTH

Parents who comprehend their divinely appointed mission, will be neither puritanic nor recapitulatory in their methods of dealing with their children. They will not try to curb the loyalty, energy, and enthusiasm of their children, nor yet will hide around the corner and leave the disposition of these three great ingredients of child life in the hands of the children themselves. They will study the nature of their children and the laws of their development. The times and the seasons of stress and strain and storm will be known to them, and when each crisis appears they will be ready with the assistance of the expert pilot, who knows all the shoals and the cross currents of life's seas, to bring the young craft through to successful and happy harbor. And what grander privilege can parents and other workers with children and young people covet than this—the privilege of saving a life, and an immortal soul, at once? This privilege is best conceived in the spirit of humility, the spirit of true childhood, and wrought out in terms of that oft repeated aphorism from Solomon, "Train up a child in the way he should go." Training—that is the idea—not curbing, not stifling, nor yet giving the rein to those too immature and unskilled to control, but wisely directing, carefully training the young, with their beautiful loyalty, their abounding energy, and their consecrated enthusiasm, to be leaders of the race to righteousness when their manhood's days have come.

WHICH IS THE ADULT'S DUTY TO THE NEXT GENERATION

To do this necessary work and to do it properly is the most important thing the adult population will ever be called upon to undertake. It is more important that this work be done well than that the Hudson be shot underneath by a tunnel, or that the Panama Canal be put through. For when men and women do their duty by the children and the young people in their homes and round about them, these other things will be attended to, and rightly, because of the ideals and characters they will give to the leaders of our national life. Yet many parents give more attention to the breeding of chickens and pigs than they do to their children. Burbank has done a wonderful work with the soulless things of our gardens and orchards, but where is your Burbank in the development and improvement of childhood and its conditions? We have our Ben Lindsey, it is true; but he is not the star of first magnitude for which we long, nor is he appreciated as he should be. Every parent, every worker with children and youth, should be a specialist in this most delicate art and men should give more heed to the necessities and proper conditions for growth and fruition of their children than to tomatoes and cabbages. They should at least employ the same judicious care in ridding the lives of their children of hurtful influences as they do in removing the weeds and grasses from among the vegetables of their gardens, and in order to do this they will need to know the crises of childhood which long observation has made evident as characterizing marks in the growth and development of each human being.

HELP NEEDED WHEN CONSCIENCE AWAKENS

These crises are many. They are frightful with consequences touching the character of those who must pass them. Parents and workers with them can be of tremendous assistance in insuing their emergence—and their emergence on the proper bank of life's river. Among these crises comes first the awakening of conscience—the time when the men or women in embryo first become conscious of right and wrong. They cease to be mere innocent animals then, and become human beings, divinely human in that as Eve's tempter said, they

(Continued to page 5)

*President's Opening Address at Elon College, Sunday, September 6, 1914.

EDITORIAL

SAVING THE SAVED

Recently many members have been added to the churches. The revival season has been a fruitful one, and the results were exceedingly gratifying. Thousands have professed faith in Christ, and have made the good confession.

Shall the efforts in behalf of these new converts stop now? Are they to be left alone to go on in very much the same way they have been going before their confession? Must they be left to pursue their course as their conscience or pleasure may dictate? If so we fear that much of the work done this year will have to be done over again next year, and will be more difficult next year than this. It is next to criminal neglect, it seems to us, to leave the new converts and new members alone, and put forth no further effort to save for greater service those who have recently been saved by prayer and persuasion in the revival. We need, the pastors and deacons and older members need to seek to save the saved.

There are certain ways in which this can be done.

First of all, the newly converted need the counsel and the fellowship of those who have been in the service of the Master for years.

Secondly, they need to be given something to do in the church, for the church, about the church. We never yet asked a new member, or a new convert, to do anything in the name of the church, or of Christ, but that there was ready and willing response.

Thirdly, they need their church paper. Many of these new converts know nothing of their church paper, nor any other church paper. They have not been accustomed to read religious papers of any sort. They know almost nothing of what the church of their recent choice is doing, or is seeking to do. They know little of the great things the church as an organic body is accomplishing. They need, therefore, their church paper. Nothing will do more to induce them to liberal support of the church, and loyalty to church and to Christ than taking and reading their church paper.

Ask your new members, beloved pastors, to subscribe for and to read THE CHRISTIAN SUN. This will help, and help wonderfully in saving the saved.

Fourthly, they need to read their Bible daily. Urge upon them the necessity of Bible study. No saved person can measure up to his privileges and responsibilities who fails to read his Bible regularly.

Fifthly, urge the new member to get into the church-going habit, especially the habit of attending all the business meetings and regular preaching services in his own church.

If these things are urged upon the young church member now, next year others may be looked after, and those who have come in this year will be ready and willing to help save others.

Pastors may think that the saved are saved; but unless one is saved to serve and to be a benefit and a blessing to others one is saved to poor purpose indeed, if saved at all.

"Saved to save and to serve" should be the motto of every newly born soul into the kingdom of Christ.

ELON'S GREAT OPENING

Again the friends of Elon everywhere—and they are legion—are called upon to rejoice and give thanks. The College opened last Wednesday, September 2, for registration to begin the 25th annual session. When the registration for the day closed there were enrolled 270 students, with many more present who had not registered. One year ago, which to that time was a record breaker, there were enrolled on the opening day 232. That is to say, there was a net increase this year of 16 2-3 % on the opening day, this despite the fact that financial conditions are very unsettled, and the war scare in Europe has reached us and greatly affected prices and the money market in our country. At this writing (Monday, September 17) the registration has gone considerably beyond the 300 mark and new students and old ones continue to come in.

Not the sudden and spasmodic growth, but the continuous and steady growth of an enterprise or institution betokens the most healthful condition. And this Elon College has enjoyed, and continues to enjoy.

Surely all the friends of this growing institution will rejoice over its ever increasing growth and power and usefulness.

There is every indication now that before its twenty-fifth year shall close four hundred students will have been enrolled.

OUR GOVERNOR'S MESSAGE TO VIRGINIA

It was no presumption on the part of Governor Craig of North Carolina to send a message to the people of Virginia. He did not do so without being importuned. Our Governor is not trying to interfere with the civil and political affairs of the Old Dominion. Far from it. On the other hand he is simply seeking to lay before our brethren across the border the plain, unvarnished truth, and incidentally do a real service in behalf of humanity. A Virginian took the initiative, wrote our Governor a letter enquiring as to the effect of prohibition in this State, and common courtesy required a reply. We give herewith Governor Craig's reply to the Virginian's request:

"Prohibition has been an immense benefit to North Carolina. In many districts it has brought peace and prosperity where lawlessness prevailed. The good effects of this law are apparent on all occasions where the people gather for amusement or instruction. It has made good citizens of men who would not otherwise be good citizens, and has brought peace and happiness to many homes of this State. As to the effect of prohibition upon the finances of North Carolina, I will say that the total revenues from all sources during the year 1908, the last year during which whiskey was sold under license, were $2,866,439.62. During the year 1913, the last year under prohibition, the total receipts from all sources were $4,297,000. In 1908, the last year that whiskey was sold, the average term of the public schools in North Carolina was barely four months. This year many counties in the State will have a full six months' term, and in some counties it will be much more. North Carolina has never known in all her history a period of greater prosperity than that through which she has passed since prohibition was adopted. Real estate in all of the cities and larger towns has greatly enhanced in value, and every line of business has prospered. I do not claim that the abounding prosperity now prevailing in North Carolina is altogether due to prohibition, but I do assert that the well being of the State is in no way impeded by our prohibition law, but on the contrary is entirely consonant with it."

JUST A SCRAP

According to *The London Times,* as Ambassador Goschen of England was about to sever diplomatic relations with Germany, the German Chancellor queried, "Why should you make war upon us for a scrap of paper?" The scrap of paper referred to contained the treaty which Germany was disregarding. Just a scrap. And yet a sacred and a solemn pledge.

Dsiregarding the scrap of paper has been the cause of much bloodshed, and many heartaches, in this world. Failing to live up to one's solemn promise has resulted in untold tragedies and calamities. To make few promises, and then live up to them, seems to be the happy medium of life.

EVANS' ENGINE

A man by the name of Evans, in the last century, undertook to make a steam engine—and made it. We are told in one of Smiles' books that the engine was a beauty, and appeared to be perfect. The lever, the wheels, the piston all worked together harmoniously and flawlessly. There was just one trouble with Evans' engine which, however, kept its inventor from becoming famous, and his engine from being a success. To quote Mr. Smiles: "The moment you tackled anything to that engine i tstopped and stood stock still. On its own hook it would work beautifully, turn its own wheels faultlessly, but the moment you wanted it to lift a pound beside, then all its parts struck—and would not work."

There are thousands of people in this world just like Evans' engine. They are all right as long as no favor is asked of them, and no service is required for the benefit of others. But when you tackle on to them some duty, obligation or service in behalf of others, they stop dead still. You will find Evans' engines in every community. And the only reason on earth why they do not reach fame or prove the worth of their making is that they are entirely for self—and self only.

Amnog the tragedies of the war in Europe must be counted the destruction of art treasures and ancient towns, with their relics and curios whose value cannot be estimated. Comes now the report that on September 8 the Germans destroyed, with shell and bomb and fire, the Belgian town of Dinant, whose origin dates back to the sixth century. The town had 8,000 inhabitants.

The Kaiser's order to his soldiers is (said to be): "Take Paris or die." And since they can't take Paris, true to their country and their kaiser, they are dying by the pitiless and numberless thousands. If one-half the reports be true, this will go down in history as one of the very bloodiest and cruelest wars of all time. These are the "Christian nations" of Europe, sad and awful as the fact is.

The Germans have been fighting their way toward Paris the past week, winning victory after victory and driving the French back into their stronghold and fortified capital, Paris. The English have borne much of the brunt of the fighting and with the French have lost heavily. It is estimated that a million troops are engaged in the fighting on both sides, and that the losses are "appalling."

The New York *Independent* begins an article on the death of Pope Piux X with these words: "Since the Fisherman of Galilee was bishop of Rome no more simple-hearted, true-hearted, devout man has held the pontificate than the peasant's son, Giuseppe Sarto." Now one wonders what "Fisherman of Galilee" was ever "bishop of Rome." The reference, we presume, is to Jesus the Christ; but He was no bishop of Rome, He was the Redeemer of man, the Savior of the world.

Our delightful contemporary, *The Greensboro Daily News,* is at least frank about it in these words: "If you see it in the newspapers, and if it is about the war, it probably is not so. Reason: the papers print only what gets by the censors, who are not newspaper folks." And furthermore, much is printed that isn't so in order to make the papers sell. We were in a city on an afternoon recently and the boys were hawking: "A special, all about the war. Great fleet destroyed." We bought a copy and read the flaming head-lines and all about the great sea fight and the sinking of the many ships. Then in a line beneath it all were these words: "All the above is officially denied." So the fleet was not destroyed and the editor of the evening "special" knew it was not, but he knew the public could be "worked" on war news—and war news he gave them, even if in one line he denied as being true all that his special carried.

NEWS AND VIEWS

—Owing to the war in Europe customs revenue to our government fell off $11,000,000 during the month of August.

—At any rate the business men who hear Billy Sunday believe in him. So a number of them in Philadelphia who heard the great evangelist have put up a guarantee of $65,000 to get him for a campaign in that city.

—The Russians who are now in deadly combat with Germany have changed the name of their Capital, St. Petersburg (which was a German name), to Petrograd—which is Russian through and through. The name of the city was changed by imperial decree.

—"Still fighting in Europe, but nothing definite to report," calmly chants an exchange. Man o' life! Just say then that all Europe is fighting like demons, is mad with the frenzy for blood and is murdering men, women and children by the tens of thousands. That much is known and is definite. But how many tens of thousands have already fallen fighting no one living knows.

—The first battle in the air we have any record of took place high above Paris Wednesday, September 2, when three German aeroplanes were seen hovering above the city and two French machines were sent up to engage them. The firing from the heavy guns of the airships was fierce and terrific for a season, but no fatalities ensued, the German ships sailing away and escaping to safety.

NOTES AND PERSONALS

—Rev. W. C. Wicker, D. D., pastor, baptized thirty-four newly received members into Hines' Chapel church last Sunday. A very successful revival was held at this church some weeks since.

—Mrs. C. H. Rowland, President, calls attention to Woman's Missionary Day first Sunday in October. This day should be observed throughout the Convention and great good should result therefrom.

—Our good brother, Rev. J. H. Hughes, Lineville, Ala., writes in this issue of THE SUN a letter of good news from the good work that engaged him recently. Such letters cheer the heart and make glad all who read. Brother Hughes is a man of ability and great worth.

—Rev. C. C. Peel, who in the early Summer was quite ill for some weeks, recovered sufficiently to engage in revival work and recently finished his fourth series of meetings with different churches. Bro. Peel saw many souls happily converted and brought into the church and feels the better and stronger for the weeks of strenuous labor.

—Prof. W. H. Fleming, son of Dr. P. H. Fleming, and an Elon graduate, is principal of the Norlina Graded Schools, Norlina, N. C. According to the Norlina *Headlight* the schools under Prof. Fleming's management have opened well, this being his second year in the work there.

—Fuquay Spring *Gold Leaf,* September 4, in speaking of the union revival, adds: "Bro. Lightbourne, who is conducting the services, is a revivalist of the very highest type. None of his methods are to be questioned, his preaching is wonderfully effective, and he bids fair to do great good in the world."

—"I am so glad you referred me," writes Rev. H. W. Elder, "to Rev. Victor Lightbourne. He has been with me six weeks, and a real good time we have had together." Bro. Lightbourne makes good wherever he goes as an evangelist, and the Lord is using him mightily in winning many souls to Christ.

—Colonel James W. Doak, father of Prof. Robert Doak, Director of Athletics in Elon College, died at his home in Guilford College, N. C., September 2. Colonel Doak was an honored and esteemed citizen of Guilford County and was 79 years of age at the time of his death. Prof. Doak has our deepest sympathy in his bereavement.

—Rev. E. M. Carter writes from Columbus, Ga.: "Rev. B. J. Earp has been elected pastor of the Rose Hill (Columbus, Ga.) church, but we have not heard as to his acceptance." Bro. Earp is an Elon graduate who is proving useful and successful in the pulpit, and his services are in demand. Bro. Carter has not decided where his work will be next year.

—Dr. Barrett's forthcoming book, "Forty Years on the Firing Line," is already attracting many orders, we are advised. The advance price is 75 cents postpaid—if the order is sent in by September 15. After that time we understand the price will be advanced. Dr. Barrett now has several books to his credit and all of them have proven popular, very readable, and good sellers.

—Why not send to The Southern Christian Publishing Company, Elon College, N. C., and have your printing done. We have the very best in equipment, and will deliver nothing but first-class printing and workmanship of every kind. Give us a trial order on your letter heads, envelopes, bill heads,—any printing, in fact, you need. We will make it to your interest to patronize us.

—Rev. H. W. Elder has been wonderfully blessed in his revival meetings just closed. He writes: "Bro. Victor Lightbourne of Dover, Del., was with us and did the preaching. He delighted, charmed, and inspired his audiences from day to day. Many were brought to a better life under the influence of his wonderful messages." We have a long letter from Bro. Elder giving an account of his meetings which, for lack of space, had to go over till next week.

—Dr. Henry Jerome Stockard, educator, author and poet, died at his home in Raleigh September 5. Dr. Stockard was a successful teacher and was for some years president of Peace Institute, Raleigh. He was best known as a poet, his lyrics having appeared in many of the larger magazines and found a large and appreciative audience. He had the language, the music and the soul of a true poet, and many of his ballads will live. He was educated at Graham Institute, the predecessor of Elon College, and received his M. A. degree from Elon. He was 56 years of age. His first marriage was to Miss Sallie J. Holleman, sister to Prof. S. A. Holleman, for many years connected with Elon College.

—Rev. R. P. Crumpler, Stem, N. C., is in position to accept a church or churches in Eastern North Carolina or North Carolina and Virginia Conference that may wish his services the coming Conference year. Bro. Crumpler has served one church the past year to acceptance and great progress. He is an Elon College graduate, a clear thinker, a close student and a good man. He should have full work the coming year.

—Prof. S. M. Smith has recently moved from Norfolk, Va., to become Director in Central Y. M. C. A., Memphis, Tenn. The Association in Memphis has a membership of 2,000, and is one of the strongest in the middle West. The position of General Director held by Prof. Smith is one of large opportunity and usefulness. He will maintain his connection with our Chautauqua and expects to spend all of next July at Virginia Beach.

—Rev. P. H. Fleming, Manchester, N. H., in a personal letter, adds: "The Joseph Thomas ('White Pilgrim') Reunion at Burlington recently was a very unique and pleasant occasion. A large crowd was in attendance and a sumptuous dinner was served. The music was good. It was a day of general good feeling and good cheer. I am hoping to be back in the South in a few weeks and located there in church work. I am right much run down and have not been feeling very well for some days. This climate does not suit me." Bro. Fleming is to locate at Greensboro, having accepted the pastorate of First Church there, we are advised.

—*Greensboro Daily News,* September 6th: "Rev. J. W. Patton and family have moved from their home at Elon College to Greensboro and have located at 406 West Sycamore street. This city being a railroad center makes it more convenient for Mr. Patton, who is a state lecturer for the Masonic order, to attend to his duties in that work and his church. Another strong point that induced Mr. Patton to move to Greensboro was the fact that he wanted to place his children in the graded schools." We regretted to lose Bro. Patton and family from Elon, where they have lived for several years and made many warm friends.

—Rev. Victor Lightbourne, Dover, Delaware, is open to engagements now for Fall and Winter work as an evangelist. He was to spend some months in Maine, but plans were suddenly changed and this leaves Bro. Lightbourne free to make engagements now with pastors needing evangelistic help. He has rich and rare gifts as preacher and evangelist and is one of the most successful and powerful in all our acquaintance. He is deeply spiritual in his work, and wins men wherever he goes by the power of his direct and forceful message. He has just concluded a series of meetings in a spacious warehouse at Fuquay Springs, N. C., in which a half-hundred or more were converted, and the entire community was wonderfully stirred and benefited. His audiences toward the last were limited only by the capacity of the spacious building. Any pastor or people among SUN readers desiring a revival within the next two or three months would certainly do well to wire or write Bro. Lightbourne at once. If any desire to enquire of his methods or work further, let them write Rev. A. B. Kendall, Burlington, N. C., or Rev. W. L. Wells, Durham, N. C., or Rev. J. Lee Johnson, Holly Springs, N. C., or Rev. H. W. Elder, Richland, Ga. He has worked most satisfactorily and successfully with all these in meetings. We feel that we cannot commend him to our brotherhood too highly. He ought to be kept busy amongst us all the time as an evangelist.

LIKE EAGLES

A Sermon by REV. J. H. JOWETT, D. D., Pastor Fifth Avenue Presbyterian Church, New York City

"So that thy youth is renewed like the eagle's. —Ps. 103:5.

I AM told that this psalm used to be read once every day in the family worship of John Angell James. At morning or at evening it provided expressions for their praise. When his wife died, he was asked on the following morning if the psalm should be read as the appointed lesson. "Yes," he replied, "it is as full of comfort as of thanksgiving." And so it is. It seems to me as though in its wide outlook it comprehends all the varied needs of men. If I want a vehicle for my praise I find it here. If I want heartening in my distresses I find it here. If I am imprisoned in immediate circumstances, and am in need of elevation, I find the inspiration here. And I have chosen for our meditation tonight one of the small parts of the gracious evangel which fills the psalm from end to end. "So that thy youth is renewed like the eagle's."

"Like the eagle." I think it is helpful to contrast this figure with the figures used in the previous psalm. There we have a psalmist upon whom the renewing ministry has not yet been wrought, and he lies prone in the grip of a deep impression. "I am like a pelican of the wilderness"; this is the very picture of gloom and desolation. "I am like an owl of the desert"; he finds a fitting symbol in the bird which dwells among the ruins, and which finds no comfort in the light of day.

Save that from yonder ivy-mantled tower
The moping owl doth to the moon complain.

And yet a third figure is used by this melancholy singer: "I am like a sparrow alone on the housetop." In his loneliness he finds a suitable emblem in the bird which has lost its mate or its young, and which abides on the housetop silent, lonely, and desolate. Now, turn away from these dark and dismal figures to the one of my text. The man who had felt himself like a pelican, and like an owl, and like the bereaved sparrow, now feels like an eagle! And, as an old Puritan commentator quaintly says: "To grow from a sparrow to an eagle, to leave the wilderness of the pelican to mount among the stars, is enough to make any man cry, 'Bless the Lord, O my soul!' "

THE MAJESTIC LIFE

Now, my text makes the inspiring declaration that the eagle type of life is the divinely purposed possession of every man. Men and women who are in covenant with the Almighty will not appear to the world to be kinsmen of the owl and the pelican. They will rather be significant of the eagle. The eagle is, perhaps, our most majestic bird; even to see it in captivity is to behold a creature of splendid and royal build. This is the bird which is to typify the life that is in communion with God. Our life is to be magnificent; we are to "bring unto the Lord glory and strength." Let me mention one or two characteristics which will mark the life that finds its symbol in this splendid bird.

First of all, the life will be eagle-winged. There is nothing more striking about the eagle than its mighty power of wing. The bird can soar away into uplifted mountain vastnesses, and far beyond the highest summit it can mount into the glorious blue. "They shall mount up with wings as eagles!" And our life is never completed, and we have never really come to our own, until we are in possession of these wings. In Tennyson's description of the sculpture which adorned the walls of Merlin's Hall, he tells us there were four zones, and each zone represented a particular stage of human growth. On the lowest "beasts were slaying men," on the second zone "men were slaying beasts," on the third zone were "warriors, perfect men," on the highest zone were "men with growing wings." It is that wing power which marks the maturity of our life, and by which we enter into our splendid destiny.

RISING TO "HEAVENLY PLACES"

Now, this wing power is just the ability to rise above our circumstances, and to soar into the "heavenly places" in Christ. We are all familiar with men and women who never get above their immediate surroundings. Such experiences have been the lot of all of us. Our immediate surroundings become our prisons, and we sit down and mope in the midst of our captivity. Life with God is life with the eagle wing; in the strength of that wing we can rise above our prison house into the purer, larger air of the Spirit. I can rise above my temptations. When snares are crowding round me, and when the enemy comes quite near, it is purposed that I should just "take wings" and find myself far above them. "Flee as a bird to your mountain!" We make a great mistake when we confront every temptation in the attitude of fight. Most of our temptations could be conquered by quietly rising into a higher sphere.

RISING ABOVE CARE AND SORROW

And we can rise above our sorrows. It is not the Lord's will that we should sit among them like moping owls, and fill the night with our hootings. It is the Lord's will that we should get above our grief, and such elevation requires the ministry of wings. And so it is with our worries and cares. Too many of us just creep and crawl, or we sit among them in cold complaint. Our destined inheritance is the heights. We sometimes counsel our brother, when he has told us some tale of difficulty or woe, to "rise above it." But what if he is only endowed with feet, and has not yet put in a claim for the gift of wings? It is the eagle's wings we want. And therefore we were not altogether wrong in our childhood in singing that we wanted to be angels, if by the prayer we meant to obtain the gift of soaring in the altitudes with God. "With twain they did fly." These wings are the precious gift of the Lord, and they are the purposed possession of every man. "Give me the wings of faith to rise!"

And life in God will not only be eagle-winged but eagle-eyed. What a piercing, wide-casting eye is the dowry of the eagle! When we want a suitable figure to express our conception of Gladstone's eye, or a Kingsley's eye, or an Emerson's eye, we go to the eagle for it. And this eagle vision is to be the gift of every soul which is in sacred covenant with God. But how this book bemoans our feeble eye! "Your eyes are dim." "Ye cannot discern." "Eyes have ye but ye see not." "Ye are blind." But the book not only indicts us for our short and imperfect sight; it offers us the gift of splendid vision. If we had the eagle eye two things would happen. First of all, we should discern the significance of the immediate. We should look at the apparent trifle and see right through it; we should forecast its issue in coming years. If we hear that a missionary in Almora has got her first convert, our eyes will gaze right through the commonplace fact to the consequent glory of the coming days. Our trifles wil be linked with the Infinite. But, secondly, we should have a sensitive discernment of the remote. We should be the first to see the little cloud on the horizon which betokens the coming rain. We should be the first to catch the faint dawning which is the herald of the coming day. No one would be before us. With the eagle eye we should get the first glimpses of the coming of the kingdom.

THE MINISTRY OF RENEWAL

Now, how are these gifts of the eagle wing and the eagle eye to be obtained? They are to become ours by the ministry of renewal. God will so refashion us that in our recovered strength we shall be like the eagle. The words which immediately precede my text describe to us two of the ways in which this renewal is to be effected. We are to be made young by the repair of diseased tissue. "He healeth all thy diseases." The gracious Lord will lay hold of powers upon which decay has fastened, and he will renew the dead matter and make it sound again. "God by his mercies recovers his people from their decays." Decay so easily sets in. Our highest powers so speedily become destroyed. As we grow older our sympathies are apt to shrivel, and love is apt to wither, and hope loses its youthful strength. Our Lord will defend us against this peril, and the deadening tissue shall be made alive again. And, secondly, he will feed the sound tissue. "He satisfieth his mouth with good things." He will remove the disease, and he will provide suitable nutriment to sustain the powers he hath renewed. And the nutriment will satisfy, and we shall have no restless and tired cravings. Is there anything which keeps old age young better than a satisfied spirit? It is discontent that makes the wrinkle. Contentment retains the fair face of our childhood. And these renewals are to be effected daily. There is to be no chance of the disease going too far before the healing ministry begins. Our inner man is renewed day by day."

And so in our spirits our youth can be recalled, and in strength of wing and power of eye we can be like the eagle. In old age we can have daily surprises, as we make daily discoveries of "the unsearchable riches of Christ." The whole secret of the renewal so far as we are concerned is just here: we must "wait upon the Lord." "They that wait upon the Lord shall renew their strength." It is for us to do the waiting, the communion; God will work the miracle. We may go into the Lord's presence like pelicans and owls, and we may emerge like eagles.

—Great Britain, France and Russia have each signed an agreement that neither will sue for peace, nor make peace, with Germany and Austria without the consent and agreement of all three thereto. This seems to indicate a long drawn out struggle as the resources of the allies are well night unlimited, and the three nations can keep on calling troops into the field in unlimited numbers. Germany, on the other hand, is flushed with victory so far and her seemingly invincible armies are invading France and have laid siege to Paris. The French have moved their capital to Bordeaux.

THE CRISES OF LIFE

(Continued from page 1)

know good and evil. Their parents should help them over the crisis by supplying abundant motives for choosing the good and right and refusing the evil and wrong. Parents should never be satisfied to say to a child, "Don't do that, but with every prohibition should go an accompanying "Do this," and by that deft tact which love dictates, the rightness of the "do this" should ever impress itself upon the child.

AND WHEN THE STORMS OF ADOLESCENCE BREAK THICK AND FAST

The period of adolescence has received treatment and attention of a most thorough and searching type, because it is a crisis so marked that every one notices it. It has been styled the storm and stress period of life—the time when many seas meet and when the stress on character is extremely accentuated. This is the period of the "big boy" and the "giggling girl" problems about which the religious writers tell us so much. It is the period when the most important twist is received by the character, whether it be in the direction of the right or the wrong. It is therefore the period of our greatest opportunity for service to the next generation. Just at this period the adult, however, seems to lose his grip on the young, and so does the church. The church loses 75% of its boys and 65% of its girls during this trying time, because it does not know how to handle the meeting of the seas in their lives. Things are changing for the better along this line and the church is beginning to adapt itself to the exigencies of the case by providing avenues for the proper expenditure of the energy, enthusiasm and loyalty of young people through organizations suited to their nature and through opportunities to render service worth while for the Kingdom and for their fellowman, and while mistakes have been made and will continue to be made, we may with confidence declare that the Church is on the right line at last and that ultimate victory shall flow to her banners. And in this victory parents and workers with youth outside the church will have their precious labor of love rewarded richly just in proportion as they shall come to sympathize with the young and so to qualify themselvese to pilot them safely through seething waters to the calm haven of life.

AND LIKEWISE IN CHOOSING THE LIFE-WORK

The crisis that arises when the life-work is to be chosen is an inviting one and yet a fearful one. A mistake here may mar what would otherwise be a brilliant career. Adults should be very cautious in obtruding their own views and ideals too forcibly at this juncture. Many a man whom God dedicated to the ministry has failed as a lawyer or physician or business man. The young should be allowed to choose their own vocation, after careful advice and prayerful counsel with their elders. And the chiefest consideration in every such selection of the life-work shall be, does God really want me to do this thing rather than some other? We lose sight of the remuneration or honor which will come to us in our work and should concentrate our attention on the service we can render and our fitness by divine appointment for that service. If we will do that, the remuneration and the honor and the social prestige will inevitably come. There are so many misfits in life that too careful judgment cannot be employed at this crisis. So many men achieve a mediocre success, because they chose their life-work without due consideration or from improper considerations or entered upon it without proper preparation. My advice to young people is that they leave themselves open to conviction as to their sphere of life-work until they cannot escape entering the field they finally choose. We speak of a call to the ministry. My thought is that men are called of God also to other lines of work, if they will but hear His voice and hearken to His word. As the young man or young woman's education advances, an impression will ripen into a definite choice of life-work and that choice will be right. Herein is the weakness of vocational training, as it is now advocated: it encourages the making of a choice of life-work before the range of human service is broad enough to warrant it, and then later it is too late to change. Therefore let young people enlarge their vision by thorough education and, in the light of human need and their ability and inclination to serve, let them choose the work to which they feel God has appointed them, and equally let every parent and worker for the good of the young encourage them to do this very thing, at the same time affording them every possible means of thorough preparation.

BUT MOST OF ALL WHEN THE QUESTION OF THE SOUL'S ETERNAL WELFARE IS TO BE SETTLED

We must content ourselves now with brief reference to only one of the other many crises of childhood and youth—the crisis which comes when the human soul conscious of its own weakness seeks a higher leadership for its life, when it is confronted with accepting or rejecting God. This is life's most important crisis, and so its most fatal. It is the testing time *par excellence*. The sisues not of life alone, but of eternity are to be settled. Here parents can be angels of light leading their children to the Father. Here those who work with young people need the wisdom of serpents and the harmlessness of doves—for it were better that a mill-stone were hanged about the neck of each such worker and he be cast into the sea than that he should offend such an little one. And I say here, what is entirely true, that they will be influenced more by how the adults around them live than by what they profess. Profession is necessary—God provides for it—but practice is its complement and the circle of the Christian life must ever be incomplete without it. It is a sad commentary on the daily life of the church members that seventy per cent. of our Sunday school pupils never join church. The Sunday school teaches Christianity all right, but we Christians do not illustrate it properly in our life and conduct. And I will say unequivocally that every child can be brought into the Kingdom and will be, when the adults nearest its life and responsible for its character illustrate in daily living the holy principles of our faith. We must not insult God by imputing to the immutable decrees of His will responsibility for the loss of a single human soul. God never willed that any man should perish. The invitation is to all, and they to whom the innocent, plastic babe is entrusted are responsible before God for the failure to mould that plastic soul in the image of God and to make it the natural thing for it to choose Him as the day-star of their life's hope. The home has not done its duty, if any child of it fails to accept Christ as leader and guide.

AND IS NOT TO BE SPARED WHEN COLLEGE IS ENTERED

I would not, however, deny that a child that has been led to accept Christ can later fall away from Him in spite of the influence of parents, but such cases are rarer than one would think, if parents use their best judgment in providing wholesome influences for their children when not in their homes. I heard a man say this Summer that he did not expect to send his children away to College, because a certain young man of his neighborhood had just been graduated without any interest in the church or the religious life, whereas before going to College he had been a devout Christian and a devoted worker in Sunday school. This young man had been unfortunate in his choice of a college, and had found one where the Christian life is not insisted upon as the noblest of all attainments. Not all of his teachers were unChristian men. I know some of them to be devout followers of the Master; but some of them were otherwise and the otherwise ones got possession of the young man's life and made the Christian life seem small in his eyes, and in the vain search for largeness of life and a false freedom he had lost interest in his own soul. Vice-President Marshall recently said that we need more God in our education, and Mr. Marshall is right. We need God in our education, and unless we can have Him we will do well to remain ignorant and unlearned. For we now understand that head education without heart culture is not only fundamentally defective, but positively ruinous to character and absolutely destructive of the noblest things and sentiments of life. And so no College can be said to have done its duty by its graduates unless every one of them is joyously marshaled under the banner of King Immanuel.

FOR GOD MUST BE ENTHRONED IN EDUCATION

This institution, now entering upon its 25th session, owes its very existence to certain consecrated men and women who, a quarter of a century ago, caught a vision of the truth so beautifully expressed by Vice-President Marshall, and who therewith resolved that a College should be founded that should give its students opportunity for highest intellectual culture amid positive religious influences. Twenty-four years have passed. Thousands of students have come and gone, each one of them contributing his part to the Elon spirit, into which you have now entered and which it is your privilege to enjoy and to it contribute. Let each of us resolve this morning that our individual contribution this year shall be a positive, helpful, Christian one, so that in future years as other generations of College men and women shall foregather here, they may have the priceless privilege of living their life in an atmosphere tonic with spiritual power, so that when the doubts and fears that beset College men and women shall arise, when the seas of life meet in mighty conflict in their spiritual experience, they may be able safely to pass the crisis through and keep their souls securely anchored to God.

—The people of the Valley of Virginia should be grateful and happy, war or no war. (Fact is, they had enough war in '62-'65 to last them a thousand years, we trust.) We see it estimated that they will ship 1150 cars of apples this season. With such an output of fruit of the tree, the fruit of their labors in Christian service and gifts to missions and the extension of the kingdom should be very large increased.

—We agree heartily with the fine sentiment of Dr. McCulloch in *Methodist Protestant Herald* in saying that the present European war "cannot ever be justified in the light of Christianity. It is the result of a course directly opposite to that enjoined by Christ. Christ taught men to overlook and forgive injuries. But many men form the habit of avenging wrongs done them, of looking constantly for insults and offences to be avenged, and of going armed and ready to strike those who are the aggressors in wrong. The nations will cease to learn war when they cease to prepare for war, and cease to exercise the unchristian spirit out of which war springs."

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

Vacation is over and I am back in the harness for another eleven months of continuous service. Ministers do not have the easiest place in the world's work, but they enjoy the friendship of men in a peculiar relation of mutual interest in the welfare of the world. There is not money enough in the pay of gospel ministers to secularize them to any great extent, though they are common mortals like the rest of men, subject to like temptations in the world of material good. It is not the *use* of the world, but the *abuse* of the world, that mars human character and taints human conduct. But "His grace is sufficient" to correct wrong desires, as well as wrong ways; and ministers are expected to set an example for the people in all the round of daily life. Jesus not only taught the world, but He said: "Follow me." And He said: "As thou hast sent me into the world, so have I sent you"; hence ministers must teach by precept and example.

Rev. Geo. D. Eastes, of Third Church, assisted Dr. Johnson in a good meeting at Liberty Spring church last week. Rev. Dr. L. F. Johnson is to assist Rev. B. F. Black this week at Holy Neck. Dr. Rowland goes with Rev. Stanley Harrell to Isle of Wight Court House; and Dr. I. W. Johnson will assist Rev. H. H. Butler at Mount Carmel. Revival meetings will be the main work of these churches this week; and with good crops and a good rain last Thursday the people ought to be grateful and in the spirit of good meetings.

A communication from Rev. H. W. Elder, in which he accepts service as one of the men to represent the mission and duplex envelope and every-member canvass in the churches in the Alabama Conference, says that Rev. Victor Lightbourne has just closed a six-weeks period of successful revival work with him in his churches.

The war in Europe appalls the world and is the greatest calamity in history. Christianity must suffer, for the time, with nations and business; but the results may be for the glory of God and the uplift of humanity. Monarchy breeds anarchy. The spirit of liberty in the breast of men under the tyrant's heel, with no opportunity for exercise, makes him an anarchist. The only way out for him is to destroy tyrannical rulers. This war may be the end of monarchy and the beginning of European democracy; and that would mean the end of anarchy. Where the people can change their rulers there is not the same temptation to destroy them. The assassination of Presidents has been the work of anarchists or the spirit generated by anarchy. Democracy has never produced anarchy or anarchists.

This war ought to sober the thought and temper the feelings and conduct of this hemisphere, and certainly of the United States. It warns us against departing from the true faith and the true life in Jesus Christ. We can never be true to the Constitution unles we are true to the Sermon on the Mount. War will never cease till "swords are beaten into plowshares and spears into pruning hooks"; that is, till the implements of war are converted into the implements of peace; until soldiers become producers in the fields of industry. Standing armies and navies not only burden the world with needless financial obligations, but they produce war and keep alive the war spirit. "Peace on earth and good will toward men" is the ultimate of the gospel and every Christian should help to usher in that good reign.

W. W. Staley.

ELON COLLEGE NOTES

At this writing the enrolment for the year is forty-two more than a year ago—an increase of 16 2-3 %, a most inspiring evidence this of the loyalty and devotion of the friends in many quarters who have made this great opening possible in spite of wars and rumors of wars and in spite of poor crops. Four hundred will certainly be enrolled this year, or this scribe is no prophet.

Attending the opening and making delightful impromptu speeches were Brother J. D. Gunter, Sanford, N. C.; Rev. S. B. Klapp, Greensboro, N. C.; Rev. E. S. Hales, Gibsonville, N. C.; Prof. E. T. Hines, Yanceyville, N. C.; and Mrs. C. E. Newman, Raleigh, N. C.

Quite a number of parents have brought their children here for entrance this time. This is a habit we commend without qualification, for it brings patron and College close together.

Former students and alumni of the College have been generous in their attendance on the Hill during the young days of the new year. Among them we noted: Mr. W. L. Anderson, Roanoke, Va.; Miss Nina Pinnix, Kernersville, N. C.; Mr. J. U. Newman, Jr., Raleigh, N. C.; Miss Sallie Foster, Burlington, N. C.; Misses Mary and Ethel Hobby, Raleigh, N. C.; Prof. A. C. Hall and wife, Columbus, Ga.; Prof. Arnold Hall, Columbia University; Mr. Roy Johnson, Oak Ridge; Mr. Vitus Holt, Burlington; Miss Lillian Aldridge, Gibsonville, and many others whose names escape us, but whose faces and cheery voices inspired the strenuous workers in their duties day by day.

By common consent the annual faculty reception of last Saturday evening was pronounced the best in many particulars of any so far given. Not only did all students meet the Faculty, but each other also, and a delightful evening was spent. A most enjoyable feature was the progressive conversation arranged by the Senior Class.

Prof. E. L. Daughtry was here for the annual reception and, besides expecting to take his M. A. degree this year, is to be superintendent of Gibsonville Graded Schools.

Mrs. J. H. Lawrence, McBee, S. C., visited Mrs. Holland Saturday and accompanied her daughter to College.

Mrs. W. Z. Atkinson, Cardenas, N. C., has returned to her last year's residence, north of the campus, that she may be with her son, who is a member of the Junior Class and of the College Choir.

Prof. and Mrs. A. L. Hook have begun housekeeping with Rev. T. B. Dawson and family in Rev. J. W. Patton's house, adjoining the campus. The Pattons have recently moved to Greensboro, where Brother Patton can be more readily accessible to his Masonic work and where Mrs. Patton is to be school principal.

Mr. S. M. Atkinson, Boston, Mass., and a graduate of the Boston Law School, has been spending his vacation with his mother and sister here. Mr. Atkinson is practising law in Boston, being a member of one of the oldest firms in the city, and reflects honor upon his Alma Mater. We regret he cannot locate near us, but then Boston needs some progressive Southern blood.

Mr. A. L. Lincoln, who has helped with the office work so acceptably this Summer, left Sunday for a few days vacation before entering upon his third year medical course in the Johns Hopkins University, Baltimore, Md.

All the religious exercises Sunday were largely attended and the work in each was properly outlined and a worthy pace set for a most successful season this year.

Dr. J. O. Atkinson, College pastor, has been much benefited by his month's vacation at Clifton Springs, N. Y. He returned just in time to make a matchless welcome address to the students the first morning. His daily chapel talks are being thoroughly enjoyed. It is his plan to maintain an office hour in the Library each morning for consultation with students in regard to their spiritual life. This is to be College pastor with a vision and with prophecy of great usefulness.

The date for the Inter-State Y. M. C. A. Convention for the College men of the Carolinas has ben changed to September 30-October 4. Elon feels keenly the honor this body does her in coming here, and she will entertain it royally, as is her wont.

Rev. Victor Lightbourne motored to Elon in company with Brother J. Beale Johnson on Monday, having just concluded a splendid series of meetings at Fuquay Springs. These friends are always welcome here, and the brevity of their tarrying was keenly regretted. Why should not Brother Lightbourne locate here as the center of his evaneglistic work? It would help us, and we would do our best to show appreciation.

Miss Toshio Sato, by the grace of God and the kindness of two good friends, arrived this morning and is now a regular Elon student—our first from Japan. We shall hope to have in her a faithful worker among her own people in the coming years.

On next Sunday evening the Willing Workers Missionary Society is to give a missionary pageant, which promises to be quite unique and inspiring. It is to be given in connection with the church's missionary rally to help pay off the mission deficit. Mrs. Harper and Mrs. McNally are in charge, and all are invited.

"X."

MISSION TREASURER'S STATEMENT

For August, 1914, as per standing rule of the Mission Board.

RECEIPTS FOR THE MONTH

For Home Missions	$ 2,013.65
For Foreign Missions	1,431.38
For all other purposes	183.98
	$ 3,629.01
Cash Balance August 1, 1914	1,457.39
	$ 5,086.40

DISBURSEMENTS

To Home Missions	$ 517.57
To Foreign Missions	1,309.13
To all other purposes	696.41
	$ 2,523.11
Cash Balance August 31, 1914	2,563.29
	$ 5,086.40

LIABILITIES

Bills payable	$ 6,000.00
Due account	7,157.03
	$13,157.03
Less Cash Balance	2,563.29
Liabilities as per Ledger	$10,593.74

J. G. Bishop, Mission Treasurer.

September 3, 1914.

—Rev. L. E. Smith changes his address from Trenton, N. J., to 23 Dickenson St., Princeton, N. J.

THE S. S. AND C. E. CONVENTION OF THE WESTERN N. C. CONFERENCE

The S. S. and C. E. Convention of the Western Conference met with the church at New Center on Friday, August 28, and was called to order at 11 o'clock by the president, Rev. J. F. Morgan.

The devotional services for the first session were conducted by Bro. J. L. Trollinger, of Greensboro, after which the delegates were enrolled and the officers for the ensuing year were elected as follows: President, Rev. J. F. Morgan; Vice Presidents, J. N. Cagle and Rev. H. A. Albright. The new Secretary is Rev. R. F. Brown, the Treasurer Bro. L. W. Fogleman, and the Assistant Secretary Miss Myrtie Lawrence.

After the election of officers the Welcome Address was delivered by Rev. R. F. Brown, pastor of New Center church, and the Response was made by Bro. L. W. Fogleman.

In the afternoon of the first day the Annual Sermon was delivered by the president, Rev. J. F. Morgan, who chose as his subject, The Ideal Life, and selected as a text Luke 2:52. He preached an inspiring sermon, and showed that the ideal life meant a development physically, intellectually, socially and spiritually.

Following the sermon was the report on the Organized Class by Miss Annie Williams, and then an address on the "Benefits of the Organized Class," by Bro. Joe Trollinger of Greensboro. This address was inspiring, and the Convention was glad to have Bro. Trollinger bring this message of encouragement and instruction.

The Saturday morning session opened at 10:30 with a large delegation present and a lively spirit prevailing.

The devotional service was conducted by Rev. R. F. Brown, after which Rev. J. F. Morgan made an address on The Junior Age and Its Characteristics.' This address was followed by an inspiring address on Teacher Training—Its Aim, by Rev. R. F. Brown. The report on the Home Department was then read by Bro. L. W. Fogleman, and a general discussion followed, in which Brethren O. D. Lawrence, L. W. Fogleman, and L. E. Brady took an active part.

In the final business session it was decided that hereafter the officers of the Convention should be elected at the close, or latter part, of the Convention, rather than at the first as heretofore.

The Convention voted $15.00 to be spent in printing the proceedings of the Convention in the Hand Book.

Ten dollars was donated by the Convention to the General Work.

The Convention as a whole was very good. The only great need was a larger delegation. The delegates and speakers present were intensely interested, and hence the Convention was very good, and we feel that those who were present received a great uplift, and were inspired to do greater things for Christ.

We were sorry that so many of our preachers and leaders could not be with us. For some reason unknown to us almost all our preachers of the Western Conference were absent, and a motion prevailed to ask the president of the Convention to write the pastors of the Western Conference and ask them why they do not attend this Convention. The Convention wants to know if the preachers are opposed to such an organization, and if so, why.

The New Center church and community entertained the Convention royally, and each delegate felt that he had the best home in the entire community.

The next session of the Convention will be held with the church at Pleasant Ridge in July, 1915. X.

NOTICE

This is to notify those interested that owing to ill health Mr. C. B. Riddle has resigned as Editorial and Field Secretary of the Sunday School and Christian Endeavor General Convention, and Prof. A. L. Hook, of Elon College, has been elected in his stead, by the Exceutive Committee.

Prof. Hook has accepted and will assume his duties immediately. All matter for the S. S. and C. E. page should be addressed to him, and we bespeak for him the co-operation of the brotherhood.

Mr. Riddle has rendered efficient service, and it is a source of great regret on the part of the Committee that he was forced to resign. However, the Committee feels that it is fortunate in securing the services of Prof. Hook, who is a good student and deeply interested in the work to which he has been called.

W. T. Walters, President.

Winchester, Va., Sept. 1, 1914.

A FAREWELL WORD

Recently my resignation as Editorial and Field Secretary of the S. S. and C. E. General Convention appeared in The Sun, it being a copy of what was mailed to the Executive Committee. It will be remembered that the condition of my health and the pressure of college work forced me to lay aside the coveted task. My resignation has been accepted, and my successor, Professor A. L. Hook, Elon College, N. C., has been the wise and judicious choice of the Board. As a student in college, Mr. Hook made for himself a record which stands as a monument on which he is building a still greater life. As a teacher in Elon College, he has endeared himself to both student body and members of the entire faculty. As a man among men he is one that strives for the right and holds up the banner of righteousness. In brief, he is interested in all that is for the best interest of humanity and the church, and especially is he devoted to his own church—the Christian church. Therefore, I present him to the brotherhood and ask of them that same brotherly spirit and sincere devotion that it has given me.

I want to thank that vast number of persons who have helped me in the short time I have edited the Department. Many of those who did so are silent in speech to men, but great in the sight of God and go to Him for the uplift of those who labor. Every one that has made a suggestion, sent a bit of nwes, given me counsel, I sincerely thank. My resignation does not mean the severing of my connection with the great work of the Sunday school and Christian Endeavor Society; it is officially only.

Wishing for my sucessor the heartiest co-operation for the best possible success in the work and assuring all of my fidelity and loyalty in any way that I may serve the cause, I say good-bye.

C. B. Riddle.

FROM THE NEW SECRETARY

To the Sunday School and Christian Endeavor Workers:

Having been chosen to serve you in the capacity of Editor and Field Secretary, I offer my services heartily. I told President Walters I did not feel that I was capable of this position but your representatives have elected me and I will put forth my very best efforts to serve you in my humble way.

In the work I seek your co-operation and will appreciate suggestions and advice.

Brother Riddle has done a great work in this department and I regret that his health is so that he cannot continue it. With the guidance of the King of kings and your co-operation let us try to keep the high standard that has been set for us.

Faithfully yours,

A. L. Hook.

NOTICE

The Home Mission Board of the Southern Christian Convention is to meet in regular annual session in Y. M. C. A. hall, Elon College, N. C., Wednesday, September 23, 1914, 10:30 a. m. The members of the board as elected by the Convention at Portsmouth are:

Col. J. E. West, Chairman, Suffolk, Va.
Rev. H. W. Elder, Richland, Ga.
Mr. K. B. Johnson, Cardenas, N. C.
Mrs. C. H. Rowland, Franklin, Va.
J. O. Atkinson, Secretary, Elon College, N. C.

Please address communications and applications to the Secretary, J. O. Atkinson.

HOME MISSIONS IN EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE

The Home Mission work has done tolerably well in the Eastern Conference. But there is room for greater efforts. Wealth is accumulating, and the number of people is increasing. New fields are continually opening, and weak churches need strengthening. This calls for increase both in money and men. Therefore the Home Mission Committee is requesting every church in the conference to put forth an energetic effort to increase the aportionments, both in the Conference and Convention Missions, at least ten per cent. This can be done and the churches feel the better for it. One of these mission funds is as necessary as the other. Had it not been for the Convention Missions, we would have had no Winchester church, no Portsmouth church, no Chapel Hill church, no city churches in Georgia and in several other places.

All churches expecting aid from Home Mission fund will send their applications to the Committee at least ten days before the annual meeting of the conference at Henderson.

W. G. Clements,
Chairman Committee on Home Missions.

—Rev. J. W. Harrell, D. D., who recently went from Portsmouth to First Church, Dayton, Ohio, was cordially received by his new congregation. Dr. Barrett in *The Herald of Gospel Liberty* thus speaks of his reception: "Rev. Dr. Harrell, the new pastor of the First Christian church of Dayton, has entered upon his work, beginning August 24. He received a cordial welcome from a large congregation, and on the Wednesday night following the church tendered to him and his family a reception, which was largely attended, the churches at Crown Point and Walnut Hills joining in the services of the occasion. Dr. Morrill presided. Bro. S. O. Albaugh, of the First church, Rev. D. G. Pleasant, of Crown Point, and Rev. Pressley E. Zartman, of Walnut Hills, delivered addresses, Dr. Powers and Miss Jessie Burnett each sang a solo. Then came Dr. Harrell's turn to speak, answering the many words of welcome which had been spoken to him and his family. He said many good things to the church, but, if we are any judge, the best thing he said was his appeal to the church not to criticise the pastor whenever he did not suit them, but to pray for him, and then he innocently added: 'You cannot hurt me by praying for me!' The idea is a fine one."

—Revs. J. F. Morgan, pastor, and J. V. Knight have just closed a glorious revival at the New Christian church in High Point. There were more than thirty-five confessions of faith in Jesus Christ.

Sunday Schools and Christian Endeavor

C. B. RIDDLE, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

WITH THE S. S. WORKERS

Asleep at the Switch

Somewhere and at some time we recall reading a little poem under the above heading. Asleep at the switch. Think of it! This is dangerous to any person, and more especially if he who is doing the sleeping is the switchman—the man who is to guide the cars, the one who holds the lives of others in his hands. The idea of this came to us as we read the lesson for September 13—The Ten Virgins. There were five foolish and five wise. The foolish were asleep at the switch and let the train pass without boarding it. And this leads us to ask

What Are You Doing

At the switch of the Sunday school railroad? Are you asleep and letting the boys and girls pass by without bringing to them the riches of the lesson every Sunday? Do you let your students remain at home because you do not have interest in your class? Do you let them ask you questions—questions that they really want answered—and you cannot give them the reply because you have been asleep at the switch and let the Sabbath day come without making preparation to meet that class of yours? Remember that you hold in your hands the switch board that may turn many a boy and girl either to the right or to the left. Be up and doing, have the signals ready and your hand upon the lever and turn the switch in time to save the wreck, or to stop the train for your passengers. It was once our privilege to work in a railroad office and it was then that it occurred to us that life was like a train, freighted with responsibility making to its journey's end. The water stations and coal chutes serve as a symbol of the church—the recruiting station. So the more often we attend church the better we are prepared to make the run of life.

Work While You Wait

Five of the virgins worked while they waited and five slept. Those that worked—kept the lamps trimmed—were ready to meet the bridegroom, but those that slept were not ready. These foolish virgins were typical of some good persons of today. Conference meets and some work is outlined, but they wait—they sleep. The Sunday School and Christian Endeavor Convention meets and a plan is worked out to better our schools and societies, but those to whom it is entrusted wait—they sleep. Behold, the Conference, the Convention, is on hand again, and the work is not done. This does not stop the Conference, the Convention, but it does shut the door of opportunity and some one is turned away. It may be a man in some dark continent that you have turned away from the kingdom because you did not meet your missionary obligation. Work while you wait; don't be too late.

Getting the Oil into the Lamp

Is the problem with many of us—that is getting the truth to stick when we have made it plain. You go to your class with the hope of getting a bit of good thought into the head and heart of some one that that life may shine brighter. You do all you can, but then it is often difficult to see that you put any oil in. It takes pouring, praying, paying, staying, stopping, and standing, and the other processes to get the oil into the cranium of some. But if you do get the light of salvation into the heart of a person, that life will shine, and it will not be asleep at the switch. However,

You Cannot Always Tell

When you have really placed the oil—the truth, living truth, into the head and heart. It may be a word spoken almost unnoticed to you, a deed done without the least idea of its effect, but it may put the oil in and will be ignited later—yes, after you have passed into the great beyond. And this outlines your great position, dear teacher. Be careful not to extinguish any flames that are already burning, but be ever watchful to light the candle of salvation in new quarters. Get away from dry facts in this lesson and dwell on principles of worth and merit, love and life.

WITH THE C. E. FOLKS: SEPTEMBER 13

The topic for September 13th is, "What Is a Good Education?" For scripture reference see Proverbs 1:1-9, 20-33. This is a school and college meeting and is intended to be discussed something on the following order:

1. Education and the country life.
2. Education and the life of the city.
3. Education and learning a trade.
4. Education and preparation for professional life.
5. Education and the call of the business world.
6. Education as a matter of accumulating facts.
7. Education as a process of actual training.

This, however, is not a rigid outline that must be followed, but serves to show a logical and reasonable outline for fair discussion.

For the Leader

This meeting should be planned well, for the subject has to deal with a thing needful and fundamental. Keep in mind that there may be those in the meeting who may be opposed to higher education, those who are considering a collegiate training, those who cannot go to school for lack of means, and perhaps those who have means and have not the patience to study. With these facts in mind, have different ones to speak briefly on these phases. Show the necessity of a college education, show by mentioning examples that an education can be obtained regardless of financial conditions. (See "College Men Without Money," by the Editor of this Department.)

For Brief Talks

Training the mind fits one for duties that may come without expectation. The ready mind is the ready man. Education not only fits and prepares for life, but helps to live a life.

Education in the full sense of the word trains both head and heart. This is that which the Church College seeks to do. Choose well your place of intellectual inculcation.

Franklin once said that if a man empties his purse into his head no one can rob him of it. The person who stores away knowledge will never be bankrupt on the thought market.

Education gives the individual an opportunity of expressing himself clearly, precisely, and emphatically. The cramped mind cannot do its best. Education gives it freedom.

S S NOTES AND NEWS C E

The Hand Book will be ready to mail in a few weeks.

Let that contribution come along for the support of the general work.

How do you like our "To Think About" idea? Send your questions for discussion.

Elon College is to have another Teacher Training Class this year. Why not others?

Will our Georgia and Alabama brethren let us hear from their Sunday schools? We want to hear from them.

Does your Sunday school make a monthly contrbiution to the Orphanage? If you have not been doing this, try it and help the good work.

Mrs. J. W. Patton, the Cradle Roll Superintendent of the North Carolina and Virginia Conference changes her address from Elon College to Greensboro, N. C.

Do not fail to get the young converts into the Sunday school if they are not members. Brother pastor, look out for this. This is also your duty, Mr. Superintendent.

Brother George M. McCullers, McCullers, N. C., is not only an active man in his own Sunday school, but is doing a great work in Wake County for the Sunday schools in general.

Dear teacher, don't forget that member of your class who goes away to school and leaves you. Write him or her and make request that the S. S. be attended.

FROM NEW LEBANON SUNDAY SCHOOL

A large number of people attended services at Howard's Chapel Sunday.

Our Sunday school is progressing nicely at present.

We recently organized a Teacher Training Class, which is proving a great help to its many members.

We were sorry to give up our teacher of the Philathea class, Miss Kate Moore, who leaves this week to enter school at Elon College. She has proved a good teacher. Miss Moore is to be succeeded by Miss Clara Sharp, of the Elon Freshman Class of 1913.

The Baraca and Philathea classes met in regular social meeting Saturday evening at the home of Mr. and Mrs. Jesse Comer. Meeting called to order by president, after which the program was rendered, which was much enjoyed by all present. After the program delicious refreshments were served. The classes parted at 10:30 declaring Mrs. Comer an excellent hostess.

We had a glorious revival at New Lebanon. Our pastor, Rev. L. I. Cox, was assisted by Rev. H. S. Smith of McCleansville. Many souls were saved, and the church much revived. We were fortunate in having Bro. Smith with us. His sermons were helpful indeed.

TO THINK ABOUT

Why not have a Rally Day in all the Sunday schools of the Southern Christian Convention?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec.—Mrs. W. A. Harper, Elon College, N. C.
Treasurer—Mrs. W. T. Walters, Winchester, Va.
Superintendent of Young People's Work—Miss Mamie Holland, Suffolk, Va.
Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

THE ELECTION OF OFFICERS

All of our societies are asked to elect their officers for the ensuing conference year at their September meeting.

MEETING OF W. H. AND F. M. SOCIETY OF VA. VALLEY CENTRAL CONFERENCE

On Friday afternoon, August 14, 1914, at the Virginia Valley Central Conference at Antioch, one hour was given to the Woman's Home and Foreign Mission work.

Although we have not accomplished a great deal in our two years of organization, we feel encouraged by the start we have made. We have two adult Missionary Societies (1 reported); one Willing Workers society, and one Young People's society.

Five churches are using mite boxes. We hope durnig the next year to double these numbers.

The treasurer's report showed total receipts during the year $60.59. Amount sent to Mrs. W. T. Walters, Treas. S. C. C., $47.17; paid Mrs. J. K. Ruebush, car fare to mass meeting at Elon College, $6.40; balance in treasury, $7.02.

The treasurers of the various societies are requested to send funds quarterly to conference treasurer—December 30, March 30, June 30 and September 30.

The report of the Nominating Committee was as follows. Officers for W. H. and F. M. Board of Virginia Valley Central Conference:

Pres.—Mrs. W. T. Walters, Winchester, Va.
Vice-Pres.—Mrs. J. K. Ruebush, Dayton, Va.
Sec.—Miss Mabel Liskey, Harrisonburg, Va.
Treas.—Miss Ivie D. Andes, Harrisonburg, Va.
Supt. Young People's Societies—Mrs. A. W. Andes, Harrisonburg, Va.
Supt. Literature and Mite Boxes—Miss Mamie Summers, Lacey Spring, Va.
Supt. Cradle Roll—Mrs. Boyd Richards, Winchester, Va.

Short addresses were made by Miss Mabel Liskey, Mrs. A. W. Andes, Drs. W. A. Harper and W. H. Denison, and Rev. W. T. Walters.

Adjourned to meet with Conference at Timber Ridge, August, 1915.

IVIE D. ANDES, Sec. pro tem.

WOMAN'S MISSIONARY DAY—FIRST SUNDAY IN OCTOBER

Let us keep in mind that the first Sunday in October is to be observed as Woman's Missionary Day—it was so resolved by the S. C. C. in session at Portsmouth, Va. On that day our pastors are asked to set forth the claims of the work and to urge the co-operation of all the women and children in our Convention in its behalf. In churches where there are already societies, it would be interesting and instructive if these were to prepare a program bearing on the mission work of our church and present it on the above-named Sunday. The program, prepared by Mrs. Foster, which appeared in these columns early in July, could easily be gotten up by the children. At the close there should be an appeal for new members.

Where there is no society, it is earnestly hoped that an effort will be put forth to effect some sort of an organization. In many of our country churches where it is difficult to have regular monthly meetings, the mite box plan has been found to work admirably. The idea and the purpose is to lead up to a society whenever it is thought expedient.

For our boys and girls up to fourteen years of age is the Willing Workers' Society. It is not difficult to enlist boys and girls of this age if there is an active leader. They, too, direct their energies to the Santa Isabel field.

For the still younger members there is the Cradle Roll. The idea here is to begin at the beginning and train the child in the way which he should go. The funds derived in this way are divided between the Sendai, Japan, and the Elon College Orphanage.

Some of our churches can have all of these organizations, but each of our churches can have one of them. It is hoped that you will not defer to organize later than the first Sunday in October.

Mrs. C. H. Rowland, President.

A BUKWAI IN AZALIA TIME

I-wa-de-ya-ma is not a very familiar name to SUN readers. Preachers have gone there from Wakuya or other churches to preach once a month. Miss Hamaguchi and I spent one month here years ago. We had to have a Bible study every evening, for our guests, inquirers, came every night—meeting or no meeting—and it seemed the best way of spending our time profitably. We thereby gained a reputation for zeal which we didn't exactly deserve, I always thought. In the inland towns the inquirers come at all times and seasons and time seems to be the commodity many of them have the most of and are most prodigal of.

Lately Iwadeyama has been the "practice place" for some Bible school student in the Summer, and still more recently for the young graduate's trial district. Mr. Akano, whom the Miami Conference women support, married into his bride's family and thus became Mr. Inukai. So at last Iwadeyama has a preacher's family.

The preacher's mixed home is two thatched roofed houses connected by an entrance way. The five rooms here beside the kitchen make a palatial number for Japan. But all the church services are held here, and at times the Sunday school is very large.

The house is in the aristocratic district near the County Office, officials' residences and not far from the public school. But a large number of the scholars and also the members come from the poor district at the western end of the town.

Even though it has electric lights and is very conveniently arranged, I hardly know how to impress you with the conveniences of a chairless, chimney-less, stoveless, about-everything-which-your-home-has-less home. But we can have a common standpoint of admiration for the surroundings.

The entrance is broad and spacious. The yard, fenced off by bamboo from curious eyes and visitors, thus seeming to belong only to the two rooms where we meet, is a typical Japanese garden of the better class. A pond of some size, an island, stone lanterns, pine trees, red camelias, long sprays of yellow yama buki, and most glorious of all, a red azalia beyond the pond, about eight feet high where every blossom seems to have bloomed at the same time, making the scene gorgeous and royal and such a beautiful church garden as I have never seen in America.

THE WEDDING

This "bukwai" or bi-yearly meeting began Tuesday evening in an unusual way. One of the members, an official at the town office, came with his bride, the go-betweens and the two representatives of the parents, to be married.

The bride wore gray silk, only the gold and white papers in her hair and the unusual style of dressing it, indicated that she was a bride. Of course the groom's black silk coat had his family crest on back and sleeves, and he wore a silk divided skirt.

It was a very quiet, simple, solemn wedding. The bride did not get courage enough to say "I do" audibly, but she raised her head and nodded vigorously which did just as well.

No wonder the evening sermon did not begin until 9:20 and it was near midnight when we workers could go to rest.

THE MORNING PRAYER MEETING

Was on the hill where is the Hachinan shrine. Sitting on the strong roots of a great tree, we sang and gave thanks and sent up our morning petitions with Mrs. Watanabe as leader of the service. The town, with its 938 houses and its 6,223 people, lay below us, quiet in the morning sunlight.

How the gospel will overturn practices of centuries and remake lives here like it has the bride and groom of last night. How the rice wine breweries, the fortune-telling shops, the household gods, must some day vanish if Christ comes to Iwadeyama in power.

The shrine to Taro Hachimon, the war god, was built a hundred years ago. The great copper bell, rung by a swinging log suspended close to it by iron supports, is more interesting than the rough buliding. There are 80 knobs on the copper bell and around most of them is a paper prayer, twist. Every morning and evening a bell says, "O God of war, hear this prayer," as well as indicates sunrise and sunset. But the warrior Hachimon hears not in the land of shades.

Among the pictures offered to the shrine was a group of red and black circles, which I thought might be astrology. But it was not. The offerer had studied mathematics until his aged teacher could teach him no more. Desiring to know more, the earnest student writes his petition to the war god to teach him. A pathetic request for knowledge it was, up on that lonely hill. One shrine was crowded with clay gods of fortune and white clay foxes, almost laughing at men's credulity.

"Why worship these?" you ask. "Because life has awful tragedies and deep mysteries; because we are powerless in the present and fear the future; because of our darkness and sin; because of the soul that speaks at times to the grosser part of man's nature, we must worship something, and we know nothing else," is the answer.

OUR SUBJECTS AT CONFERENCE

The late evening sermon was on "The Benefit of Christian Living." The morning subjects were: "Love (Mrs. Watanabe); "Gideon (Mr. Matsukawa); "Habits of Study and Meditation" (Mr. Naruse); and later, "Bear Ye One Another's Burdens," a practical talk on present problems by the missionary. Mr. Kitana gave a well prepared paper on "Putting First Things First in a Christian Worker's Life."

I write in the middle of our *bukwai,* so can-

not tell what further subjects will be.

A layman here who was our Sunday school scholar in the long ago Summer's work led the prayer meeting this afternoon.

It may be that the most beautiful thing about our surroundings is not the glorious crimson azalia, perfect and rich as it is. The most suggestive thing is, perhaps, the hardly ornamental row over the fire place of 51 small wooden name cards. Twenty-four are in red ink, and twenty-seven in black. The red ones mean absent church members, the black ones resident members. What it has meant of heart ache and fear, loneliness and prayer, faith and work, that 51 have become members of the Iwadeyama church during the years, few know.

Christianity here is like the azalias in the park-like yard. Some have blossomed, the tallest shrubs, beautifully. But many lower ones give no sign of bud; yet in a few weeks they too will be a glorious mass of color. "The early and the later rain"—the early blossoms and the later ones—the brave first members of a young church and later the larger numbers—thus Christ comes to Iwadeyama.

Miss Alice True.

PRIVATE JUDGMENT

A Candid and Earnest Survey of Principles of Christian Church—Analytical and Constructive

BY REV. R. H. GOTT, KOKOMO, INDIANA

Because of apparent similarity of the Disciples of Christ and the Christians, there has throughout the Middle West been a sort of dalliance operative which has resulted in no small measure in tincturing many of our clergymen and no small per cent. of our laity with "Campbellism."

These things ought not so to be, and could not possibly occur were our people rooted and grounded in those things for which the Church really exists.

Much emphasis is placed upon conscience as a factor among our ministry in the matter of administration of ordinances.

For instance, many refuse to administer baptism by any other mode save immersion, when they have declared that right according to our principles from their pulpits, and when the test comes to exemplify their own doctrine, there is flat refusal, reinforced with the absurd declaration, "My conscience refuses to engage in a form in which I do not believe, therefore, that which is not of faith is sin."

The acceptance of a principle is the acceptance of all which it implies, otherwise nothing save confusion ensues.

Conscience admits of many definitions, and most assuredly is a prime factor in all sincere religious experience and work. A minister seeking admission into the Christian Church as a herald for Jesus in the proclamation of the gospel most assuredly should be in full accord with the basic principles of the Church. Then is the time for his conscience to serve him well, which it will, if he only gives it fair play and ample opportunity. If he cannot endorse private judgment on the part of those who may hearken to the gospel call under his preaching, should they choose to interpret the rite of Christian baptism from his conception concerning the manner of its administration, he has no right to be received into the ranks of the ministry. Then and there is the time for him to assert his conscientious scruples, thus avoiding humiliation to himself and the cause, should he be granted entrance.

There is no implication in our principles as to which mode of baptism is correct, in fact, baptism has nothing whatever to do in the matter of fellowship in the Christian Church.

Refusal to exemplify our own principles has retarded and will retard our growth and expansion and rightly it should.

There are sects that are extremely dogmatic, they have elected so to be, and those who seek admission among them as ministers of the gospel must of necessity be partakers with them of their dogmatism.

Would any respectable body of religious people admit them to the ranks of their ministry and retain them there should they refuse to comply with the principle or principles which differentiate them from other organizations? No, such a proposition is unthinkable. Each and every minister in the Christian Church has perfect right to his own private opinion and conviction as to which mode of baptism is to him most preferable, but he has, by virtue of having been received into the fellowship of the Christian Church, waived that right in favor of those who may differ from him, and are seeking entrance into the Christian Church.

If a minister has unwittingly become a member of a religious organization and later discovers he is not in accord with that people, the only just and wise and conscientious thing he can do is to withdraw from their fellowship.

The only wise, just, and conscientious thing a religious organization can do is not to receive into their fellowship those who are not fully in accord with them, for it can result in nothing less than a measure of confusion, beside subjecting them to criticism and truthful declaration of inconsistency. Wisdom should dictate the utter impossibility of producing a homogeneous mass from heterogeneous particles.

Cities are vantage-points of strategic influence not alone in directing great armies, but in projecting great truths. Practically, Christians are unknown in great centers of population in our own country after one century of intense and streuous work on the part of the Church.

There must be a reason. If it is not the result of our won inconsistency in application of principles which we profess to promulgate, pray what is the reason, for some reason there must be?

No denomination, no church, can succeed as it ought to succeed unless it can secure to itself a high grade of intelligence from among the rank and file of the people. This we cannot do, we never have succeeded in doing it, we never will accomplish it until the element so markedly making for inconsistency is eliminated.

Private judgment alone has reference to scriptural interpretation, and not to constructive legislation so sadly neglected among the people called Christians until in the absence of law, each is a law unto himself.

Laws for governing relgiious bodies are not necessarily credal in intent nor character. Creeds are dogmatic interpretations of the Scriptures. Laws are simply the exemplification of sound sense and business acumen.—*In Herald of Gospel Liberty.*

GREETING TO ELON'S NEW STUDENTS

Tonight while thinking of bygone days of my college life, I am constrained to write a line of greeting to the new students who are now landing on the Hill, where I would like to be.

I must congratulate you on your choice of an institution. You have chosen wisely. Not because of Elon's beautiful location, deep well water, and excellent gymnasium, all together, but because of her excellent social advantages and her true Christian character, which she manifests day after day.

You have entered now upon a great threshold. What the outcome of it all will be, we cannot tell; but I assure you this, that if you have come with a purpose and a determination to carry out that purpose, success must be yours. In my limited experience I have found that those who do not succeed either while in college or after they get out, are the ones who do not have a purpose in view. So if you have come to Elon hoping to enter into the spirit of that dear institution, having come without a purpose, I beseech you that you let your purpose be your first aim.

The boy or girl without a purpose is like a ship without a rudder. He is like a cloud without rain. He drifts on. He possesses nothing which is essential either to manhood or to external success. There is nothing else which, if steadily held, will train the faculties into strength and aptness like a clear-cut purpose. It is like a river which gathers volume and momentum as it flows on.

Let me set forth this plea that while you are enjoying the pleasures of college associates and friends and the enjoyments from the different avenues of college life, you do not neglect your purpose. Make your life as that flowing river. Think with Browning when he said:

"Youth is the only time
To think and decide on a great course;
Manhood with action follows; but it is dreary
To have to alter our whole life in age—
The time past, the strength gone."

Besides working out your purpose in college life, may you seek God's speed in all your undertakings. May you join the Y. M. C. A. and the Christian Endeavor Society, as these societies furnish for your life that spiritual atmosphere which no other organization in the college can furnish. The college student should never go through college without coming into contact with the spiritual life. In fact, it is hard for him to shun it at Elon. Such a spiritual atmosphere as exists at Elon drives from the life of the student any prevailing idea of skepticism.

Not long ago I was talking with a young man who graduated this year from one of our Christian institutions. That young man had thought one time of being a minister, but his college career had been such a failure along spiritual lines that he has become a skeptic. I trust that nothing of this type will happen in your life while at Elon.

May you enter into the spirit of your institution and make an early acquaintance with your fellow students, for by so doing there will come to you a lasting spirit of leadership and love which nothing else can make.

F. F. Myrick.

Y. M. C. A., Spartanburg, S. C.

—Rev. L. I. Cox, pastor, is enthusiastic over the progress of the church he is building at Reidsville, N. C., and the growth of the membership and congregation there. The building now going up is much more handsome and costly than was originally anticipated, and funds are sorely needed. If any Sun readers wish to help a worthy cause and a meritorious work, surely none can ze found more promising and deserving than Reidsville.

—Monday morning's *Greensboro Daily News* carried in full, with complimentary comment, President Harper's Sunday address at Elon College, which we present on our front page this week. Parents will read this address to great profit, and it will bear fruit for truth and righteousness. It seemed much like a commencement occasion when Dr. Harper spoke, so large and appreciative was his audience, and that the speaker measured up to the occasion will be the testimony, we fancy, of all who read his address in The Sun, as well as of those who had the privilege of hearing it.

MARRIAGES

Fleming-Morris

A pretty wedding was solemnized at the home of the bride's sister, Mr. and Mrs. C. H. Barr, Winchester, Va., on August 26, when Mr. Frederick W. Fleming led to the marriage altar Miss Minnie E. Morris.

The ceremony was performed by the writer, in the presence of a number of relatives and friends.

The groom is the son of Mr. and Mrs. Moses Fleming of Maryland, and the bride is the daughter of Mr. and Mrs. A. Morris of Hampshire county, West Virginia. She is a faithful member of Timber Ridge Christian church.

They will make their home in Hagerstown.

We join their many friends in best wishes for happiness and success. W. T. WALTERS.

Johnson-Harrison

At 207 Chestnut St., Suffolk, Va., on Sunday afternoon, at 5 o'clock, August 30, 1914, Mr. Chas. O. Johnson and Miss W. Etta Harrison. The very young and happy couple are of Windsor, Va., and have the hearty congratulations of their many friends. H. H. B.

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No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

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No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

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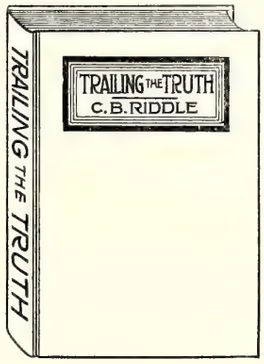

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Officers of the Orphanage.
J. O. Cox, Supt., Elon College, N. C.
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W. P. Lawrence, Treas., Elon College.

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Total rects. for week		$ 12.91
Grand Total		$2,636.49

Dear Friends of the Orphanage:

We are endeavoring to do business at the same old stand, and would appreciate your patronage very much. The war, or something, has affected the price of sugar; and they tell us that cotton is coming down; but nothing has affected the appetite of our children. They eat three times a day just like they did before the war broke out. Don't get scared about all the markets of the world being closed. The Christian Orphanage is still open and will gladly consume much of your surplus. Just send it along, anything to eat or wear—except worn-out second-hand clothes—we are overstocked with them. The only surplus we have is worn-out second-hand clothing and debts. We would be glad to divide either with our friends.

No one has written us that they were pleased with our report last week. I suppose they are all like we were—ashamed of it. The one this week continues to advance backward. Our friends thought it extravagant living on 31 cents per week for each of our children, so they decreased our weekly allowanceto 23 cents this week. Well, we are grateful for the 23 cents, and will use it to the best of our ability. Can't you furnish us a little more next week? We certainly would appreciate it.

Thanking you in advance, we beg to remain,

Yours to serve,
J. O. Cox, Supt.

Ramseur, N. C., Aug. 28, 1914.
Dear Uncle Jim:—

My father takes THE SUN and I enjoy reading the Children's letters so much that I thought I would write too. I am eight years old and am in the third grade. I study arithmetic, spelling, reading; am in the third reader. How are you all getting along this warm weather? Fine, I hope. It is awful warm here; how is it at Elon? Our school starts tomorrow. I must close. Good-bye. From

Mary Addie White.

P. S. I hope the little orphans are having a fine time.

We are glad that you enjoy reading the children's letters, and are sure that all our cousins will enjoy and appreciate your letters. Hope you may have a fine year in school.

Henderson, N. C., August 29, 1914.
Dear Uncle Jim:—

I am late again. I thought when I wrote before that I would not neglect writing every month. But when I get busy playing I forget all about myself. Uncle Jim, just think, it is almost school time again. It seems that our play time is so short. But I have had a fine time eating watermelon, cantaloupes and barbacue; wish you could have enjoyed it with me. Find enclosed 30 cents for July, August and September. I made it selling peas. Much love to you and all the cousins. Your niece,

Catherine Hight.

Vacation days are about over, and delightful school days will soon begin. Hope you and all the Cousins may have a good year.

Suffolk, Va., August 26, 1914.
Dear Uncle Jim:—

We had a grand time at Oceon View; went wading in the water there. I wish you and the cousins could have been with us. Find enclosed ten cents for August dues.

Love to you and the Cousins.

Carrah Pearce.

Glad you had a good time at Ocean View, and we appreciate your thinking of us.

Clayton, N. C., Aug. 26, 1914.
Dear Uncle Jim:—

I am a new one that is coming in with the cousins. I am three months old today and weigh sixteen pounds. I took the whooping-cough at ten days old and it served me badly, but I am over with it now. I hope you and the Cousins will accept my dime and it will do some good. Love to you and all the Cousins. Good-bye.

Ashly Battle Clements Breedlove.

We are always glad to receive new members, and appreciate their help. Hope you may make as great a man as each of your namesakes.

The longest day has its evening, the hardest work its ending, and the sharpest pain its contented and everlasting rest.—*Exchange.*

CHURCH NEWS

POPE'S CHAPEL

At this place we held a revival service third Sunday in August. Rev. Neil Rowland was with us in these services and preached with wonderful power to large audiences. Eleven accepted Christ, and seven united with the church. Six were baptized. We expect more next Sunday. We were pleased to have Dr. Staley with us at Sunday morning service. The Lord was in our midst and we feel that the spiritual truths proclaimed by Brother Rowland have benefited all who heard him.

Youngsville

We just closed a union revival meeting conducted by Rev. Mr. Wilcox, who is quite an able preacher. Several accepted Christ.

AMELIA

The revival meeting at Amelia, Johnson county, N. C., was commenced on Saturday before the second Sunday in July and continued seven days. Rev. B. J. Earp came Monday, and did the preaching from then till the close. He is an energetic worker, and delighted his hearers with his sermons. The congregations were good, and the music soul-stirring. Some fourteen conversions and reclamations. One brother, the head, of a nice family, united with the church.

Oak Level

The meeting at Oak Level, Franklin county, N. C., was commenced on Saturday before first Sunday in August, and continued six days. Dr. Staley preached on Sunday. The people spoke of the sermon as being one of the best they ever heard.

Rev. J. W. Holt came on Monday, and from then to the close preached two sermons a day. His sermons were logical and enjoyable. He was on his old camping ground and enjoyed the hearty hand shakes he received.

There were four conversions and four united with the church. One of the converts was the head of a nice famliy.

Union

I helped Rev. J. W. Holt in a meeting at Union, Alamance county, the week following fourth Sunday in July. It was a good meeting, and I enjoyed it, though I had such a cold I was in no condition to preach. It was a delightful pleasure to be with friends who were so kind to me.

W. G. CLEMENTS.

MT. ZION

Our meeting began the fourth Sunday in July and continued five days. Rev. C. C. Peel was with us and did the preaching. Bro. Peel preaches strong sermons to the point. His sermons won a warm place in the hearts and minds of the people. The church was much helped. The congregations

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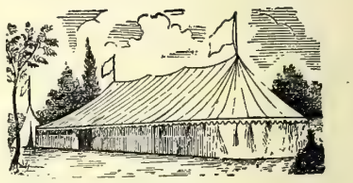
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Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.
Electric-Lighted Sleeping Cars between Raleigh and Norfolk
In effect February 1, 1914.
N. B.—The following schedule figures are published as information only and are not guaranteed.
Leave Raleigh
9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.
Arrive Raleigh.
From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.
Leave Goldsboro
10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.
For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.
E. D. KYLE, Traffic Manager, Norfolk, Va.
H. S. LEARD, Gen. Pass. Agt., Norfolk, Virginia.

DR. J. H. BROOKS,
Dentist
Foster Building, BURLINGTON, N. C

were good. Mt. Zion would be glad to hear Bro. Peel again.

Bethel

Our meeting at Bethel in Caswell county, N. C., began Saturday before the first Sunday in August and continued five days. Rev. R. P. Crumpler was present and did the preaching. There were five professions. Bro. Crumpler did good preaching and endeared himself to the people. The congregations were good and the church encouraged. We would be glad to hear Bro. Crumpler again.

T. W. STROWD.

August 31, 1914.

LINEVILLE, ALA.

This Summer has been rich with a harvest for many Alabama churches. On the third Sunday in July this writer met Rev. J. D. Dollar at Corinth church, where we spent about a week in a great meeting about which he will doubtless write.

Bro. Dollar has been serving these people for four years and the work is in fine condition.

From here we went to another of his churches, Rock Stand. There Bro. Dollar has, with the exception of one year, been the only pastor this church has ever had. Here we had another great meeting.

This brought up to the first Sunday in August, and I had to go to our McGuire's Chapel church. Here we had no ministerial help, but the Lord came in great power, and many were converted. Seventeen were added unto the church.

From here we met Bro. Dollar again at Bethany church in another great meeting. Bethany has been in the background for several years, but has been moving forward all of this year, and with this great revival, this church is in the most hopeful mood she has been in for years.

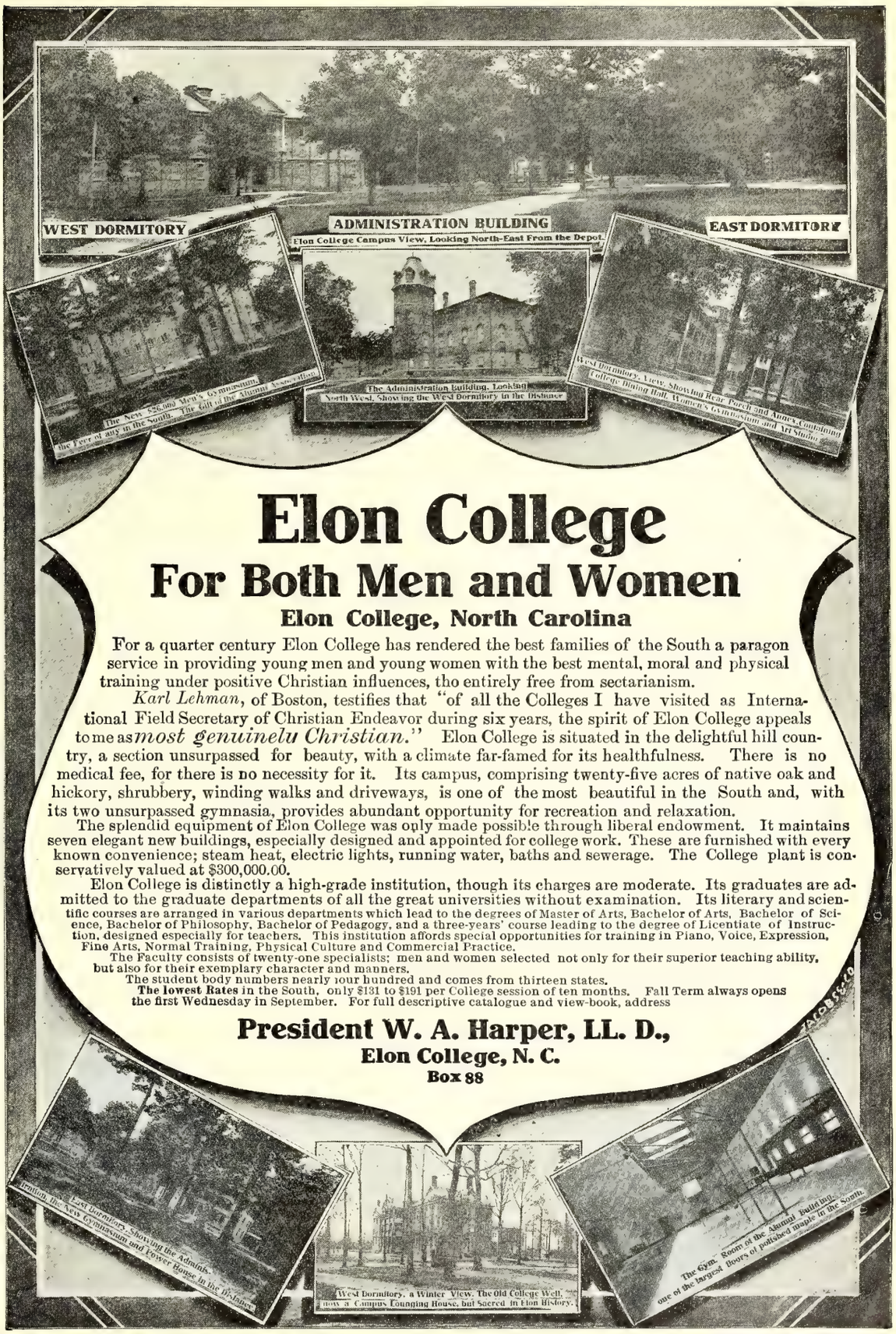
Then we came home to our field at Dingler's Chapel. Bro. Dollar did the preaching and did it with great power. Bro. Harris, a layman of the Methodist church, led the music and did it well. So well indeed did these brethren perform their part, that the church and community feels under lasting obligation to them. And then the Lord came in His converting power and many were the souls that were converted. Twenty-five were added to the church. It seems that we are all agreed that this was the greatest meeting ever held at Dingler Chapel. Unto the Lord be all the praise. J. H. HUGHES.

ANTIOCH

Our revival services will commence at Antioch next third Sunday. We are looking for a gracious outpouring of the Holy Spirit upon His people and the conversion of many souls.

Cypress Chapel

Last fourth Sunday I baptized sixteen at Cypress Chapel. There were during the meeting thirty-seven conversions, and twenty-four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ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory, View Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio
East Dormitory, Showing the Administration Building, the New Gymnasium and Power House in the Distance
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
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united with the church. I have served this church for twenty-nine years. I have given to this people my very best life. They have been loyal to the cause of the Master and true to their pastor, and now as I leave them for work elsewhere, I want to thank them all kindly for their love and co-operation in the work of the Master's cause. My resignation as pastor will take effect on the first of November, 1914.

H. H. BUTLER.

SHALLOW FORD

Our revival with the church at Shallow Ford began on the second Sunday in August. Rev. R. F. Brown came to us on Monday following and did the rest of the preaching and did it well, being filled with the Spirit. In many respects this meeting was the best the church has had for years. It was one of the most spiritual services I have attended for quite a while.

The church was revived, eleven professed faith in Christ, and at the close of the meeting seven united with the church. The church will go to conference in fine condition.

O'Kelly's

From Shallow Ford Bro. Brown and I moved to O'Kelly's Chapel, where we began a meeting on the third Sunday. Here we had a very good meeting.

The people of the community were "too busy" to attend church, since their tobacco was ripe and had to be cured. Those who attended the service enjoyed the meeting. Six professed faith and two have joined the church so far.

Hank's Chapel

It was my happy privilege to be with Rev. J. S. Carden and his good people at Hank's Chapel the week following fourth Sunday. Here we had a great meeting. It was great because of God's wonderful power in it. When I left Pittsboro I was told that there was not one left in the community above twelve years old that was not a Christian, and our good Bro. F. M. Farrell, who is superintendent of the Sunday school, said that every member of his school over twelve years old was a Christian. I shall never forget the very pleasant hours spent with these good people.

At present I am with Rev. J. F. Morgan in a revival at the new Christian church in High Point. Bro. J. L. Trollinger is with us and has charge of the music. There have been nineteen professions and this is the fourth day of the meeting. We are expecting still greater things of God.

I am to remain here until Sunday morning, when I leave for Elon College to begin work there.

J. V. KNIGHT.

September 2, 1914.

EBENEZER

We held our meeting here week following fourth Sunday in July. Rev. Neil Rowland of Texas, was with us and preached the Word with power. There were about 25 professions and reclamations and 10 were added to the church. The church seemed much revived and uplifted. We count this one of the best meetings held at this place.

Catawba Springs

On the first Sunday in August and week following we conducted the revival here with Rev. W. L. Wells to assist us. Here we have some of the best personal workers in any church I have ever served, and this counts for a great deal in the revival work.

There are not as many non-professors in this community as in others, but we had between 20 and 30 professions and reclamations. Ten members were added and perhaps others will join at the next service.

I was never in a more enthusiastic meeting than this. Old things, grudges, malice and ill will were thrown aside and the spirit of brotherly love reigned instead. The prayer meetings were so enthusiastic and spiritual that there was only one sermon each day. Deacon Jesse Franks (now in the minsitry) was a live factor in the morning services.

Piney Plains

The meeting here followed the second Sunday in August. Rev. A. T. Banks assisted. For several years we have been having good meetings at Piney Plains. This was no exception. There were 25 or more professions and reclamations, I think, eight uniting with the church, and others say they will join next meeting. On the last day of the meeting (and also next to the last) the prayer service ran over till nearly 1 o'clock. I think there must have been a hundred public testimonies for Christ by the professing Christians.

Christian Light

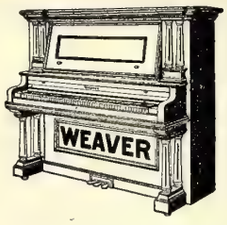
We protracted the meeting here on the third Sunday in August. Bro. Jesse Franks was with us and did most of the preaching, to the pleasure and uplift of the people. The people there say it was the very best meeting ever held at Christian Light. Twenty-two made profession, besides several reclamations. Fourteen joined the church, with others who are expected to join later.

SIX FORKS

Rev. A. T. Banks asisted me here week following the fourth Sunday in August, and did very acceptable preaching. The people were delighted with his messages. We had a good meeting, but not as good as some of the others. We lack personal workers here. There were 8 or 10 professions and reclamations. Three united with the church. We give God all the praise for the good meetings we have had.

This week Wake Chapel and the churches of Fuquay Springs are holding a union meeting in one of

(Continued to page 15)



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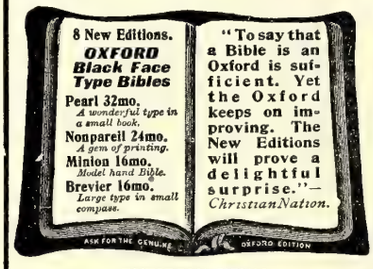
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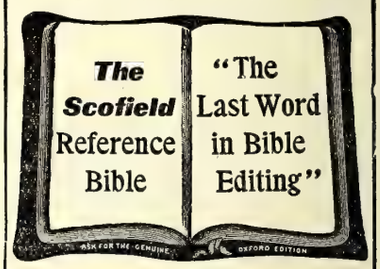

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OUR DEAD

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Gunter

On August 10, 1914, Mr. A. H. Gunter departed this life at the age of about twenty-one years. He leaves to mourn their loss a father, mother, several brothers and sisters, and a host of friends. He was laid in the family burying ground to sleep the long sleep of death. Funeral by the writer.

J. S. CARDEN.

CHURCH NEWS

(Continued from page 14)

the large tobacco warehouses at Fuquay Springs. Rev. Victor Lightbourne is doing the preaching wonderfully. Large crowds are coming in. We are looking for a good time. Will write more of this meeting later.

J. LEE JOHNSON.

CHAPEL HILL

My soul is in ecstasy. Our Sunday school was organized last Sunday in the new church with 51 members. The building will be opened third Sunday in September for regular services. We call upon all to rejoice with us. Everybody who has given anything or in any way aided are invited to be present on that day. And all others will have a hearty welcome.

I am under many obligations to the building committee and the Ladies' Aid Society for the valuable work they have done. We are under obligations to the Ladies' Aid Society of Berea church of Nansemond county, Va., for a nice silver communion set. These Bereans are always doing nice things.

W. G. CLEMENTS.

ZION (LEE) N. C.

I began a revival here the first Sunday in August and closed Friday following. The good Lord gave us a good meeting. Ten professed faith in Christ and eight joined the church. This is my first year with this church. I find this a good people to serve.

Pleasant Ridge (Guilford)

We began our meeting here on the third Sunday in August and continued eight days. Some twenty-five found Chrst. Nine joined the church. This is my fifth year at this church. This is a good people to serve.

Hank's Chapel

Here we began our meeting on fourth Sunday in August. The Lord gave us a good meeting. Some 28 found the Lord. Nine joined the church. Rev. J. V. Knight was with us and did good preaching.

New Hill

Here we expect to begin our meeting on second Sunday in September. Rev. B. J. Earp is to assist us. J. S. CARDEN.

906 Shepherd St., Durham, N. C.
August 31, 1914.

CHAPEL HILL SUNDAY SCHOOL

The first service at the Christian church of Chapel Hill, N. C., was held on Sunday, August 30, when our Sunday school was organized with 44 present. Brother I. W. Pritchard was elected Superintendent and the writer was elected Secretary. The different classes were organzied, but the election of teachers was postponed until next Sunday.

R. W. FOISTER, Secretary.

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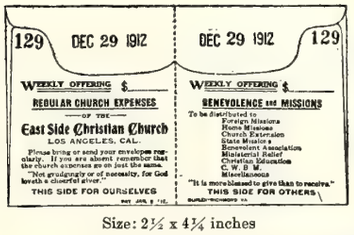

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Editorial Briefs

The Life More than Meat

The Christian Endeavor World of Boston quotes President W. A. Harper as saying: "Life is more than culture, and some of the most cultured men have been the most heartless oppressors of their fellows. That which makes man *man* is that he is made in God's image, is that his is a divine nature, that he is destined to see Him as He is. In order to be a completely made man, he shall need to give heed in his preparation to his divine nature." In order to attain the best in life man must give heed always to the development of his divine nature. Thousands get rich, pile up gold, acquire immense wealth—and starve all the while their divine nature, give scant or no heed to the best and noblest in life. "Is not the life more than meat, and the body than raiment?" Matt. 6:25.

The Price of Heroism

A few weeks ago the brave Belgians, who were defending the forts of Liege, were the wonder and the admiration of the civilized world. Today those forts, once representing man's greatest ingenuity as a defensive position, are ruins of broken concrete, twisted steel, shattered and crumpled stone, covering as a silent tomb the unburied and decomposing bodies of thousands as brave men as ever fought in battle. This is the price of heroism, and is one of the saddest and most tragic chapters in the present European conflict. Great German siege guns mounted five miles from Liege were trained upon the forts with such deadly aim and accuracy that some shots went through ten feet of solid concrete, then exploding and killing hundreds of the brave defenders within. These forts are now in ruins, with their former vast steel turrets torn to fragments and twisted like tin. The gallant defenders were entombed there and being to this present time denied Christian burial, their bodies cannot now be recovered, and with a stench that cannot be endured by any who would seek to rescue them, the unnumbered dead, heroes every one in a hopeless struggle, are allowed to decompose in vast piles beneath the wreckage. Such is war. Such is the price brave men have often paid to show the rest of the world how to be heroic, and how to die. "For none of us liveth to himself, and no man dieth to himself." Rom. 15:7.

Save the Flag

Prince Frederick of Lippe, at the head of his command the other day, in the fierce struggle now going on in Europe, received a bullet wound in his breast that he knew would quickly prove fatal. Instead of giving up, with the last ounce of strength left him he leaped forward, grasped the regimental standard which was in danger of being captured, and crying, "Save the flag," fell to rise no more. Here was bravery, and stout courage to the last moment. If Christians could be as true to the banner of the Cross as this, and as heroic and enthusiastic, it would not be long till that banner would wave in triumph over every land beneath the sun. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

Zealous in Good Works

Because some churches close for the Summer, it is not to be supposed that Christianity becomes inactive and the church ceases to be militant. It is safe to say that since the day on which our risen Lord ascended upward in view of His disciples some have been diligent by day and by night in seeking to serve Him and hasten His coming again. In practically all our large cities now souls devout and zealous for their Master's sake toil through the long heat of the weary Summer with the sole hope of bringing men and women to a better knowledge of Christ. The past Summer in the city of Baltimore, according to a report now given out, 700 outdoor gospel meetings were held, 300,000 people were addressed, and 2,000 pledged themselves to a better life and to unite with some church. "They serve him day and night in his temple." Rev. 7:15.

Divine Arithmetic

A New York daily carried almost a column the other day importuning the people not to give another cent to froeign missions until there was a hospital well provided in every community in the United States where needy patients might be treated without charge. When one sees what benefit, blessing and bounty come to a country out of the gift to missions, one wonders why such writers do not ask people not to spend any more money on rum, tobacco, chewing gum, and a hundred other useless indulgencies until hospitals are built, rather than to single out this one benevolence of missions and beg people desist from contributing to it. It is highly probable that the writer in question neither gives to missions nor could be induced to give to hospitals. Hospitals and other benevolences are usually built, not by those who are opposed to missions, or withhold from giving to missions, but by those who advocate and contribute to missions. The world does not build up one charity or benevolence by ceasing to contribute to another, but by increasing in the mind and heart a desire to undertake and to sustain other charities and benevolences. The one sure way never to get hospitals would be to get people to quit contributing to missions. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6:38.

Great in Riches

The United States not only has more gold piled up in its mints and stored in its vaults than it or any other nation ever had in any period of the world's history, but its people have more wealth than the people of any nation ever possessed. The accumulated wealth of our country now is estimated at one hundred and fifty thousand million dollars, and is increasing at the rate of seven thousand million dollars a year. France, Germany, England, have all gained greatly in riches the past hundred years, but America has far out-stripped them all and now has nearly twice the wealth of either. And yet among no people on earth are there as many break-downs in mind and body of overwrought men as in this country. Our great wealth has made us wild for more, and life amongst us becomes more strenuous. If riches could make a people contented, healthful, satisfied, then ours would be that people—but we are the most restless and nervous and head-long people on earth. "The abundance of the rich will not suffer him to sleep." Eccl. 5:12.

A Sunday Creed

A daily newspaper carries this suggested "working creed for Sunday," and we are persuaded that its seven items are worth putting not only into print but into practice:

1. A bit of rest Saturday night to prepare for Sunday.
2. A complete shaking off of the shackles of labor.
3. A use of the day in friendship sweet of books and men and God.
4. God's own word of revelation as well as of nature allowed to speak to the hungry and sentient soul.
5. A part taken in congregational worship in song and prayer and orderly waiting on the means of grace.
6. A little done for some one else in kindly word or kindly deed.
7. A sincere effort to set one day in seven apart for the growth and sustentation of that part of us which we call the soul.

Since the soul is the immortal, the eternal of us, it really seems reasonable and seasonable to give one day in seven to its needs, improvement and destiny. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:26.

God dwells in the Church in the person of His Holy Spirit, and will preside over her work, and administer her affairs, and direct her movements, just in proportion as we yield ourselves to His control, and let Him have His own way. Let us, therefore, ask and expect that He will indite all our prayers, that He will inspire all our praises, that He will prompt and prosper all our offerings, that He will speak His own message through the lips of His servant, and then make that message the power of God unto salvation.—*Rev. S. J. Cartledge.*

"There are perils in our battle, God help us, from which the bravest had best run away."—*Thackeray.*

EDITORIAL

THE DIVINE WORK

We shall never do anything in this life worth while except as we work together with God. It takes the divine element in any task to make it seasonable. Unless we work together with God we work in vain. This is why Paul did so much that is permanent and durable, he was a worker together with God. He realized that he was working not for self, nor alone, but with God and for God. "We are laborers together with God," he writes to the church at Corinth.

It helps a man to feel, to know, that he is in copartnership with God. It gives him zest for his work, strength for endurance, and confidence as to outcome. There is an abundance of divine work that needs to be done in the world. Wherever sin exists there is an invitation for some one to undertake a divine work. It is more than human, it is heavenly, to remove sin from the world, to bring in light where the darkness of unrighteousness obtains. Paul realized this also for he wrote, "Where sin abounded grace did much more abound." That is, where sin is, even where it is strongly entrenched, even there God supplies grace more abundantly for removing that sin when one is willing to work together with God.

Wherever suffering exists there is an invitation to do some work together with God. God does not want suffering in the world. He is love, and love brings life and light and sunshine and joy. Adversity comes, accidents occur, misfortunes and calamities fall, all entailing more or less of sorrow, disappointment, and suffering. God wants to relieve mankind of such calamities and misfortunes, and those who help to do so lend a hand in helping God do His work in the world.

God's work is not done yet. We are to work with Him in doing it. It was not finished in Christ's time, and it is not finished yet. Jesus said it was his meat to finish, not his own, but God's work (John 4:34.) And He was ever busy helping to finish that work. He was laboring together with God—that God's work in the world might be a finished work.

Here is human need in a world of plenty; God wants them filled with glee and gladness. We work together with God in helping them.

Here is human need in a world of pltney; human strife in a world that should be full of peace. We work together with God in helping to bring about plenty, peace, and purity.

Thus in a thousand ways we may work with God; but it is certain we shall not do anything that abides except that which we do with God and for Him.

THE WAR

The seventh week of the European war ends without giving much hope of peace being sought by either party to the great conflict. There were rumors afloat about the middle of the week that the German emperor would possibly hear overtures for peace, but so far nothing has come of the rumor, and the fighting goes on with as much zeal and desperation as ever.

The past week has witnessed a seeming turn in the tide of battle, and the Allies have changed from pursued to pursuers. The German army that was invading France with lightning like rapidity, and driving the defenders daily nearer to the gates of Paris, has been at last repulsed with heavy losses, and driven from French soil. At this writing the British and French forces are pursuing the retreating Germans who, however, though an enormous host, are falling back to friendly soil and shelter with wonderful rapidity, order and cleverness. It is believed now that the next great battle will be fought on German soil. The fighting the past week was continuous and was attended with heavy losses on both sides, the advantage for the week being clearly with the Allies.

In the conflict between Russia and the Austro-German forces it is reported that the 17-day battle ended with Russia taking 180,000 prisoners, 450 field guns, 1,000 artillery pieces and 4,000 transport wagons. The Austrians seem in a doubtful frame of mind, and fall easy prey to the Russian attacking armies.

The past week has witnessed the devastation and destruction of war on a scale not hitherto recorded in history, and leaves the onlooker to witness the most awful and deplorable tragedy of all time, and one which gives no prophesy of early termination.

OUR PUBLISHING AGENT

In compliance with the decision of the Convention at Portsmouht last May the Directors of the Southern Christian Publishing Company were entrusted with the duty and responsibility of electing the Publishing Agent for the Southern Christian Convention. After much careful consideration and mature deliberation the choice fell upon Bro. M. E. Winston of our Youngsville church, Youngsville, N. C.

Brother Winston comes to us most highly recommended, and not without experience which should be of inestimable benefit in his present position. He lacked but a few months of completing his college course at Wake Forest, where he had charge of the business end of publishing and promoting the *Wake Forest Student,* and put that publication on a paying basis. President Poteat of Wake Forest speaks of Bro. Winston in the highest terms as a most worthy and a capable business man.

Brother Winston went from Wake Forest as Business Secretary of the Y. M. C. A. for the State of Tennessee, with headquarters at Nashville, later teaching school a year, from which work he comes to us.

We bespeak for him the ready support and hearty co-operation of pastors, churches and friends in the great work he is to undertake in building up our publishing interests, increasing THE SUN'S circulation, and developing the work of our Book Depository. There is no field amongst us which invites to larger influence and usefulness than that of Publishing Agent, and we feel that the right man has been secured for the task.

There are three ways in which the friends can show their co-operation with him in his work now. First, send in new subscribers and renewals for THE CHRISTIAN SUN. Second, send in orders for Bibles, hymn books, Sunday school song books, and other publications desired. Third, send in orders for printing, letter heads, bill heads, cards, envelopes, any sort of commercial job work.

We feel sure Bro. Winston will heartily appreciate any assistance given in any direction named.

THE BUSY BEE

A bee lighted on the dress of a lady riding along an avenue at Newport the other day. The buzzing annoyed the nervous lady, and the husband, who was driving the car, attempted to brush it away. In doing so he lost control of his car, which rushed off into the gutter, upset the machine, badly bruised the woman, broke the collar bone of her husband and the arm of another passenger, and greatly damaged the luxurious machine. Even smaller causes than the tiniest insect have been known to wreck lives, ruin homes, destroy souls. "Behold, how great a matter a little fire kindleth." James 3:5.

The *Scientific American* puts the war situation in Europe in its bare light with these frank words: "To appreciate the stupendous character of the War of the Nations which is now in full swing on the continent of Europe, we must bear in mind two facts: first, that it is a war to the death; second, that in the full realization of the absolute finality of the result, every one of the contending nations has already called out or has stated that it will do so, the whole of its trained reserves, thus putting some sixteen millions of men under arms. In point of magnitude the present conflict is absolutely without a parallel. Never, in all the history of the world, have there ben marshaled on the field of battle armies that even approached in numbers the hosts which are drawn up upon the frontiers of Germany and Austria. Not in the campaigns of Napoleon, nor the great Franco-German struggle of 1870-71, nor yet the seven-day battle of Mukden between Russia and Japan, was there seen such a gathering of warring hosts. As for the historic conflicts of ancient days, when the hordes of the East poured in a human flood over Europe, later historical criticism has thrown doubt upon the reputed numbers engaged."

FOR LOVE OF MONEY

The President of the National Surety Company makes known the rather startling fact that forty million dollars are embezzled in the United States, in one way or another, every year. The statement, however, which is not surprising, is that eighty per cent. of this amount is taken by those who, in charge of funds for others, promise themselves that they will return the funds to the full amount after using them for a while for speculation, or what not,, on their own account. No one, not even the murderer, commits his crime, until he first convinces his conscience that he is right. The cashier, clerk, bookkeeper first justifies himself in the thought of serving some good end with the private use of another's funds, and then proceeds to the dishonest and often fatal transaction. The "crook," in the manipulation of his books, fully expects to pay back all some day. Thus step by step embezzlement goes on, from small to large amounts, till the erring one, though drawing ample salary to sustain him, has bound himself, soul and body, with cords he cannot break. He has bartered away his birthright for a mess of pottage. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many arrows." 1 Tim. 6:10.

NEWS AND VIEWS

—The newly elected Pope has chosen the title of Benedict XV.

—Mexico is still under military rule, and will be so until November when the general election is held.

—Statistics show that one out of every three deaths from preventable diseases is caused by tuberculosis.

—The prime minister of England has issued a call for more men to enlist in the army and go to the front in the service of their country.

—President Wilson urges all the people of the United States to asemble at their places of prayer and worship on Sunday, October 4, and pray for the peace of Europe and the warring nations.

—England has ordered German and Aus-

trian consuls to leave Egypt. This was done because of the belief that the Germans were seeking to foment a "holy war" among the Moslems of Egypt.

—The College of Cardinals asembled at the Vatican in Rome elected Giacomo Della Chisea pope. The new pope was born in 1854 near Genoa, and was made archbishop of Bologna in 1901. He has taken the name of Benedict XV.

—President Wilson has issued a proclamation appointing Sunday, October 4 as a day of prayer for peace. All God-fearing persons in the U. S. are called upon to attend church that day and engage in earnest prayer for peace.

—Think of three million men actually engaged in battle, all equipped with modern weapons of destruction and death! For some days three great battles have been raging at one and the same time in France, and no one knows the number of thousands that are being slain. Up to September 7 the British casualties, officially announced, was 19,000 killed, wounded and missing. The titanic struggle east of Paris has been going on several days, and the death list is reported as enormous.

NOTICE

The Home Mission Board of the Southern Christian Convention is to meet in regular annual session in Y. M. C. A. hall, Elon College, N. C., Wednesday, September 23, 1914, 10:30 a. m. The members of the Board as elected by the Convention at Portsmouth are:

Col. J. E. West, Chairman, Suffolk, Va.
Rev. H. W. Elder, Richland, Ga.
Mr. K. B. Johnson, Cardenas, N. C.
Mrs. C. H. Rowland, Franklin, Va.
J. O. Atkinson, Secretary, Elon College, N. C.

Please address communications and applications to the Secretary, J. O. Atkinson.

NOTES AND PERSONALS

—Three nationalities and seventeen states are represented in the student body of Elon College.

—Rev. W. D. Harward, D. D., Newport News, Va., has recently undergone hospital treatment, but is much improved in health and is at his post of duty, hoping to make this the best year of his ministerial work so far.

—If friends will read what Pastor L. I. Cox, of our Reidsville church, has to say in this week's Sun, they will profit by it. No more worthy, earnest, or meritorious plea has appeared in The Sun in a year than that which comes from Reidsville. Surely it will prove a blessing to any one to read what Bro. Cox has to say, and then act. The call is exceedingly urgent, and cannot wait.

—That is certainly a good word, worthily spoken, of Pleasant Cross church, Western N. C. Conference, and of its faithful and beloved pastor, Rev. W. N. Hayes, by Bro. T. E. White in our church news columns this week. This is a case in which a worthy church and a consecrated pastor, by persistent effort, and without making much ado about it, won out, and did that which was worth while. We congratulate pastor and people.

—Rev. P. H. Fleming, D. D., closed his work as pastor of the Christian church at Manchester, N. H., September 15, and is to arrive in Greensboro, N. C., September 18 and begin immediately his work as pastor of First church, preaching his first sermon there next Sunday, September 20. Bro. Fleming will receive warm welcome back into the regular pastorate in his native State and our Greensboro brethren are to be congratulated on bringing him back to his own.

—Rev. A. W. Andes, Harrisonburg, Va., favors Sun readers again this week with another strong, clear, and convincing sermon. Bro. Andes has these sermons put in tract form and scatters them among his people, which labor of love must result in untold good. He is proving himself to be one of our best and most beloved pastors, and we rejoice in his continued growth and usefulness. His close application to his study, the Bible and his sermons, marks him for a man of wide influence in future.

—The Fuquay Springs *Gold Leaf* in speaking of the union revival services recently held in a large warehouse at Fuquay thus refers to our young brother Lightbourne who was chosen to conduct the meetings: "The services which have been of the highest type, have been enjoyed by all. No finer sermons have ever been heard than those which have fallen from the lips of Rev. Mr. Lightbourne, of Dover, Del., who for ten months only has been a Christian, and who for ten months has been a preacher of the Gospel. He is a mon of the most captivating exterior, and is endowed with every faculty of mind and body that go to make a man of the high calling he espouses. An orator by nature and practice, he holds his large congregations in wrapped attention while he presents his subject in his own unique, graceful style, dressed in the magic drapery of sprightly words, his sermons are strong, forceful and convincing, and none came to hear who went away unpersuaded and unbelieving."

—Portsmouth news in *Virginian-Pilot,* Monday, September 14: "Rev. H. E. Rountree, the new pastor of the Washington Street Christian church, was formally installed at 3 o'clock yesterday afternoon at interesting and largely attended services, held in his church. Rev. W. H. Denison, D. D., presided at the installation exercises, opened the service with scripture reading. The invocation was pronounced by W. H. Harrell, after which Grover C. Wright sang a solo. The charge to the church was delivered by Rev. George D. Eastes. The charge to the new minister was delivered by Mr. Denison. The welcoming addresses to the new pastor were then delivered, Rev. L. F. Johnson responding on behalf of the conference, while Rev. G. T. Forrester, pastor of Central Methodist Episcopal church, delivered a welcome to Mr. Rountree on behalf of the community. The ministers of the city in their welcome, were represented by Rev. H. W. Dowding, while R. B. Hood delivered the church's welcome. Mr. Rountree responded in an interesting manner. As pastor of the church he succeeds Rev. J. W. Harrell, who recently accepted a call to the First Christian church, Dayton, O. Mr. Rountree came here a week ago from Greensboro, N. C."

GOD'S WILL FOR US

The divine commands are as obligatory on the Christian church as on any other body of believers. Were it not so I might find myself disposed to dodge and run, and many of you readers might follow a bad example. No command is any more explicit and unequivocal than that requiring the church to preach the gospel in all the world. It is so framed as to lay a perpetual obligation on the church. Without a shadow of doubt God intended that the apostles should travel and evangelize to the extent of their ability. In my mind lies the positive conviction that God expects you and me to travel and evangelize to the extent of our ability. But in apostolic days most of the church had to stay at home; it has been so in all succeeding centuries; it is so now. And yet the command to spread the gospel everywhere applies just as definitely to stayers-at-home as to the men and women who go. We can all go in the person of those who go and who have offered themselves for service and who will go.

I am positively convinced that God's will for our denomination is that we definitely, heartily, liberally support our missions in Japan and Porto Rico; that we get enthusiastic about them; that we persuade our brethren likewise; that we push and enlarge the work until it somewhere nearly matches our ability, at the same time investing our resources in expanding our work at home in a score of directions where so much remains to be done. Were not this my positive conviction, I might turn my thought and energy elsewhere, and persuade you to follow.

If we ever do turn our back on any of our work, if we do less while our ability remains as great as at present or is augmented, it will surely be contrary to God's will and bring a withering blight upon us. Isn't that the lesson of Scripture and history? We ought to be in this work of missions forever and ever, amen.

God has graciously allowed me to see the little fields abroad where our combined obedience has helped to plant the gospel, establish churches, gather "children of the light," and assist in a world-wide transformation. Past results have been so beneficent, uor sparing efforts have been so blessed, that I never can question God's will for us in missions. On top of everything else is the overpowering need of our work and help. A misionary doctor could find unlimited employment in our Porto Rican field. Never a vision of Porto Rico rises before my mind that I do not see scores and scores of sick people absolutely without medical care or physician.

The whole result of conviction, observation and the overpowering need would be crushing, did not one remember that back of him is the Almighty God, using the weak and despised to effect His purpose, surely but slowly swinging the church into line for winning the world.

This very hour, when much of the world is engaged in titanic mortal combat, and the rest of the world stands aghast and almost paralyzed,—this very hour should nerve the church to its supreme effort. Not less, but a great deal more Christian effort is need. The moral condition in Europe will be appalling, and means of prosecuting Christian work greatly reduced.

But look at our own work a few minutes; not once during the quadrennium have we reached our $25,000 standard for foreign missions; not once have we increased our funds so that we could wipe out our deficit, although that obligation is not second to maintenance of the work. We have not fully supported our missions during the year just closed, although we sincerely hope that the few remaining days of this month may see a large sum of money turned into our treasury. We have a missionary family to send back to Japan. Re-enforcements must be sent to Porto Rico, where we have but one man on the field now, and he a very ill man.

Already the conditions of our work are tempting brethren to plan to reduce our missions and administrative force, in the face of the best fitness for work and best equipment we have ever had. Some of our good missionary backers are already projecting this same temptation toward the Quadrennial Convention.

Has God reduced our ability? Has He contracted our fields? Has He emptied them of needy souls? Has He recalled our "marching orders"? Has He lessened our obligation?

And we Christian men and women, a hundred thousand of us, are sending our representatives to Springfield, Ohio, there in the sight of God and face of Jesus Christ, to plan work for the kingdom, with lurking thoughts of reducing our missionary effort: of doing that when unparalleled need and oportunity

(Continued to page 7)

THE THREE GROUPS

A SERMON BY REV. A. W. ANDES, HARRISONBURG, VA.

TEXT: "Then cometh Jesus with them to a place called Gethsemane."—Matt. 26:36.

JESUS is nearing the close of His earthly ministry. Heaviness fills His heart. He has gathered His disciples with Him around the table in an upper room in Jerusalem to eat the last supper with them. The supper is a sad one to Jesus, and a mysterious one to the disciples. His table talk puzzles them. The supper is ended, a hymn is sung, and with their minds still full of perplexity the disciples arise and follow their grief-stricken, compassionate Master to a place called Gethsemane. Watch that little company as they leave the upper room, and wend their way through the streets of the city, and out into the darkness of that awful night, going toward the Mount of Olives. Wha taspirations and desires fill the hearts of the disciples! What a heavy heart throbs within the Savior's breast! The disciples are eager for something to happen that shall exalt them to the chief seats in some glorious earthly kingdom. The mind of Jesus entertains no visions of a kingly throne or of earthly glory, but is filled with the gloom of the Cross.

Upon entering the garden of Gethsemane Jesus leaves eight of the disciples with the command, "Sit ye here,' while he takes Peter, James, and John a little further into the garden with Him. To this second group He gives the command, "Watch with me," while He goes a little further and prays. Observe the size of the groups: eight in the first, three in the second, and only one in the third. The Master is in a class all by Himself. Not one, even of His chosen disciples, is prepared to be with Him in this sad hour. I think if ever the Savior wanted and needed one who could enter into full sympathy with Him it was right then. But no one could fill the place; He must tread the wine press all alone. Even today with all our religious zeal there is not one who can quite stand in the third group with the Savior. Those who can truly say, "Give me Scotland or I die," give me China or Japan or I die, and then give their lives willingly, if need be, for the cause they have espoused, it seems to me are not very far from it, but to stand where Jesus stood that night does not lie within the compass of man's love and devotion. It might do us good, however, to measure the distance occasionally between us and that hallowed third group, and see whether we are getting any nearer or not.

The relative sizes of the first and second groups represent the church pretty well today. Practically two-thirds of the disciples were left just within the garden and told to sit down. The other third were taken farther and admitted to closer fellowship with Christ.

We will notice in the second place the difference in revelation to the first and second groups. To the first He gave no sign or hint of the deepest feelings of His soul. To the second group He revealed the awful fact of His terrible burden. They were near enough to Him in sympathy and fellowship so that He could open the window of His heart to them. To all the rest of the world the Master's deeper feelings were a hidden secret. So it is today. To a comparatively small number the larger revelation of God's truth is given. To them the Bible unfolds its great truths, the will of God is made plain, Jesus Christ is a living reality, and they walk in blessed fellowship with Him day by day, rejoicing in His love, praying in His name, shouting victory through His power, and eventually stepping over on the golden shore to meet Him face to face.

But think of that large group just inside the gate. No revelation is given them. The Bible is a dull, dark, mysterious book to them. The will of God concerning them is ever shrouded in darkness, and they grope here and there blundering and making mistakes. Christ seems too far away to be a reality to them, and the happy fellowship of a present Savior is not very real. No revelation! Sad it is that that group is so large. For my part I want to be in the second group, although it is much smaller. A revelation of God's word and will, and Christ's presence is a thousand times preferable to the companionship of the large crowd inside the gate. Kind friend, which group is your choice?

Sometimes a member of the large group, learned and skilled in the wisdom of the world, gives His views on certain religious problems. When he is done he has produced confusion worse confounded, and perhaps succeeded in shaking the faith of some. Be not deceived by the religious opinions of the worldly wise man. He may be authority in his special field, but when it comes to religion and Bible the humblest peasant who lives daily in close touch with His God, and drinks direct from the fountain of knowledge would be a better teacher.

We notice in the third place a difference in duty assigned these two groups. The only duty assigned to the first group was, "Sit ye here," while the second group was charged with the duty of watching with Him, which in such an hour was no little thing, and even proved to be more than these disciples could do successfully. The most that the first group seemed qualified to do was just to sit down and wait. Jesus never gives any man a job entirely too big for him. It is generaly considered now, I believe, that practically two-thirds of the church is just in the church, behaving nicely, perhaps, but only sitting idle, while the other third bears the burden and heat of the day. Think of what could be done if all would enter into full fellowship with Christ and watch with Him. Think of the souls that are being saved, the money that is being given, the churches that are being built, the countries that are being taken for Christ. All this could almost be multiplied by three if the church today all belonged to the second group. If such could be the happy condition today pulpits would not be vacant, mission boards would not be embarrassed by debt, the heathen would not plead in vain for the gospel, every church would be a working, growing church, Satan's kingdom would be destroyed, and righteousness, peace and joy in the Holy Ghost would mightily prevail in the earth.

As to additional revelation spoken of above I presume all of us would like to be in the second group. As to additional duty which group do we prefer to be in? I think I know some who seem to prefer staying in the first group on this point. They seem to try to do as little as possible instead of trying to do as much as possible. It seems to be more inviting to some to sit down and be idle than to watch with Christ. But, my friend, if you want to be in the second group as to revelation you must also want to be in the same group as to duty. Which are you in, and which do you prefer to be in on this point?

Yes, it is sweet to get close up to Jesus and learn of Him, talk to Him, and have Him talk to us, bask in the sunshine of His love, and groan with Him under the burden of the world's sin, learn to know Him intimately, and know His will concerning us. How glorious to be near Him and receive the larger revelation of His truth, goodness, and love!

Then again how glorious to be accounted worthy to do hard service for Him! What greater thing ought we to desire in this life than to be a good soldier for Jesus Christ, and have a part in extending His kingdom? Many of the early Christians while being burned at the stake praised God for the privilege of thus testifying for Him. How it ought to rejoice our hearts if we can lay down our talents, our money, our lives in His service!

But if we want larger revelations from Him or want to do larger things in His service we must get nearer Him. He would be glad for others besides Peter, James, and John to be near Him. He would like for every professing Christian to be there. The revelations given us and the duties assigned us will be in proportion to our nearness to Him in consecration and sympathy. We must be in full sympathy with Him in His sufferings, and in the work He is trying to do. No room there for the man who does not believe in giving, or in missions, or in destroying the saloon and every other vice in the land. The man who does not believe in these things is not in sympathy with Jesus in His work, and must be placed in the first group just inside the gate. Lack of sympathy with Jesus in His work is what keeps many people sitting idle with the first group; it is not that Jesus has so little for them to do. I am sure He would be glad to give us all a bigger job if we were prepared for it.

The work is great and pressing. There are about 837,000,000 heathen in the world, and about 497,000,000 others, who, while not heathen, are not Christians, and many of them are our own neighbors and fellow countrymen. The time is precious. The heathen are dying without Christ at the rate of one every second, over 31,500,000 a year. Many of our own countrymen are dying also without Christ. We have no time to sit idle in the first group. Would you like to be prepared to know more and do more for Christ? Then draw nigh to Him and He will draw nigh to you, and this closer fellowship will open your eyes, unstop your ears, loosen your tongue, cut your purse strings, and send you out in His service to do, to dare, and, if necessary, to die for the sake of Him who suffered and died to redeem a lost and ruined world.

"Discussion is the greatest of all reformers. It rationalizes everything it touches. It robs principles of any false sanctity and throws them back on their reasonableness. If they have no reasonableness, it ruthlessly crushes them out of existence and sets up its own conclusion in their stead."—*Woodrow Wilson.*

It is our desire that Sunday school and Christian Endeavor societies send to the editor of this page discussions of their respective work so that we may give them to some one else who may be in great need of them.

I AM FOR PEACE (PSALM 120:7)

A Call to the Colors, Addressed to His Countrymen.

PRESIDENT WILSON'S MESSAGE, AUGUST 18, 1914

My fellow countrymen:

I suppose that every thoughtful man in America has asked himself during the last troubled weeks, what influence the European war may exert upon the United States; and I take the liberty of addressing a few words to you in order to point out that it is entirely within our own choice what its effects upon us will be, and to urge very earnestly upon you the sort of speech and conduct which will best safeguard the nation against distress and disaster.

The effect of the war upon the United States will depend upon what American citizens say and do. Every man who really loves America will act and speak in the true spirit of neutrality, which is the spirit of impartiality and fairness and friendliness to all concerned.

The spirit of the nation in this critical matter will be determined largely by what individuals and society and those gathered in public meetings do and say; upon what newspapers and magazines contain; upon what our ministers utter in their pulpits, and men proclaim as their opinions on the streets.

The people of the United States are drawn from many nations and chiefly from the nations now at war. It is natural and inevitable that there should be the utmost variety of sympathy with regard to the issues and circumstances of the conflict. Some will wish one nation, others another, to succeed in the momentous struggle.

It will be easy to excite passion and difficult to allay it. Those responsible for exciting it will assume a heavy responsibility; responsibility for no less a thing than that the people of the United States, whose love of their country, and whose loyalty to its government should unite them as Americans, all bound in honor and affection to think first of her and her interests, may be divided in camps of hostile opinions, hot against each other, involved in the war itself in impulse, and opinion, if not in action.

Such diversions amongst us would be fatal to our peace of mind and might seriously stand in the way of the proper performance of our duty as the one great nation at peace, the one people holding itself ready to play a part of impartial mediation and speak the counsels of peace and accommodation, not as a partisan, but as a friend.

I venture, therefore, my fellow countrymen, to speak a solemn word of warning to you against that deepest, most subtle, most essential breach of neutrality which may spring out of partisanship, out of passionately taking sides.

The United States must be neutral in fact as well as in name during these days that are to try men's souls. We must be impartial in thought as well as in action, must put a curb upon our sentiment as well as upon every transaction that might be construed as a preference of one party to the struggle before another. My thought is of America. I am speaking, I feel sure, the earnest wish and purpose of every thoughtful American that this great country of ours, which is, of course, the first in our thoughts and in our hearts, should show herself in this time of peculiar trial a nation fit beyond others to exhibit a fine poise of undisturbed judgment, the dignity of self-control, the efficiency of dispassionate action; a nation that neither sits in judgment upon others nor is disturbed in her own counsels, and which keeps herself fit and free to do what is honest and disinterested and truly serviceable for the peace of the world.

Shall we not resolve to put upon ourselves the restraint which will bring to our people the happiness and the great lasting influence for peace we covet for them?

WOODROW WILSON.

WORLD-WIDE SUNDAY SCHOOL NEWS—OCTOBER, 1914

The Sunday School and World Peace

The staggering catastrophe which has fallen upon the world in the great European War has won many converts to the belief that war and militarism have no justifiable place in our Christian civilization. The Sunday school leaders of the world are realizing that the time to inculcate this belief and to make peace-lovers and peace-makers of our people is at that stage of their life when war is specially apt to cast a glamor of glory which obliterates its horrible features and its contradiction of the spirit of Christianity. Our boys must be brought up to hate war if the men of the future are to be saved from plunging into it.

Sir Robert Laidlaw, the President of the World's Sunday School Association, with Mr. H. J. Heinz, the Chairman, Rev. Caroy Bonner and Mr. Frank L. Brown, Joint General Secretaries, and Mr. E. K. Warren, Chairman of the Central Committee of the American Section, sent out an appeal to the millions of Sunday school scholars throughout the world to pray for peace. The call was printed in the newspaper on both sides of the Atlantic, appearing in the American papers on Saturday afternoon, August 1.

In this country on August 2 prayers were offered in many churches and Sunday schools that the war might be averted, but we learned the next day that even while we were at prayer the armies were in battle.

But it is not too late or too soon to pray for peace. Let our superintendents and others who lead publicly the prayers of the Sunday schools plead with God for the restoration of peace until this terrible calamity is stayed. During these exciting history-making days when the minds of all—even of little children—are filled with thoughts of the great war, teachers should not fail to seize the opportunity to expose in their classes the fallacy of settling international disputes by force of arms.

Christmas on the Mission Field

If you want to know how you may at trifling expense bring joy to many hearts in the mission stations of your denomination write at once to the Rev. Samuel D. Price, Superintendent of the Department for Utilizing Surplus Material, World's Sunday School Association, 216 Metropolitan Tower, New York City.

The Evangelistic Note in the Sunday School

The large number of Sunday school scholars over twelve years of age who are not members of the church shows that the Sunday school as an evangelistic force has not been taken advantage of to anything like the extent it should. The World's Sunday School Association is trying to correct this shortcoming by sounding the evangelistic note with clearness and emphasis in its communications with the world-wide field. An illustrated card has been issued by the Department of Evangelization, Dr. George W. Bailey, Chairman, showing graphically the necessity of giving the entire life for Christ. Religious papers with an aggregate circulation of half a million have given wide publicity to this thought-provoking message.

There is encouraging response to this evangelistic emphasis. In Turkey the Sunday school workers in their recent annual gathering made *evangelism through the Sunday school* the center of their program. In Japan a great Sunday school campaign is going on simultaneously with the three-year evangelistic campaign inaugurated by the Continuation Committee of the Edinburgh Conference, and the aim of the Japanese leaders is to have the two campaigns supplement each other and proceed in the closest conjunction.

Christian Principles in Chinese Moral Education

Under the caption "Will Teach Morals in Chinese Schools" the Philadelphia *Public Ledger* of August 3 devoted a column to an account of the system of ethics and religious training just authorized by the Chinese Minister of Education, Mr. Tan Hua-lung, for the public schools of the Chinese Republic. "Mr. Tang," says the *Ledger,* "holds that morality and right living are as much a part of the educational equipment of China's youth as are mathematics, reading and writing. He has approved a plan which, without interfering with the constitutional declaration assuring complete religious liberty and freedom of belief in the Chinese republic, will admit as part of the Curriculum in the primary schools principles of morality and right living enunciated by China's great sage, Confucius, and *essential Christian principles.*"

This is only a step, but it is a step in the right direction.

NEWPORT NEWS LETTER

I awoke this morning with a vision. It was not altogether a new one, but somehow it impresses me peculiarly now. I think of the words of the Master, as He came down with the disciples from the Mount of Transfiguration: "Tell the vision to no man until the Son of Man is risen again from the dead." That was a blessed vision, and it made the disciples feel that it was good to be there. It was for their encouragement and instruction. The mountain top experiences are essential for efficient service down on the plain where humanity lives. We need a glimpse of the work to be done, in filling our mission in the world, but we need also to see that "our sufficiency is of God." If we have heavenly visions, it will be to our peril to disobey them. We need the power and the direction of God in our lives.

I was reading in THE CHRISTIAN SUN last night that splendid article by Dr. W. H. Denison on "Some Needs as I See Them." I am wondering why more of us do not try to give the people the benefit of knowing about the important things that we see, as they impress themselves on our hearts. I am sure that the church paper would be more interesting to the people if more of our pastors would write, giving them the benefit of some of their visions, and needs "as they see them." Surely we are a small body of people, as to numbers, when compared with other religious bodies, but we have a great mission, and it is important that we should be united in prayer and effort in seeking to fill that mission.

The $9,000 mission debt that is upon us, indicates that as a people we do not see the importance of missions. What interest have we taken in trying to remove this debt by the time the American Convention meets?

We will fail in our mission as a people unless we become a missionary people. Some questions are to be decided at the next session of the American Convention, and a right decision of them will have much to do with the future of our work. We have been asked to be much in prayer in view of the work of this Convention.

If the vision that I have this morning does not grow dim, and I am assured it will not, then I shall write again, and more definitely, of some things as I see them.

Fraternally,

W. D. HARWARD.

September 4, 1914.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The absorbing question in Virginia at the present time is State-wide prohibition. The election will be held on the 22nd of this month of September. The rural districts are already dry under an act of the legislature known as the Mann Bill. Much of the State is dry under local option; but Richmond, Norfolk, Petersburg, Lynchburg, and Newport News are all wet; and the saloons flourish in these cities. They are unwilling to surrender this old institution that produces and fosters every form of vice and every crime in the catalogue of offences. The older and more deep-rooted any evil is, the more difficult to eradicate. The old cities are the worst in their opposition to temperance movements, and, especially to prohibition. There are old people, men and women, in the old cities, who own property occupied by saloons. They live upon these rents. They are shut-ins and do not often see their own property nor the evils of the saloon. They are ignorant of the mischief done by their property. They are afraid their property would stand idle if the saloons were removed. They are respectable people. They are members of the church; but they do not favor prohibition. They create public sentiment and are in league with a great evil and do not realize it.

Then there is a little army of bar-tenders, customers, small politicians, newspapers, ice-dealers, and helpers that live upon this business or die with it. Habits and money, associations and positions are wrapped up in it. It is difficult to dislodge these persons and these interests. Ward politicians do their work in these saloons. But a better class of politicians is springing up among us, and a temperance sentiment is growing that means ultimate victory, not only in this state but in the nation. Senator J. E. West and Representative R. L. Brewer are on the platform in public advocacy of state-wide prohibition in Virginia. Nansemond county is getting some facts and whloesome teaching from these men who put their moral convictions above personal fears of re-election; but public sentiment sustains them in the good work which they are doing.

The Local Government League has been flooding Virginia with deceptive literature. They have reflected grossly upon North Carolina by falsifying facts and by misstatements concerning the working of prohibition in that State; but effort is made to counteract these falsehoods by answers to questions by more than three hundred representative men in all parts of the State. The campaign waxes interesting, and before another letter reaches the public Virginia hopes to put her left hand in the hand of North Carolina and her right hand in the hand of West Virginia, her sister States now under prohibition, and all three turn their faces toward the west to watch and wait till prohibition reaches the Pacific and the Great Lakes. Every church member ought to join the temperance army and help to win the victory for right and the next generation.

W. W. Staley.

ELON COLLEGE NOTES

The 25th annual session of the College is getting well under way at this writing. The student body seems earnest and anxious to work, and that means much for the successful issue of the year. New students come in on almost every day, and the lead of the first day—38—over last year is being steadily maintained. The friends are using their influence with hesitating ones—which we appreciate and which means progress and power.

It has been decided to hold the annual evangelistic services for this year beginning next Sunday. Rev. Victor Lightbourne, Dover, Del., is to assist Dr. Atkinson. The religious organizations are planning for an effective campaign of co-operation and a glorious season is expected. Our friends will remember us in prayer.

Sunday was a busy day, packed full of good things. Sunday school, Junior Christian Endeavor, Y. M. C. A., Y. W. C. A., Junior and Willing Workers missionary societies, all were largely attended. There was hardly a vacant seat at the eleven o'clock preaching service, for which Dr. Atkinson delivered a powerful message, concluding it with a very helpful communion service. The Women's Missionary Society met at 3:30 and presented a splendid program, Mrs. McNally, Mrs. Wicker, with Drs. Atkinson and Lawrence taking part, and Mrs. Farmer presiding. During the service Miss Toshio Sato sang a tender song in her native Japanese. At night the Young People's Christian Endeavor Society gave way to a splendid missionary pageant by the Willing Workers society, at which service chairs had to be brought in to seat the audience. Sunday is a busy day at Elon—busy with the things of the Kingdom—and it is the best day of the week.

Quite a number of our students and citizens will attend the State Sunday School Association Convention in Winston-Salem this week.

Dr. Atkinson is making his college pastorate a real power in our institution. He not only preaches each Sunday and conducts the daily chapel services, corresponding to family worship, but he is also holding a two-hour daily consultation period, permitting students to talk with him about matters religious and spiritual and also respecting choice of life work. This is a capital idea and will mean much for the betterment of the College life and spirit.

Mr. H. D. Lambeth has been elected treasurer of the church for next year. He is a capable business man and will make an excellent officer.

Pleasant visitors to the Hill during the past week were Mrs. R. W. West, Miss Grace West, and Master Baird West, Waverly, Va.; Mr. J. F. West, Jr., Sedley, Va.; Mr. J. T. Moffitt and family, Asheboro, N. C.; Prof. and Mrs. A. C. Hall, Columbus, Ga.; Mr. T. G. Miranda and family, Sagua le Grande, Cuba; Mr. W. Z. Atkinson, Cardenas, N. C.; Mr. E. A. Allen, Raleigh, N. C.; Mr. and Mrs. W. B. Hobby, Gibsonville, N. C.

Dr. T. C Amick is slightly indisposed at this writing, but with his splendid physique it is expected that he will be well shortly.

The Y. M. C. A. is maturing its plans for the entertainment of the College Y. M. C. A. Convention for the Carolinas October 7-11, to which date the authorities have finally postponed the meeting this year.

Mr. M. E. Winston, Publishing Agent of the Southern Christian Convention, has arrived to begin his work. He is a capable man, deeply interested in the church, and with the co-operation of the brethren will bring things to pass. Our village is happy to welcome him and his good wife.

Mr. J. U. Newman, Jr., Class of 1914, left on Monday morning for Merom, Ind., where this week he takes up his duties as instructor in Latin and English and as physical director. He is eldest son of Dr. J. U. Newman.

"X."

AN OPEN LETTER TO PASTORS

According to a resolution passed by the S. C. C. in session at Portsmouth, Va., the first Sunday in October is to be observed as Woman's Missionary Day. The Woman's Mission Board of the Convention is asking all of our pastors to set forth, on that day, the claims of the work, and to urge the organization of societies where there are none.

While organized missionary work among our women is of recent date, yet its growth has been such as to cause gratitude. In a little more than two years, more than fifty societies have been organized and about $2,000 raised for missionary purposes. While this is encouraging, the number of workers engaged and of churches enlisted is far below what it can and should be. We believe that some form of organization can exist in every church, and this is our aim. The forms of organization provided for are (a) Woman's Society, (b) Young People's, (c) Willing Workers, (d) Missionary Cradle Roll, (e) Mite-Box Society.

The latter has been found to work successfully in country churches where it is difficult to have regular monthly meetings. The only officer required is a mite-box superintendent, whose duty is to distribute the boxes, arrange for opening (quarterly, if possible), and report to the Treasurer of the Woman's Conference Board. But wherever a society can be maintained, one should be organized.

The great need in our church today is missionary information. There is no more effective way to increase this than through our women, in organized societies and mission study classes. Our pastors have been and ever must be the leaders in every forward work in the church. In this, too, we must depend on you. Your interest and enthusiasm will count more in interesting the people you serve than any other influence, so we beg of you not to treat this lightly. It will be an inspiration to feel that all our pastors on the first Sunday in October are lined up in behalf of the organized work of our women for missions. We feel sure of your co-operation.

Sincerely yours in the interest of missions,
(Mrs.) C. H. Rowland, President,
Woman's Board of Missions of the
Southern Christian Convention.

EVANGELIST LIGHTBOURNE

I see in this week's Sun something of the Fuquay Springs meeting, but desire through your columns to say a further word as Wake Chapel's representative.

The union meeting at Fuquay Spring, consisting of the following churches: Baptist, Methodist, Presbyterian (all of Fuquay), and Wake Chapel Christian church, was conducted in the large brick warehouse. The preacher of the occasion was Rev. Victor Lightbourne, of Dover, Delaware, who preached twice each day for eight days to the delight of a large and increasing congregation. On the last night it was estimated—and I think none too high—that a thousand people were present.

The services were of a very high order, and the powerful and well delivered sermons were enjoyed by every one present. Bro. Lightbourne is the most forceful speaker I have ever heard as a young man, to say nothing of his having been converted but about ten months.

The meeting resulted in about fifty professions, and many newly consecrated themselves to the Lord's service. Any church or pastor or town or city desiring a wide-awake, earnest spiritual and powerful evangelist will do well to correspond with Brother Lightbourne at his home in Dover, Delaware. If any further recommendation is wanted, write me at Holly Springs or Cardenas, N. C., and I will gladly give same.

J. Lee Johnson.

REIDSVILLE

What about that contribution to the Reidsville church? The roof and outside work are nearly completed, except the windows, but we have had to borrow right much to get the building enclosed. The committee is unable to advance the money to finish the auditorium. It will cost $1,000 to finish the auditorium, outside of seating.

AN APPEAL

We have no place for holding services or Sunday school, and can not start a Sunday school till we get in our new church, and it will take an additional $1,000 to complete the inside, except seating.

We have nearly 4,000 members in the North Carolina and Virginia Conference, and any friends, I trust, of the other Conferences, who could easily send us one dollar each, if no more, and if one thousand persons will do this at once, it will enable us to get into our new church this Fall. If our friends do not come to our relief at once, we will be compelled to remain out of doors this Winter, which would mean a death blow to the good work started in Reidsville.

A VISION

1,000 persons sending us $1.00 each will put the congregation in the new church at Reidsville. Will you do it? We have done our best, but we cannot go further without your help. Read James 2:14-16, and let us hear from at least one thousand willing helpers at once. You have it in your power to help us now. Will you do it? I trust so.

REPORT 3—CASH

Previously reported	$2,928.25
Rev. A. G. Lowdermilk	1.00
J. S. Pinnix	10.00
Fred Pickard	5.00
W. J. Mitchell	5.00
W. B. Richardson	5.00
Emma Balsley	1.00
John Way	2.00
James Hill	1.00
D. W. Gilliam	24.00
Mary Mitchell	1.00
Friends	2.00
S. F. Taylor	5.00
J. N. Mitchell	1.00
Wesley Smith	1.00
S. P. Williams	5.00
W. T. Moore	5.00
Rev. H. S. Smith	1.00
J. A. Murphy	1.00
Rev. J. O. Cox	5.00
E. D. Fowler	5.00
J. S. Wells	2.00
A Friend	1.00
R. H. Pleasant	.50
Mrs. S. J. Kernodle	20.00
T. M. Jones	5.00
J. H. Burton	10.00
David Carroll	1.00
Ira R. Humphrey	5.00
Mrs. J. N. Hester	2.50
Mrs. J. A. Roach	5.00
Scrap lumber sold	1.12
E. L. Heggie	7.38
W. S. Burton	1.00
Owner Cotner	1.00
John W. Stewart	1.00
J. S. Wagoner	25.00
Dr. J. O. Atkinson	5.00
J. H. Calman	5.00
J. T. Thompson	1.50
D. S. Farmer	25.00
Total	$3,139.25

PLEDGES NOT PAID

Rev. W. L. Wells	$ 5.00
Pleasant Ridge church	5.00
Mt. Bethel church	5.00
Rev. W. S. Long	5.00
Rev. J. O. Cox	5.00
E. D. Dunn	10.00
C. R. Brown	5.00
Christian church, Reidsville	207.00
Rev. J. W. Patton	5.00
R. B. Chance	5.00
J. W. Winchester	2.50
J. H. Walker	5.00
S. S. Harris	5.00
J. T. Richardson	3.00
W. S. Floyd	5.00
Total	$ 277.50

We are grateful, and wish to thank each contributor. May others come to our assistance at once, is our constant prayer.

L. I. Cox, Pastor.

GULPH MILLS (PA.) LETTER

Through the kindly consideration of our church here I have just closed a pleasant little vacation, which was spent with relatives and friends in the South. It was my privilege to stop over at Newport News, Va., my former charge, and shake hands with a few friends there. Dr. W. D. Harward, the pastor of our church there, had just returned from the hospital where he had been for treatment. He was greatly improved and able to resume his work in the pastorate and pulpit. I was delighted to find that the work of the church was prospering under his leadership. A week was spent at Sedley, Va., within sight of the old home where I was reared. It is both interesting and helpful to return aftre the lapse of years to the scenes and associations of childhood and to note the changes time has made in men and things. Forests had given way to fields of ripened fruit and growing crops, while in turn fields had given place to forests. Time pauses not for men or things, but bears us on steadily and irresistably towards the end of our pilgrimage. Pleasant hours were passed in the homes of those with whom we played and toiled in childhood, and then the time for the parting word seemed to have come too quickly, but it came and the "good-bye" was said, a few warm tears of love were shed, and we found our face again turned homeward.

I reached Dover, Delaware, Sunday morning about 2:30 o'clock, and preached for my friend, Rev. Dr. Lightbourne, at the People's church at 10:45 a. m. In the afternoon we were driven by auto about eighteen miles to a camp meeting near Marydel, conducted by our people, where Dr. Lightbourne preached a powerful sermon on the subject of Obedience. At evening he returned to his pulpit at Dover and left the writer to preach at the camp, but the interest was so great, the attendance so immense, and the time so well used, that I found no place where a sermon would fit. The attendance was estimated at from twenty-five hundred to three thousand. There were several Christian workers there from our Wilmington Mission, led by Rev. Thos. Shewbrooks, a Licentiate of the Delmarvia Conference, who had been in charge of the camp for about three weeks. I never before saw and heard so much shouting and praise to God at one service. I am told that that entire section of country is open to our people, and that there is one town of several hundred people without any church whatever. If we had the men and money several churches could be quickly established in that section, but unless such means can be secured we would seem to lose a great opportunity. I spent an evening with our Conference Missionary, Rev. R. S. Stevens, at Wyoming, one of our Conference Missions, and met a goodly number of his members in prayer meeting service. It was an impressive company, and they have a comfortable house of worship, the entire property being valued at about $3,500. Dr. Stevens is conducting a series of revival services this week in our Portable Church located at Kitts Hammock on the Delaware Bay. He reports the work at that point as progressive and promising. I spent two days with Dr. Lightbourne, in his hospitable home, where I enjoyed the kindness of his splendid family and his Christian fellowship and communion. They were expecting his son, Rev. Victor Lightbourne, home in a few days from an extended evangelistic tour in the South, where he has conducted several successful meetings. I am advised that he will be open to engagements after about the tenth of September. I reached home Wednesday afternoon and found that my work had been well cared for in my absence. We not only have some fine people in our church here, and those who are loyal, but our cause has some strong friends on the outside.

Sincerely,

MURDOCK W. BUTLER.

A WORTHY INSTITUTION

It is a pleasure to the many friends of Elon College in this town to know that this college had one of the largest enrollment at its opening last week that it has ever had.

This college is fast growing in the esteem of the public throughout this section, and is taking its place and being recognized as one of the best co-educational institutions in the South.

We have watched the growth of this college with much interest and we have noted the character of its work, the kind of students attending, and we have been impressed with the culture and refinement of its student body; the high standard maintained in its teaching force, and we have known that the college must grow and prosper. We have known that its merits would be recognized and appreciated.

Under the driectorship of Dr. Harper the college has grown rapidly since his election. He is one of the most practical school men we have ever known. An untiring worker, a believer in printer's ink, a hard student, a deep thinker, he is just the man to have at the head of a thoroughly deserving institution of this kind, and we predict that before many years pass this will be one of the most heavily endowed, best patronized colleges in this whole section of the South.

We are further delighted to know that the attendance from this county is increasing each year. Without regard to denomination, we can fully recommend this college to the people of our county as a place where their sons and daughters will receive the best that can be given in education.—*Editor O. F. Crowson, Burlington News.*

GOD'S WILL FOR US

(Continued from page 2)

exists, and in the same hour when we will be congratulating ourselves on our growing colleges, an improved ministry, a thriving publishing business, a better class of church buildings, and a better educated and financially prosperous brotherhood and constituency!

Brethren, before the month of September ends we can speak *through our mission treasury* an emphatic purpose and determination to fulfill God's will for us. We can put our missionary work beyond question and beyond danger. But it will take dollars to do it, and prayers worth more than dollars. Let us speak definitely and adequately in the next two weeks.

M. T. MORRILL.

Dayton, Ohio.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction ot the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes. and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: SEPTEMBER 20

The Judgment of the Nations.—Matthew 25:31-46.

Golden Text.—Inasmuch as ye did it not unto one of these least, ye did it not unto me.—Matt. 25:45.

Time.—Tuesday evening, April 4, A. D. 30.

Place.—Mount of Olives.

Comments

31. "But when the Son of man shall come in his glory." The time is not set. He cometh at an hour when we know not and, therefore, should be ready at any time that He calls.

32. "Shall be gathered all nations." The persons judged are living nations. "He shall separate them one from another as a shepherd divideth his sheep from the goats." It was the custom for the shepherds at foaling time and especially at the shearing time.

33. "And he shall set the sheep on his right hand," etc. The sheep being of a more gentle nature finds favor with the King, while the goats with a restless, "selfishness on legs" nature failed to enter in with the righteous.

34-36. "Then shall the king say." We find in these verses that those who have served the Master as indicated will be rewarded with an inheritance in the kingdom that has been prepared since the "foundation of the world."

37-40. Here Christ gives a picture of the wicked; of those who think it is not their business to help the ones that need their assistance. They are denounced and everlasting punishment is their reward.

On the Mount

Sitting as it were on Mount Olive the Christ continued speaking parables. He had spent the morning and part of the afternoon in the temple giving everlasting truths to the disciples and others. It being near the close of His earthly ministry, He spoke as He had never spoken. Contrast this discourse with those of His earlier ministry. We still find the same gentleness, yet with such power did the words which fell from His lips strike the hearers that they feared and planned to put Him to death. They knew there were many goats among the flock; they sought to destroy the Tree of Life.

Proclaimed Himself King

For the first time He proclaimed Himself the king. He was indeed the King, who will come and separate the sheep from the goats, those who have accepted His call from the ones who have rejected it.

We can imagine the Son of Man as he delivered this discourse to the nations which had gathered about Him, as He spoke with them of the judgment, and we can see His face glow with radiant beams of hope and sunshine as He assured them, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . And the king shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

What golden opportunities every Christian has in this world! God, through His Son, has made it so easy for us to gain eternal life, if we will. He has, not only through the prophets, told us of the way, but has sent His Son to show us by concrete example how to live so that when our earthly work is complete we will be received to the home that has been prepared for us.

He lived the earthly life and ministered unto those who were in need of a friend indeed.

Little Deeds Count

We were traveling on a train. A lady of foreign birth came in with three little children. The train was crowded to its capacity. A well dressed man gave her his seat. How quick the expression of the face of the poorly clad foreigner gave evidence that the little act of kindness made her soul happy and her heart glad. Ministering unto Jesus Christ on a railway train. Opportunities like this are hovering about us every day. Do we grasp them? They are ours to accept or reject. If we accept we will be among the number who will receive the fate of those who minister to Christ —eternal life.

Those on the Left Hand

The King will judge, but the manner of judgment will be opposite to those on the right. Instead of the King beckoning, "Come, ye blesed of my Father, inherit the kingdom prepared for you," the burning words will be: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

We carry our own judgment in our hands. Even though we are shown how to live and help others to live; those who are blessed will be surprised at the size of their blessing, and those who are cursed will be surprised at the size of their curse.

The Teaching

The division of mankind in Christ's eyes is into but two classes, and there is no neutral ground.

The decisions for eternity hinge on everyday deeds now.

Character is revealed in unconscious acts; they show the habit of the life.

Nothing that men think very bad is needed to class one among the wicked; neglected opportunities are condemnation enough.

It is one's attitude toward Christ that gives meaning to the slightest acts; if that be wrong, great deeds done even in His name will avail nothing. (Matt. 7:21-23.)

CHRISTIAN ENDEAVOR TOPIC: SEPTEMBER 20

Share Your Blessings.—Heb. 13:16-21.

A Suggestion to the Leader

As this is so familiar a topic, every member, young and old, rich and poor, can take part, for every one has either shared a blessing or some one else has shared a blessing with him. The person is to be pitied who has not had the great privilege of sharing a blessing or receiving one direct from his next-door neighbor. Christ gave a blessing every chance He had, and was made to feel good by so doing. We will be made glad if we practice the same thing.

We suggest that the leader make an earnest request for every member to give testimony of his or her blessing received or given. Try the pencil and paper system for this meeting and see if you have better success in getting members to take part. They will feel better after taking part in the meeting and will want to take part the next meeting.

A Man Gets More Real Heartfelt Joy

By testifying for Christ either by word or deed than by anything else he can do in life. The very best place for young people (I mean young to the age of ninety) to begin giving testimonials for Him is in the Christian Endeavor Society; and the best time to start is in this meeting, for it is so easy to tell about our many, many blessings.

The Great Example

There is a great opportunity in the Christian Endeavor for the sharing of blessings. Christ set the example and showed men how to share the blessings of Christianity with the richest and the poorest alike. It is our privilege to do good and make sacrifices for our fellowmen. To sacrifice means wealth to our life. No man ever sacrificed for Christ and regretted it afterward.

For Answer in the Meeting

What would you say to one who thought he had no blessings to share?

With whom are we to share our blessings?

Are any blessings of such a nature that they cannot be shared?

What spirit alone will make our giving a sharing?

What are the rewards of sharing our blessings?

What way of giving will spoil our gifts?

How can we share our blessings of health?

How can we share our homes?

How can we share our friends?

How can we share our books?

How can we share our talents?

What is the result if we do not share our blessings?—*C. E. World.*

No person ever shared anything with another that did not find his share that was left to be quite as large as both parts were before the sharing; indeed, it is likely to be still larger. —*Amos. R. Wells.*

Three million Russians and Austrians are engaged along a 620-mile front. Many thousand human beings are slaughtered every day in the awful European war. If they would only stop and share the blessings of life with each other and not jump into the jaws of death, how much better the world would be! In sharing our blessings read these

Bible References

Ps. 34:14; 37:3; Luke 6:35; Rom. 13:3; Gal. 6:10; 1 Tim. 6:18; Jas. 4:17; 1 Pet. 2:15; 3:11, 17; Deut. 15:14; Prov. 25:21; Matt. 5:42; Luke 12:33; Rom. 12:13; 1 Tim. 6:18; Acts 9:36; Matt. 25:35; Luke 10:34; 1 Cor. 16:16.

TO THINK ABOUT

Do you have regular examinations for your class? Give us your success.

Christ is going to have a great examination some day.

SS NOTES AND NEWS CE

Field Secretary Lehmann begins a tour of the Southern States Noveber 26. If you desire him to speak in your city confer with your State officers at once in regard to dates so that you may be supplied.

Elon College Christian Endeavor started wtih a larger attendance of real Endeavorers than we have ever had, notwithstanding the fact that Elon is blessed with the best and largest college Christian Endeavor Society in the South.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
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Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

WOMAN'S MISSIONARY DAY
FIRST SUNDAY IN OCTOBER
IN ALL THE CHURCHES
THROUGHOUT OUR CONVENTION.
MORE SOCIETIES
AND
MORE MEMBERS
IS OUR WATCHWORD.

A CHILD'S FAITH

A lady missionary in Laredo, Mexico, having failed to procure money in the United States for a building that could be used both for school and preaching place, returned to her field resolved to pray and to ask the Lord to incline His servants to lend her the needed money. Her first step was to spend a day with her scholars in fasting and prayer. At the close of that day her youngest pupil, a little girl, took her hand and asked:

"Will you commence to build tomorrow, Miss Holding?"

The lady was startled at this little creature's simple faith. She stood hesitant for a moment, and then gently replied:

"No, dear, we will not commence to build tomorrow, but we will get the lot ready."

And then she turned to her pupils and said: "All of you who can help may come to the orchard tomorrow morning at 6 o'clock."

Her scholars were in that orchard as requested the next morning. Trees were transplanted, and all they could do they did, day by day, until the ground was ready for beginning to build. And then a letter enclosnig money came to the lady missionary through the postoffice, and with it she began the work. She and her pupils kept praying and money kept coming to her from various parties. One year later the building (which cost $7,000) was completed.

Thus did God answer the prayer of the missionary lady and her pupils by blessing the tearful pleadings which she had addressed to her friends for money when she was visiting the States. Her words were seeds which the Holy Spirit caused to grow in their hearts until they became gifts. How much the little girl's faith helped to strengthen hers I do not know.—*Selected.*

LET THE WOMEN HELP

Our Corresponding Secretary has addressed letters to each of the pastors in our Convention, calling attention to the fact that the first Sunday in October is Woman's Missionary Day, and asking them to call attention to the work our women are doing along missionary lines. On that day these faithful laborers will be setting forth the claims of the work to their congregations; let us not forget that there is something our women can do to make their appeal effective.

First, we can begin praying just now, and pray earnestly every day that God may bless the observance of this day in the interesting of more women in the work and the organization of many new societies for women, for young people, and for boys and girls.

Secondly, where we have been feeling the need and the call to organize the work, and have been postponing it for a more convenient time, we can, with the pastor leading the way, launch out, and not hesitate longer. Every Christian woman, down deep in her heart, in appreciation of what the Gospel means to her as a woman, has a desire to express her gratitude in some way. In this organized work we help *each other* to help *others*. God did not intend that only a few should bear the responsibility of making known the Savior, but He desires that each one, in some way, serve in the work. There is such a fragrance in the example of those women, "which had been healed of evil spirits and infirmities . . . which ministered unto him of their substance." No compulsion, just an expression of true love. Let us catch their spirit and minister unto Him by ministering to our fellowman just for love. There is something that we can do to make the observance of this day of telling effect. Have we love enough in our hearts to prompt us to do it? MRS. C. H. ROWLAND, President.

WHAT HAVE WE DONE TODAY?

We shal do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?
We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed today?
We shall reap such joys in the bye and bye,
But what have we sown today?
We shall build our mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now, do we our task?
Yes, this is the thing our souls must ask,
What have we done today?

—*Selected.*

WINCHESTER LETTER

August 9 closed a seven years' pastorate with the Timber Ridge church. With the exception of a few drawbacks, the work there has been pleasant. The people are very hospitable and many of them are deeply interested in the work of the church. For the most part the work has been encouraging. Better business methods have been adopted, the Sunday school has been kept open all the year instead of nine months, a Christian Endeavor society has been organized and, notwithstanding many discouragements, has kept up an interesting society most of the time, the congregations have been good and atentive, more than sixty names have been placed on the church roll, and both the pastor's salary and Conference Apportionments have been more than doubled. The church has a number of young people that are interested and with proper encouragement would develop into a strong working church. We shall carry with us many pleasant memories of our service with that people. We pray that God may continue to bless the church.

The past year has been the best we have had at Timber Mountain. A number of new members have been added and the work has revived along all lines. We shall continue to serve that point, giving them a night service during the week.

The work at Winchester has been very encouraging during the past year. We have received eighteen new members and lost two by death, giving us an increase of sixteen. Our Sunday school has been well attended and congregations have kept up well for the size of our membership. Nearly a thousand dollars was raised on our church debt and the church raised locally, for all purposes, an average of $15.08 per member. We shall give the church full time service in the future and hope to do greater work.

The following amounts have been received on the church debt:

Reported	$7,441.06
Alva C. Richards	5.00
Ladies' Aid Society	50.00
J. Herbert Morris	1.00
Vernon Morris	.05
Elfie Morris	.07
Clarence Morris	.05
Linnie Morris	.10
Mrs. M. E. Grove	10.00
John H. Park	.26
Hannah Park	.26
Alice Park	.26
Dr. J. P. Barrett	10.00
Rev. L. L. Lassiter	1.00
Mrs. Lydia Martz	1.00
J. A. Taylor	1.00
J. P. Golladay	1.37
Mrs. Linnie Morris	2.00
M. A. Dofflemyre	2.00
C. D. Maphis	3.00
R. Roy Hosaflook	5.00
A. R. Hosaflook	5.00
J. L. Rhodes	4.00
L. S. Rhodes	3.00
Mrs. Mary E. Rolston	1.00
O. W. Andes	1.00
Willing Workers (Antioch)	1.00
Mrs. J. A. Andes	2.00
Conference Church Extension Fund	75.00
Miss Ivie D. Andes	3.00
J. W. Pickering	.26
Mrs. Della Housden	.26
Rev. W. H. Denison	1.00
O. D. Poythress	2.06
Carl Creswell	10.00
Total	$7,643.06

We are thankful to our friends for these contributions. W. T. WALTERS.
Winchester, Va., September 4, 1914.

Sentence Sermons

I have so ruled my life that when death comes I might face it without fear.—*Henry Havelock.*

"He that is afraid of solemn things has probably solemn reason to be afraid of them."

The condemnation given from the judgment throne is all for the *undones*, and not for the *dones.—Ruskin.*

The glory is not in the task, but in the doing of it for Him—*Jean Ingelow.*

A Christian is one who does for Christ's sake what he would not do otherwise.—*Alexander Mackenzie.*

"'Inasmuch as ye did it not' may mean, not darkest Africa, but the brother or sister at your side."

CRADLE ROLL

Colors: Green and White
Motto: First the Blade

Dear Cradle Roll Superintendents:

I suppose that a number of you know that, although I have discontinued the Cradle Roll column for a time, yet I cannot be truthfully said to have neglected the Cradle Roll work.

Down at our house, we have an addition to the Cradle Roll. He joined just eleven weeks ago today, and he arrived just eleven weeks and four days ago, so you see he was not very long in lining himself up with the Sunday school forces. He has found this a rather in hospitable world so far, poor little man, and it has taken all his mother's time and thought to persuade him to remain with us. The doctor told us if he stayed through August, we would have a good chance to keep him, so as it is now September, we are hoping that the worst is over. However, he still weighs one and a quarter pounds less than when he arrived, June 17.

Then, as you know, there was the Chautauqua work, and I wish you might all have been with us there, and enjoyed the many good things spread before us down there by the never-resting sea, especially, perhaps, Miss Harris's splendid talks on the primary work, although she did not have much to say along the particular line of Cradle Roll work.

I will tell you about her work some other time, but just now I want to tell you that during my stay at the hospital in Suffolk, where baby came, I was privileged to meet one of the dearest of Cradle Roll and Prmary Superintendents, Mrs. John M. Butler, of the Suffolk church. Mrs. Butler, I say, but I doubt if many of the little ones would know whom you meant if you asked for "Mrs. Butler," but just say "Miss Nora" and see the little faces light up. They all know and love Miss Nora, and Miss Nora loves them; you can see it in her every word and action. She has a primray class of over 100, and a Cradle Roll of 85. Just think of it!

"Where do you get them?" I asked her, and she answered: "Oh, almost everywhere. I never pass a bay on the street without stopping to speak to it, nor do I let the mothers pass without a word, either. I think I know every baby in Suffolk." And I believe she does, and that they know her. A very dear little girl came in to see me (and the new baby) one evening, and she told me Miss Nora was preparing them for their promotion exercises. Said she: "I just hate to leave Miss Nora's class so badly, I wouldn't even try to pass but that she would feel so badly if I didn't, so"—with a big sigh—"I reckon I'll just have to pass and leave her."

Dear friends, we cannot all have 85 members on our roll. If we live in the country, there are not the babies to begin with, but we can gain for ourselves the love and devotion if we go about it as this dear lady has done, and we can get every baby in the neighborhood on our roll if we go about the matter in the right way. Why do they love Miss Nora? Why, because she loves them, and if we love our little Cradle Roll babies, they will know it, and their mothers will know it, and we have bound baby and parents to our church and Sunday school by the strongest tie in the world, that of love.

Mrs. Butler does not know I am writing this article, and I tremble to think of what she will do to me when she finds it out, but I am thinking tonight of a most delicious dish of ice cream brought to a sick room on a most fearfully hot night last June, and I feel that the memory of the gracious kindness of that act will help me bear all the scolding she sees fit to give me now.

I hope and pray the work will open for me to meet more of you personally, for when we know each other personally, things go much better, and we understand each other much more, don't you think so? So here's to our future meeting and better acquaintance.

Cordially, your Cradle Roll Superintendent,

MRS. F. BULLOCK.
Waverly, Va., R. F. D. 3.

ONE OF THE MANY MOTHER'S JOY HAS SAVED

Burlington, N. C., Nov. 19, 1913.
Goose Greese Company,
Greensboro, N. C.
Gentlemen:

I am writing this letter because I think it is due you and for the sake of Humanity. I am not a man that wants my name paraded in newspapers. Coming from Baltimore on a sleeper my little girl took a severe cold and cough. For three weeks the doctors came to see her three times a day. Instead of getting better she grew worse. On the night of which I am speaking the doctors left me some emergency medicine and told me if the cough did not stop give her this. We gave it to her but with no benefit whatever that we could see. We had used other croup salves and they did not seem to do much good. My wife advised me to get a jar of Mother's Joy. I did so, using a half jar on my child's throat and chest and in fifteen minutes she stopped coughing and did not cough another time during the night. Now I am not a believer in Patent Medicines, but I think that you have the best Croup and Pneumonia salve made.

Yours very truly,
COL. J. H. HOLT,
Adv. Burlington, N. C.

YOU WOULDN'T BE SUFFERING

From that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered fifteen years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

CHURCH NEWS

PLEASANT CROSS

Very little is known of the church at Pleasant Cross, except by those who reside in the community in which it is located. The name has appeared in our Annual from year to year, and the reports have shown that Rev. W. N. Hayes was the pastor. Very little was paid him for his services, and nothing was done for the various enterprises of the church. It had enough life to be reported at Conference, but a delegate was rarely sent. It was a church out of touch and out of harmony and sympathy with the Conference. The building was old, small, and in a bad condition.

At the last session of the Western North Carolina Conference held at Ramseur, the church had a delegate who came before the Home Mission Committee, asking an appropriation to help them in building a new house of worship. We gave them $10.00. I now wish to rise up and say that I have never known a weak church to strive more heroically or to attain greater success, taking everything into consideration. They now have a splendid church building 44 x 30 feet, 15 feet from floor to ceiling, recess pulpit, gothic windows, belfry, made of good materials and neat workmanship. It is worth $1,000, and it is all paid for. They have sacrificed to have it. Some of those people have put their last spare dollar in it, and God will surely reward them for it.

The church needs to be painted and seated with more and better seats, and they deserve to be helped.

Rev. W. N. Hayes is still their pastor, and he has done a good work. He has served them for love, and with little remuneration. I am thankful for him and his church at Pleasant Cross. I am expecting it to add strength to the Conference in the future. And this leads me to say that it was not a mistake, as some of the brethren thought, to ordain Bro. Hayes. In a hard place he has worked, and with little pay, but good results have followed. T. E. WHITE.

HIGH POINT

We began a meeting in the new church at High Point August 29, and closed on the first Sunday night in September. We were very ably assisted in the meeting by Rev. J. V. Knight, who did the preaching to great acceptance until he had to leave on Saturday night. His sermons were strong and practical, and resulted in great good.

Bro. Joe Trollinger had charge of the music, and did the playing to the delight of all the congregation. Joe is a talented young man, and we predict for him a great future.

There were about 33 professions and eight united with the church. The work here is very hopeful. The great need is to have preaching at least twice a month. The church realizes this, and therefore in a business meeting Sunday night it was voted to have two services a month, and Rev. J. V. Knight was elected as pastor for the next year, subject to the approval of the Home Mission Committee of the Western Conference. We feel sure the Committee will give its approval, and we sincerely hope that the Lord will open the way for our good friend and brother to accept the work, for we feel he can do much good here. At the business meeting Sunday night, Brethren D. V. Cassady and R. C. Boyd were elected deacons of the High Point church.

J. F. MORGAN, Pastor.

CENTERVILLE, VA.

Our meeting at Centerville was held first week in August, after Monday two services per day, with public dinner. The attendance was about what the church could accommodate. There was considerable interest, and deep impression at the close. In fact, could the meeting have continued we believe quite a revival would have followed. There were ten professions and eight joined the church. We were assisted by Rev. W. H. Garman of Lambert's Point, Va. Brother Garman has had considerable experience in evangelitic work, and is well qualified for good old fashioned revivals. He believes in repentance and the working out of your salvation. His sermons were interesting and often illustrated with forcible experiences. We enjoyed having him with us. This meeting closed on Friday.

Spring Hill (Va.)

The meeting at this place began second Sunday in August and closed the following Friday p. m., with two services per day after Sunday, and public dinner. The attendance was good after Monday. Again Bro. Garman preached with simplicity, earnestness, and with good effect. There were 18 conversions and reconsecrations. Three joined Spring Hill, one at Waverly, and two will join the M. E. Church. This meeting attained splendid heights of spiritual power on two occasions, when many people were conscious of the working and wooing of the Holy Spirit, and had it been possible to have carried it on another week, there might have been great public results. We are grateful to God for the many blessings bestowed upon the work in this field. Yours fraternally,

JAS. L. FOSTER.

"FLIRTING WITH DEATH"

Greesboro, N. C., September 4.—Many automobile drivers are daily "flirting with death" by failing to observe the highway regulation, "Stop, look and listen," when approaching railway crossings, de-

Southern Railway, who makes a plea that people using the public clares Engineer M. C. Glenn, of roads take some consideration of the feelings of engineers as well as be more careful of their own safety.

"Yesterday I was engineer on Southern Railway train No. 108 at Williams Crossing, which is about four miles west of Raleigh," says Mr. Glenn, "I only missed striking an automoblie about two seconds, and in this automobile were grown people and children. If I had struck the automobile and killed or injured those people some one would have said that the engineer failed to blow, etc., when in fact, I had just sounded the whistle for Thompson, answered a signal from the conductor, and had blown a road crossing signal. The bell was ringing also, but the driver of the auto evidently did not hear any of the signals, for when I came in sight of him, which was for a short distance on account of a curve in the track, the driver averted a collision by suddenly cutting his car to the right and I passed within 10 or 12 feet of him."

Mr. Glenn calls attention to the fact that if drivers of automobiles and other conveyances would observe the rule, "stop, look, listen," when approaching railroad crossings they would safeguard their own as well as other people's lives, to say nothing of the property loss in case of accident.

WHERE DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in hand of the best physicians, whereas acute diseases usually respond readily. When a disease has become *chronic,* drugs often seem to do as much harm as they do good, for the stomach rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a thousand, on the average, have reported no beneficial results. This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 9F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

FLORIDA—FIFTH ANNUAL EXCURSION VIA SEABOARD AIR LINE
The Progressive Railway of the South.

The Shortest and Quickest Route.
Tuesday, September 22, 1914.

Tickets good returning until September 29. Do not miss this opportunity to visit Florida. Greatly reduced rates. See the beautiful Manitee and St. Petersburg sections. One whole week in Florida. Special train of up-to-date equipment. Day coaches and Pullman sleeping cars. Make your reservation now. Diagrams now open.

Call on your nearest Seaboard ticket agent for further information.

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Raleigh, N. C.

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J. F. MITCHELL, T. P. A.,
Raleigh, N. C.
H. S. LEARD, G. P. A.,
Norfolk, Va. Adv.

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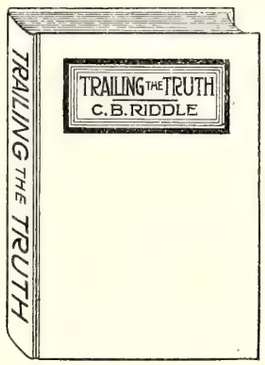

TRAILING THE TRUTH contains nearly 100 pages, and its selections are made up of thoughts of the highest order, rich and inspiring, original and helpful. Along with each selection in the book a quotation from some writer is given to bear out the idea of the author. The book is printed on heavy antique paper and has a very pleasing effect in its appearance. The binding is of the same style as "College Men Without Money." Dr. W. P. Lawrence, Professor of the English Department of Elon College, is the writer of the introduction to the volume. We sincerely believe that this book will be read with pleasure and profit by young and old, rich and poor. It will make a very handsome gift for any person. The price is 50 cents postpaid, which is very reasonable indeed.

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Brought forward		$2,636.49
CHILDREN'S DUES		
Virginia Saunders.	$ .10	
Annie Neville	.10	
Virginia P. Ayscue	.10	
Lura Smith and Marie Holland .	.10	
Mable V. Wells ...	.25	
Virginia and Francis Holland	.10	
Sarah Elmor Wells	.10	
Roy M. Hand	.25	
Annie Stuart Folk.	.25	
Lillian Hand	.25	1.60
S. S. OFFERING		
Bethlehem	$ 6.31	
Oak Level	6.00	
Timber Ridge	1.75	
Lanett church	2.65	
Pleasant Hill	1.25	
Holland S. S.	7.37	
Hines Chapel	1.02	
Burlington	11.98	
Gibsonville	10.00	48.33
SPECIAL OFFERING		
Annie Lee Bowden birthday offering	$ .26	
Salem Chapel	10.45	
Mrs. Irene B. McClenny	1.00	
Belews Creek	15.40	
Mabel V. Wells ...	1.00	28.11
Total rects. for week ..	$	77.04
Grand Total		$2,713.53

My Dear Children and Friends:

We are glad to make a better report this week. More of the children have written and more of the Sunday schools have reported monthly offerings, and then Uncle Jim was with Bro. R. F. Brown and his good people of Salem Chapel and Belew's Creek on last Sunday, and presented the claims of the institution, and they contributed liberally to the cause. Salem Chapel gave in cash and subscription, $29.95, and Belew's Creek $17.90. We are very grateful to the good people of these congregations for their interest and liberal help.

We wish in this connection to acknowledge the receipt of half barrel of flour from Mrs. Sallie Huff, of Gibsonville, and a bushel of nice pears and 4½ bushels of apples from Bro. W. E. Walker of our Shallow Ford church. The children here say that Bro. Walker does this way every year, and they join us in extending thanks and wishing that more of our good friends, who have orchards, would get the habit. Bro. Walker finds it a pleasant privilege.

We wish to acknowledge receipt of two more table cloths. One came from Sister Rebecca Pearce of our Oak Level church, and accompanying the gift was a cheering note: "December 14 I will be 92 years old, but don't forget the Orphanage." I suppose Sister Pearce is about the oldest member of our Southern church, and one of the most loyal and devoted friends of the Orphanage. Mrs. Irene MacClenny sends money to purchase a cloth. Now this leaves only two of our tables without new cloths. I am sure some of our good sisters will immediately furnish them.

This cool weather suggests the idea of shoes and Winter clothing, and the attending problem of the best way to secure them. We need to form some definite plan and then all unite in working that plan. I have a conviction that we should abandon the use of second-hand clothing for many reasons, chief among them that we are not treating the orphan children as we would like to have our children treated. And then it is not necessary. The Christian church is certainly able to feed and properly clothe fifty children, and we want to do it in a creditable manner. I do not mean by this that they should be dressed fine. I mean the opposite. I want every child in our institution dressed plain, neat and comfortably, and each one fare alike.

The following plan is being successfully used by the Baptist Orphanage in Alabama: "For many years it was the custom for the societies over the state to undertake to clothe some particular child, and to send boxes twice each year. There arose some very serious problems in connection with this plan, and so, after careful consideration of the best interests of the children in this matter, the Board of Trustees, at the solicitation of those directly in charge of the work, requested that each of these societies furnish us the sum of $30.00 per year, payable one-half in the Spring, the balance in the Fall, so that we could buy and make the clothing best suited to our needs. A great many societies, as well as individuals, heartily approved of the change, and promptly sent in the money. The change has been even more helpful than we anticipated."

This suggests a similar plan that I am going to ask the church to help carry into effect. We have, at present, fifty children, and I am going to find fifty friends, Sunday school classes, or societies that will become responsible for the clothing of a child. I will purchase the clothing as cheaply as I can wholesale and thereby save much; and then I will give each one as nearly as possible the same treatment.

It seems to me this plan ought to be easily worked. If we have not more than fifty friends, classes, or societies that will be grateful for the privilege, I am badly deceived. Now, I shall be glad to hear from our friends concerning this plan: whether you approve or disapprove of it. If any one should like to help execute this plan, write me at once, and thereby save me much letter writing. Thanking you, I beg to remain,

Yours to serve,
J. O. Cox, Superintendent.

Everetts, Va., September 1, 1914.

Dear Uncle Jim:—

I am a little girl seven years old, and I want to join the happy Band of Cousins. I live in Norfolk, but am at my grandma's now and am having a great time with some of the little cousins here to play with me.

Enclosed you will find a dime. With love to you and the Cousins,

Virginia Saunders.

We extend a glad welcome to this fine little girl from Virginia.

Tifton, Ga., R. 1, Sept. 7, 1914.

Dear Uncle Jim:—

I failed to write in August, and as I am a month behind I will send my dues in advance for October. We are very busy picking cotton. The weather is hot and fine to make it open. I will be glad when school opens. Guess I will begin taking music soon. I went to Sunday school and preaching yesterday morning. The preacher said we must be fishers of men. Using the Bible for a pole, prayer for a line, faith for the hook, and the love of God for the bait.

Your niece,
Lillian Hand.

I hope you may catch many men with your most excellent equipment.

Suffolk, Va., Sept. 8, 1914.

Dear Uncle Jim:—

I am writing today to let you know that I have not forgotten you and the cousins. I hope you and all the rest are well and enjoying yourselves. I have had a real nice time this summer. Our school opens next week and I am glad. We will only have one of the old teachers to come back this year. I am sorry, but I hope I will love the new ones as soon as I get acquainted with them. I wrote my last letter with sister Mary, but she is visiting our aunt at Holland now. So she will write next time.

With much love for you and all the cousins, I remain,

Your little friend,
Annie Stuart Folk.

We are grateful for this letter assuring us of your continued interest in our work. Hope you may have a pleasant and profitable year in school.

Zuni, Va., Sept. 9, 1914.

Dear Uncle Jim:—

Guess you gave me a black mark for not writing in August, but

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Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.
Electric-Lighted Sleeping Cars between Raleigh and Norfolk
In effect February 1, 1914.
N. B.—The following schedule figures are published as information only and are not guaranteed.
Leave Raleigh
9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.
Arrive Raleigh.
From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.
Leave Goldsboro
10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.
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mama was sick when it came time to write. My birthday was the first day of this month, and I am sending a penny for each year. Grandma gave one dime, and mama the rest. Find enclosed 26 cents.

Lovingly,
Annie Lee Bowden.

Sorry that mother has been sick, but hope she is entirely well by this time.

Henderson, N. C., Sept. 2, 1914.
Dear Uncle Jim:—

Another month has passed and I must be on time with my letter and dime. Uncle Jim, I wish you and your family and all the Cousins could be with us some afternoon and help me eat grapes and pears and help me cure tobacco. I stay at the barns a lot with daddy and Uncle Dick and I enjoy it fine.

We will have our meeting next third Sunday. Hope we will have a good meeting. Mr. Stuart is expecting Mr. Morgan to help him.

I close with love and best wishes.

Lovingly,
Virginia Pearl Ayscue.

We would be very glad to be with you in the grape eating and would enjoy the pears, but not so sure about the tobacco curing. That spells hard work.

Holland, Va., Sept. 7, 1914.
Dear Uncle Jim:—

This is our first letter to the Corner. We are going to try to write every month, but I expect we will be rather busy, as our school starts the 14th. I will be in the seventh grade, I am not quite 12 years old. Marie is nine years old and will be in the fourth grade. We are enclosing a dime which grandma gave us. Why don't some of the children at the Orphanage write and tell us abuot the work there? With love to you and the Cousins,

Laura Smith and Marie Holland.

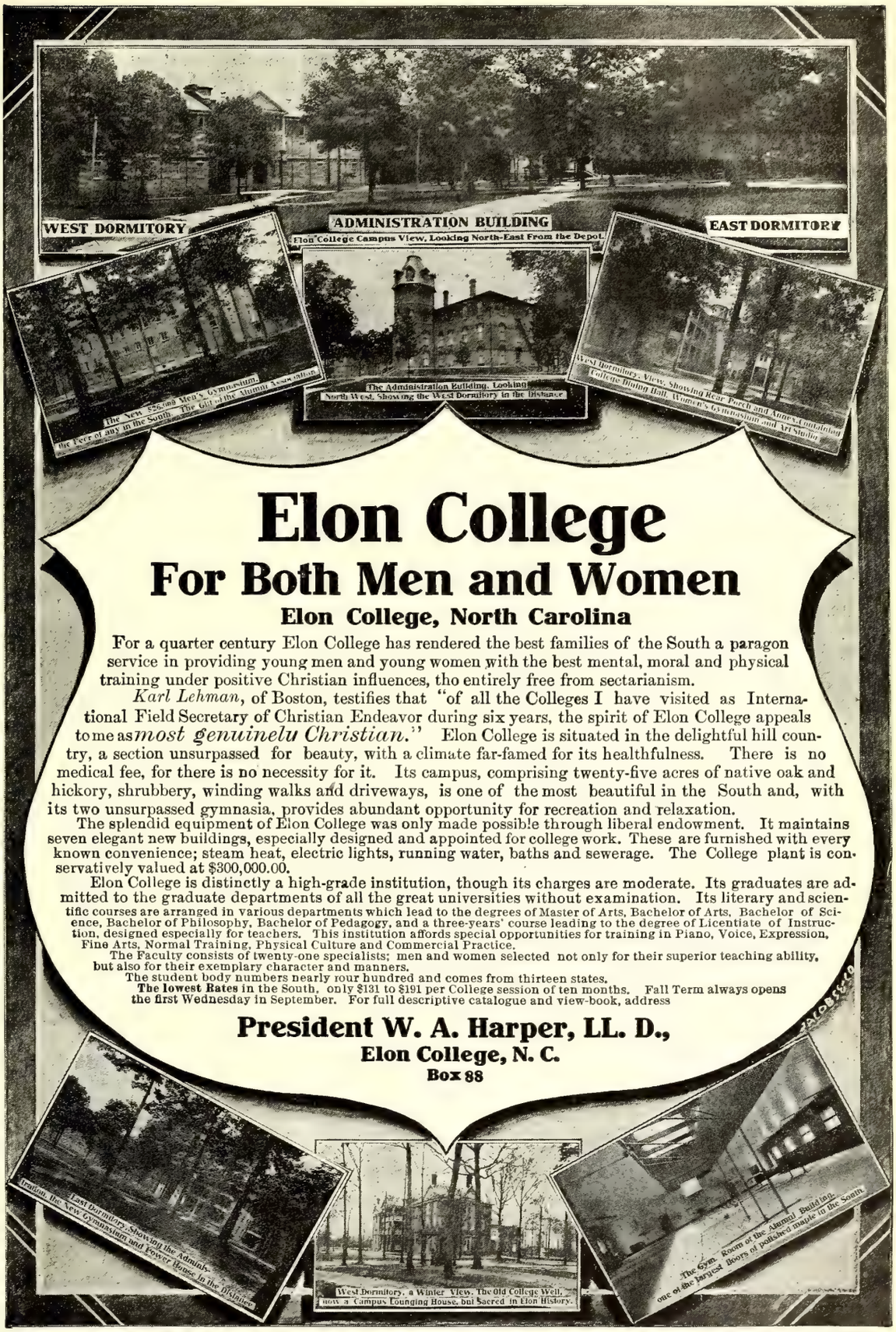
We are grateful for this first letter from these good girls. Hope you may keep your promise and write every month.

Chapel Hill, N. C., Sept. 5, 1914.
Dear Uncle Jim:—

School starts Monday. I will be in the sixth grade, and my teacher is Miss Harriet Bowens. I was up at Elon in July and went to visit the Orphanage on Sunday evening about five o'clock, and stayed till supper time. A girl about 15 years old took me around and showed me the rooms where they stayed.

Last Sunday we had Sunday school in our new Christian church and had forty-four present. Find enclosed ten cents for the Orphanage. will close with my love and dime. Your niece,

Now, we are indeed grateful for this nice letter and the good news it brings—Sunday school in the new Christian church—that is fine, and I am sure it is going to start


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory. View Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio
East Dormitory, Showing the Administration Building, the New Gymnasium and Power House in the Distance
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
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Tifton, Ga., Sept. 7, 1914.

Dear Uncle Jim:—

When uncle Guy Veazey was here teaching singing school in July, he gave sister and me a dime each to send to the Band for August. So now we give 50 cents for August, September, and November. We all went to the singing school. I can't read much but I learned several songs. I will be glad when school starts for I get tired of picking cotton. Wish I could send you some sugar cane. I enjoy chewing it every day. Grandpa Hand moved here from Alabama three years ago and Grandpa Veazey is coming this Fall. I will close and think I will come again about Thanksgiving if not before.

Your little nephew,
Roy M. Hand.

Many thanks for this nice letter and help from away down in the cotton and sugar cane.

Holland, Va., Sept. 5, 1914.

Dear Uncle Jim:—

We are a little late in writing, but hope you will excuse us, for we have been visiting and having a good time. We are sending our nickles, which grandma gave us.

From your little nieces,
Virgina and Francis Holland.

Glad you have been having a good time visiting, hope you will be on time next month.

Edgerton, Va., Sept. 8, 1914.

Dear Uncle Jim:—

As it is my first letter to our new "Uncle Jim," I will introduce a new Cousin and send one dollar to help pay my back dues. You may put it with William Staley's to help heat the Orphanage.

I have been with Grandma Yarbrough nearly all Summer. She gave me a quarter and little sister a dime for us to send the orphans.

Little sister is three months old today. She is much larger than I was at that age. Maybe I will do better now, as I have some one to write with me. Much love to all the Cousins. Your nieces,

Mabel Virginia Wells,
Sarah Elinor Wells.

I could not understand why you should wait so long to write, but now I see you were waiting to bring your sister. We are very glad to have you both, and am sure you are going to write each month. I know you had a good time at grandma's.

EXCURSION TO JACKSONVILLE AND TAMPA, FLORIDA
Via Southern Railway, Tuesday, September 22, 1914.

$7.50	$9.50
To Jacksonville And Return	To Tampa And Return

Tickets will be sold on September 22, 1914, for regular trains to Greensboro, N. C., and for special train leaving Greensboro, N. C., at 7:45 p. m.

Returning tickets will be good on any regular train from Jacksonville or Tampa to reach original starting point by midnight of September 29, 1914.

Special train from Greensboro will consist of Pullman Sleeping Cars and Day Coaches.

Have your reservations made in advance.

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No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern, and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

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No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

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"Women are more vitally concerned in the good roads movement than are men," declares Mrs. Robert Baker, Chairman of the Woman's Department of the American Highway Association at Washington. "The isolation and loneliness of farm life, cut off for months each year from communication with the outside world, because of impassable roads, falls most heavily upon the women of the household. The young escape it by moving to the cities, but the wives and mothers must endure it. Schools and churches can only develop their field of usefulness when they are made accessible to the contiguous population. Next to the home, the women should cherish and upbuild, most of all, the church and school, and as a means of accomplishing this, good roads are almost paramount."

A conference of women from all the states has been called to meet in Atlanta, Ga., on November 10 to consider ways and means of making the organized efforts of women most effective for the betterment of the public roads. Many distinguished women will be present, among whom are Miss Julia Lathrop, Chief of the Children's Bureau, Mrs. Daisy McLaurin-Stevens, President-General of the United Daughters of the Confederacy, Mrs. Thos. M. Owen, Chairman Country Life Committee, Woman's Department of the National Civic Federation, Mrs. Chas. J. Haden, of Georgia, and Mrs. Oscar Hundley, of Alabama.

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

One Year $1.50
Six Months ..... .75
Four Months ..... .50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

Craven

Margaret Sumner Craven, wife of W. R. Craven, was born June 19, 1859, died Sept. 2, 1914. She was married to W. R. Craven Feb. 14, 1884. To this union were born three children, one of whom preceded her to the heavenly home while an infant.

She became a member of the Methodist church at the age of 11 years. She joined the church at Park's Cross Roads with her husband and daughter last November. Her days were spent in the church and in the service of God.

Her last days were days of severe suffering, but she bore it bravely, and sweetly submitted to God's will. Her faith never wavered, and her family and friends will never forget her testimony in life and in death.

We buried her at Park's Cross Roads. A great congregation of relatives and friends were present, dropping tears of sympathy with her husband, her brother, sisters, her only son, Dr. Clyde Craven, and her only daughter, Agnes. Her grave was covered wtih beautiful flowers, feebly expressing the beautiful life she lived.

T. E. WHITE.

Brumback

Death entered the home of Robert and Mary Brumback September 6 and bore away their treasure, Lewis William, who was one year, three months and 21 days old. Just as the morn was rising, giving to the world a Sabbath of rest, the young life was transported to the realms of eternal rest. Here in the arms of Him who said, "Suffer little children to come unto me" is the treasure of the desolate heart and dreary home. May the weeping parents find comfort and peace in comnig unto Him who keeps their little one free from all harm, awaiting their coming if they trust in Him.

Services were conducted in the home by the writer, assisted by Rev. Power. Interment was in Middleton cemetery.

R. L. WILLIAMSON.

Hurdle

Mrs. Margaret F. Hnrdle, relict of the late J. M. Hurdle, who has been making her home with her daughter, Mrs. A. B. Walker, at Greensboro, died at that place on last Sunday. The remains were brought to Burlington and taken to Union Ridge on Tuesday, where the interment took place, Rev. J. W. Holt conducting the funeral.

Mrs. Hurdle was stricken with paralysis on Friday, and continued to grow worse until death came. She was 75 years of age and leaves the following children:

B. L. Hurdle, of Reidsville, J. L. of Union Ridge, C. W. of Aberdeen, J. P. of Winston-Salem; and Mesdames A. L. Anderson of Haw River and William McCauley, Union Ridge; W. T. Smith of Charlotte, Mrs. A. B. Walker of Greensboro.

She was a member of the Christian church, and was a woman who was known for her excellent traits of character. She reared a family of sons and daughters who have become useful citizens, and these have our sincere sympathy.—*Bur-*have our sincere sympathy.

J. W. HOLT.

Branch

Leon Elliott Branch was born July 25, 1895, and died September 3, 1914, aged 19 years, two months and nine days. Bro. Branch had suffered much for the past six months, and was a patient sufferer. He was converted and joined Rocky Hock M. E. church September, 1913, and remained faithful till death. He was an exceedingly modest young man, and highly respected by his large circle of friends and loved by his brothers and sisters.

His mother died about 11 years ago, and his father about 13 years ago. He was buried at Spring Hill Christian church by the graves of his mother and father.

While he was growing very weak he heard his sisters crying, and opened his eyes and said, "Don't cry," and then large tears passed over his own pale cheek and were tenderly wiped away by a friend who stood by the sick bed side. Thus he passed away in sympathy and love.

He leaves to mourn their loss the following sisters and brothers: Mrs. R. E. Francis, Misses Annie N., Lona P., Elsie F., Ethel B., and Messrs. Hurley T., Fenton E., and Charlie H.

The burial services were conducted at Spring Hill cemetery in the presence of many sympathizing relatives and friends. Beautiful flowers were placed on the grave. Services conducted by the writer.

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Helps to eradicate dandruff.
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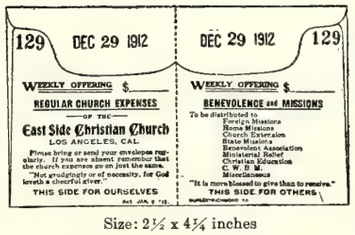

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The Christian Sun

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

From the Dark

Out of the deep, and from afar, come the springs of light and life and comfort. Now in this war time, when the clouds lower, and hideous darkness hovers over a vast majority of all the peoples of the earth, the source of the world's hope must be in prophecy: "They shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword again nation, neither shall they learn war any more." Are the nations now fighting out a conflict on such scale as to forever make further war impossible, and so hasten the fulfillment of Isaiah's prophecy?

We Suffer Together

Modern invention and discovery have made all the nations one, drawn the four corners of the earth together, and the present European war has proven that if one member suffer all must suffer. Every man, woman and child in the United States is affected by the war in Europe, for the price of sugar has advanced and all have to use and have to buy sugar. There are, moreover, 70,000 men now out of employment in Philadelphia because of conditions brought about by the war, and the Mayor of that city is to urge a $15,000,000 loan for public improvement in order to provide these and others out of employment with work and sustenance. "For we are members one of another." (Eph. 4:25.)

The Light of Knowledge

L. D. Stearns has written this for *Harper's:* "I believe there are moments for every soul when the gates of heaven swing back and the merest glimpse of the Land—so close, so far—is given. Glimpse, touch, sensation, call it what you will! And for one who consciously understands, and lets the moment flood the soul, it brings a sense of knowledge and security above and beyond all other experiences of life. Sorrow may come, failure, mistakes—but back of all rests the unshaken knowledge of God, because in the vast silence of Infinity, we have waited for a space, heart to heart, before Him." The "glimpse, touch, sensation" come all right, but so many shut the door of the heart, and call it a mere fancy, a dream, an unreality. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

Saving a Whole Life

When the head of a family accepts Jesus Christ as his personal Savior and comes into the church, the pastor and deacons and all are highly gratified, and make it an occasion for mutual congratulations. What should the feeling then be, if we are to be logical, when a child accepts Christ and comes into the church? In the latter case a whole life, not a fragment of it, is saved. F. B. Meyer truly says: "If the world is to be saved, the children must be saved." And Jesus said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14.)

The Price and the Purchase

Every purchase has its price. Conversely, every price paid is supposed to yield its purchase. Very well. Then what is the purchase that the present price of blood, so profusely poured out now in Europe, is to yield? Europe is paying the awful price, whatever it is. Think! Three-fifths of the world's population at war. Are they fighting on this gigantic scale so that there may never be war any more, after this one? Who knows? This one would at least seem sufficient. Or are they fighting that the nations may after this arm and equip themselves as never before? That would seem a sorry thing to purchase at such a price. Or are they fighting in this mad fashion to pay the price for government of the people, for the people, by the people? It must indeed be a boon for humanity that is being paid for with the shedding of so much blood. "Almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb. 9:22.)

The Most Eloquent

This appears in a current journal: "The most eloquent of men had no message of encouragement." The reference is to Shakespeare, and the inference is that this "most eloquent of men" was a pessimist. Indeed, said journal enquires: "Where [in Shakespeare] is anything equal in inspiration to his outbursts of pessimism?" Let it be forever borne in mind that this very thing,—this note of pessimism, this lack of faith,—prevented Shakespeare from being the most eloquent of men. Beside Jesus of Nazareth, with a faith that shone like diamonds, and with a hope as bright as the noon-day's sun, Shakespeare's eloquence is not to be compared. Jesus, "who spake as never man spake," moved men with a strange and sublime eloquence because He was moved with compassion for men, and had a faith that could not be dimmed. Or again, where in Shakespeare, even from a literary point of view, will you find an outburst of eloquence so ingenious, so subtle and so sublime as the famous oration by Simon Peter on the Day of Pentecost, when three thousand men were converted to a new faith and a new order of things? (Acts 2nd chapter.) Eloquence is that power of speech which moves men. And one cannot move men to stay moved unless one has an abiding, a deep, and an everasting faith. No man ever has. A sublime faith is an essential to true eloquence.

The Nations at War

Never had so great a war such small beginning. In one of the minor Balkan States irresponsible parties assassinated a man and his wife. The fire thus kindled has swept to unequaled and heretofore unheard of proportions. Today three-fifths of the whole habitable world is involved, and is waging a conflict the like of which history nowhere else records. About three-fifths of the world's area is involved also. If we count people, the Germans and Austria-Hungarians are fighting against odds of more than six to one; or if territory, more than eighteen to one. The English are calling upon their subjects in India to aid her in the struggle, and so they are coming from Senegal and Sikhs to face German bullets in France. In the heart of Africa where England and Germany both have colonies they are fighting out the deadly conflict as to who shall have the mastery, Imperialism or Democracy. Here is the issue, and our time will witness its settlement—whether a Lord or a Leader shall govern. It is an awful price, and if the purchase is to be equal to it the world is about to witness a species of progress and profit it has never known before. What compensation is the world to have for its present unequaled sacrifice?

Money for Injury

A New York exchange carried this item last week: "A man who deserted his wife and child twenty-five years ago, and who has since lived under an assumed name in North Carolina, tried to atone in part for the wrong by leaving the bulk of his estate, estimated at $40,000, to the victims of his evil conduct. He showed more decency than most culprits of this sort exhibit, but no amount of money can compensate for the injury he inflicted upon his family during the years of his absence." Though not in the culprit class, many a husband and father does, in effect, what this one did. It is not open desertion, but desertion all the same—giving life and love and labor all to money getting, absenting themselves from the family to make a few thousand, for what? To leave to widow and children when they are gone—compensation for injury done through years of absenteeism. What the wife and children most need is not what the father accumulates, but what he is—the self, not the sheckles.

Finally

The driver of New York City's hearse since 1887 died the other day, and was buried. The record showed that this one man had carried 70,000 bodies to their last resting place, or to the morgue. There are people who have seventy thousand opportunities of repenting, and leading better lives, but decline them all. Their last opportunity comes one day when they least expect it, just as this hearse driver's death is reported to have come—very suddenly and unexpectedly. Opportunities though many do not last forever. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." (Luke 12:40.)

EDITORIAL

THE MISSIONARY DEBT

Rev. W. H. Denison, D. D., Chairman of our Foreign Missions Committee, writes in this week's SUN that which should be widely read and given heed to at once. There is an indebtedness on our Mission Board which much impedes our progress in doing missionary work. As a people we need to, and *must*, go forward in this matter of missions. But we cannot go forward with this large indebtedness upon us. The meager work we are doing in Japan and Porto Rico has proven enough of a load to us; the accumulated indebtedness has simply balked us, and we are at a standstill. The first thing essential to the onward movement is the liquidation of our indebtedness.

These salient and potent facts were thoroughly understood by the Southern Convention at Portsmouth, Va. Then and there it was voted unanimously to assume our part of that indebtedness, which was found to be $1800. Moreover, it was decided to raise this amount by September 30 of this year. There only remain now a few days in which this needful work shall be done.

Brother pastors and friends, what are we to do about it? Are we going to let this essential feature of our work lag on and on, and stultify the vote and will of the Convention by not raising this pittance we agreed to raise? It is too bad indeed.

It is not a question now of why this indebtedness has been allowed to accumulate. It is a question of whether we are willing to put our hands into our pockets and put up the cash so that our missionary work shall go forward.

We can never go forward until this burden, like some awful incubus, is removed. We who are interested and care might as well make up our minds to that effect. We must wipe out the debt. Let SUN readers this week bear this fact in mind, and remember that our missionary work, which ought to be our greatest joy, has become a sore burden to us, and the burden can only be removed, and progress made possible, by giving our means now to pay off our indebtedness. What are we going to do about it? The next few days will decide whether or not the unanimous vote of our Southern Convention shall avail, or be ignored, and whether we shall go forward or remain at a standstill in this all important matter—this matter upon which our very life, as a denomination, depends.

THE INDIVIDUAL CANVASS

The power everywhere, in our day, is by the personal touch. You may strike high and holy impulses, noble and sublime aspirations, into a congregation or a multitude by the eloquence and fervor of public appeal. But the actual work which you can count, and put on paper, is done by one individual appealing to another individual face to face. This is the only way of giving the individual a chance. This is the only way of developing the resources and the powers of any people. Many of our Christian churches are making a very delightful privilege an exceedingly burdensome task.

It ought to be, it would be if gone at in the right way, a privilege and a real pleasure to raise all conference apportionments for the extension of the kingdom. This is without exception the very easiest and quite the most delightful task the writer ever had to undertake as pastor. His theory is, and has ever been: Give the people a fair chance and the Master's work will be done with joy to the individual.

The very easiest and, to our mind, the most logical and biblical way is the individual canvass for the weekly free-will offering.

This is plausible and workable in both city and country churches. For if the individual does not go to his church on Sunday, this is no reason why he should violate the divine teaching which says: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him (1 Cor. 16:2). One may have one's envelope and place the weekly offering in that even if one does go to church but one Sunday in four.

We believe it is the duty of every church to give every member of every church the privilege and the opportunity of contributing something individually every week for the support of the church and the extension of God's kingdom on earth. We believe, furthermore, that many of our churches are living at a dying rate, because they fail to do this very thing. We believe furthermore that we have too much begging (there ought not to be any) and too little planning and praying and giving each individual the opportunity of enjoying a privilege that rightfully belongs to him. This is our creed in the matter. Let us quit this promiscuous and multitudinous begging for money to support the Master's work, and give the people a chance to say what they want to do—are willing to do, individually.

Every church that we know anything about that has tried the individual canvass and the individual envelope system has more than doubled its amount of revenue and happily converted a task into a privilege.

The churches are not giving their members a fair chance at the matter. They never will do so until each individual is approached, not to beg out of him one big gift to be turned over out of his pocket right then and there, for the individual may not then and there have the big gift to spare or at all; but to let the nidividual say what he is willing to do or undertake to do for the Master's cause week by week throughout the year.

This is business, this is the King's business, and this is the biblical, and therefore the right way to go at the matter.

Give the individual a chance to go at the King's business in some sort of royal, reasonable and seasonable fashion. When this is done our church revenue will increases many fold. Try it.

CARE FOR THE HELPLESS

The "Daily Bible Class" of Greensburg, Ind., a part of the Sunday school of the Methodist church of that town, is to establish a humane society and undertake to support an officer who will look after the dumb animals of the community and see that the law against cruelty to animals is enforced. Here indeed is a fine example and a worth while suggestion. Many Bible classes are dwindling for lack of something to do. Some other religious organizations are also. Why not develop an interest in humane treatment of horse and cow and pig and dog and cat, if these are about the plantation? We fight whiskey and gambling and swearing and many evils that hurt society; but seldom do we raise voice or pen against inhumanity to the helpless brutes and beasts about us, cruelty and unkindness to which leads us, often, into the most sordid sins and wickedness.

—Dr. J. W. Manning, Norfolk, gladdens our columns this week. And what he writes of Third Church and its pastor are interesting. A good work goes forward there. Bro. Manning's request should be readily acceded to.

AN ANNOUNCEMENT FROM YOUR PUBLICITY AGENT

For the past few days I have been busy trying to get a line on the work that is expected to be done by your Publicity Agent for the Southern Christian Convention, and I find that my first work should be an effort to increase the circulation of our paper, THE CHRISTIAN SUN.

We are in need of 1,000 new subscribers and for the next few months my major effort will be along that channel. Realizing the enormous amount of work to be done in so short a time I am going to ask you to co-operate with me in this undertaking, especially the Pastors and Church Secretaries. With our efforts put together, I am sure that we can render a great piece of service for our denomination. Every Christian home should be a recipient of a copy of THE SUN each week.

Practically all trade and professional journals enjoy a good circulation. They are a necessity in this present day. If trade journals are a necessity, don't you think it is essential for us to support our religious publications? I will be glad to communicate with some bright and energetic boy or girl in each church community, as I have an interesting proposition to make. Address me at Elon College, N. C., for particulars.

The Book Depository will be glad to receive your order for Bibles and for books that you may need in your missionary studies; song books, etc.

The Southern Christian Publishing Company is in position to do any kind of work in the printing line and I shall be glad to receive your order for any thing you may need. Let us make you an estimate.

Assuring you my hearty appreciation for any help you may render to aid the work, and wishing you a happy season, I am,

Yours for service,

M. E. WINSTON.

NOTES AND PERSONALS

—Rev. J. W. Harrell, D. D., Dayton, Ohio, writes personally, "We are liking our new field fine. Work is starting off well."

—Supt. Rev. J. O. Cox is inviting the pastors to co-operate with him in making the Thanksgiving offering for the Orphanage this year the largest in the history of the institution. If pastors will assist now the results will justify the effort.

—Rev. Victor Lightbourne, Dover, Del., who is holding evangelistic services at Elon College this week is having immense audiences and is preaching with wonderful eloquence and power. Surely God has called this man to serve Him in a most marked and marvelous manner.

—Rev. W. S. Long, D. D., Chapel Hill, N. C., gives us the privilege of saying that he is open to work in the church as pastor for another year. His health is good and he feels as able to serve the church as at any time in his life. We sincerely trust that Dr. Long's time will be fully occupied by churches needing his services.

—According to an official statement to the State Corporation Commission on September 12, the surplus and undivided profits of The Farmer's Bank of Nansemond, Suffolk, Va., were $924,649.58 on a capital of $20,000, and the deposits were $1,861,353.95 with loans and bonds amounting to $2,407,974.18. In these particulars this institution has no equal in the United States and is a monument to the splendid energy and great financial ability of W. H. Jones, Jr., Cashier, and his loyal and faithful associates.

—Rev. J. F. Morgan assisted Rev. T. E. White, pastor, in a revival at Ramseur church eleven days of last week and week before. The entir ecommunity became greatly interested and results were most gratifying. There were about sixty or more confessions of Christ. The churches of the town were all greatly benefited by the meeting.

—Our very loyal and zealous brother, Rev. J. D. Dollar, sends from Roanoke, Ala., a letter full of good news from his field and his Summer's work. Bro. Dollar is a young man, but his heart is in his work and the Lord is using him mightily in the interest of the Kingdom. There is no man among us of more personal consecration and piety than Rev. J. D. Dollar.

—We greatly sympathize with our good friend and brother, John King, of Suffolk, Va., over the heavy loss he sustained last Sunday night from a very destructive fire in his peanut factory. This is the second fire within two years and the loss has been heavy in both instances. Bro. King has our sympathy. For the labor and saving of years to go up in smoke is a trial to the flesh, to say the least.

—Rev. David E. Millard, who contributes beautifully to this week's issue of THE SUN, sends us this greeting: "I am still a sojourner on earth, but am confined quite closely to my home by rheumatism. Am glad your visit to Clifton Springs, N. Y., proved beneficial. I was born in Ontario county, in which the Springs are located, and they were quite noted when I was but a lad. Thousands have been benefited by the water and the treatment there. I still hail the weekly visits of THE CHRISTIAN SUN with pleasure." Bro. Millard is one of our most venerable, sweet-spirited and beloved ministers, and it is always a joy to receive a line for our columns from his friendly and fertile pen.

—Burlington M. P. church report in *Methodist Protestant Herald,* September 14: "The night service was of special interest to the young people, being Christian Endeavor rally. A program consisting of special music, both vocal and instrumental, and an address by Dr. W. A. Harper, of Elon College, was rendered. The music was splendidly rendered and the address was listened to with much interest. Dr. Harper spoke for half an hour on 'The Relation of the Church to the Young People,' explaining what the Christian Endeavor Society is, its origin, growth and purpose. His address was full of helpful ideas and suggestions relative to the Christian Endeavor work, and our society should profit by having heard such a splendid address. The attendance at this service was unusually good, the church auditorium being almost completely filled."

—The first service was held in our splendid new Chapel Hill church last Sunday with a fine audience present: Doxology. Invocation, Rev. W. S. Long. Song. Scripture lesson by Pastor, Rev. W. G. Clements. Prayer, Rev. A. T. Banks. Salutation in Behalf of the Town, Hon. W. S. Roberson; In Behalf of the Baptist Church, Rev. W. R. L. Smith; In Behalf of the Episcopal Church, Rev. Homer W. Starr; In Behalf of the Presbyterian Church, Rev. W. D. Moss; In Behalf of the M. E. Church, Rev. Walter Patten. Song. Reminiscences, Pres. K. P. Battle. Response, Rev. T. W. Strowd. Song. Prayer, Rev. W. R. L. Smith. Song. Benediction, Rev. W. D. Moss. Rev. W. S. Long, D. D., was to have preached, but the services proved sufficiently lengthy without the sermon. Pastor Clements is elated over the opening of the church which he has labored so faithfully to build. Rev. T. W. Strowd has been called to the pastorate and has accepted.

—Greensboro, September 20.—Rev. Dr. P. H. Fleming, who was recently called to the pastorate of the First Christian church, filled his pulpit for the first time today. His family now at Burlington will move here in a short time. Dr. Fleming is well known in this section of the State. He was born in Warren county in 1862, but soon thereafter went with his parents to Alamance county, where his boyhood was spent. He was licensed to preach when 20 years of age. He was educated at the old Graham Normal College, from which institution he was graduated at the head of his class. He has served as pastor of the Christian churches at Graham and Burlington in this State, Greenville, Ohio, and Manchester, N. H. He was serving church last named when he received a unanimous call to this city. He is a trustee and secretary of the board of trustees of Elon College, and a member of the board of education of the American Christian Convention.—*Raleigh News and Observer, Sept. 21.*

—Rev. J. W. Harrell, D. D., who recently went from Portsmouth to First Church, Dayton, Ohio, was cordially received by his new congregation. Dr. Barrett in *The Herald of Gospel Liberty* September 3 thus speaks of his reception: "Rev. Dr. Harrell, the new pastor of the First Christian church of Dayton, has entered upon his work, beginning August 24. He received a cordial welcome from a large congregation, and on the Wednesday night following the church tendered to him and his family areception, which was largely attended, the churches at Crown Point and Walnut Hills joining in the services of the occasion. Dr. Morrill presided. Bro. S. O. Albaugh, of the First church, Rev. D. G. Pleasant, of Crown Point, and Rev. Pressly E. Zartmann, of Walnut Hills, delivered adresses, Dr. Powers and Miss Jessie Burnett each sang a solo. Then came Dr. Harrell's turn to speak, answering the many words of welcome which had been spoken to him and his family. He said many good things to the church, but, if we are any judge, the best thing he said was his appeal to the church not to criticise the pastor whenever he did not suit them, but to pray for him, and then he innocently added: 'You cannot hurt me by praying for me!' The idea is a fine one."

FAITH, HOPE AND LOVE*

*A hymn written by Rev. P. H. Fleming, D. D., and sung at his first service at the Greensboro First Church, Sunday, September 20.

I am walking now by Faith
To a and I do not see,
Faith grows stronger on the path,
As its trials come to me.

I am looking up in Hope,
For a brighter day to see;
Hope dispels the clouds that grope
On the path of life, for me.

I am living now in love;
Its glad way I now can see;
Love shows me my home above,
And sweet peace it gives to me.

CHORUS:
I am trusting Christ my Lord;
He loves me, and I love Him;
In communion sweet we dwell;
I am His and all is well.

WHAT? WHERE? WHEN?
What Shall I Do?

Did I read the urgent plea from Reidsville last week?

What? A church without a place to worship. More than one hundred children out of Sunday school.

Where? Reidsville, located twenty-four miles north of Greensboro, and twenty-four miles south of Danville, Va.

Do I really care whether the congregation at Reidsville remains out of doors this Winter or not? Shall I help them? If so, *when?*

Will not at least 1,000 readers of THE SUN, with good will to all men, with purpose to honor God and fulfill your Lord's commands, and with prayer for the cause, dedicate at least $1.00 to help house the congregation at Reidsville this Winter and care for the children who are out of Sunday school.

Send your dollar, if no more, by next mail to Rev. L. I. Cox, Pastor, Eon College, N. C.

Our friends care, I know they care, and I shall expect to hear from you within the next few days.

L. I. Cox, *Pastor,*
Reidsville Christian Church.

THE CHURCH AT PRAYER

There is reason to believe that the church and the Christian world betook themselves to prayer for world peace immediately, without waiting for official summons, or for the formal authorization of particular prayers. In many churches such prayers were certainly offered on the last two Sundays. Were they answered? Certainly peace did not follow. No one can say what was their actual spiritualizing or energizing value. But we did right to offer them, and we do right to continue to offer them. God hears the cry of His people, and He blesses them in the midst of the tribulations which come upon them through the wrath of man, and which even the power of Omnipotence cannot avert without reducing man to the level of a machine. He succors in suffering and death; not from suffering or death. The sparrow falls not to the ground without His knowing, and every whit of human suffering which follows in the wake of war, is known to Him. His benediction and the peace that passeth understanding are given through it all. And the hand of God is also upon the nations, and there is a limit—though only He knows what it is—to their power to direct their own future.

God reigns over all. Our present knowledge is not such that we can trace His movements nor tell where is the limit to the power of man, whether for good or for evil. Where knowledge ends, faith takes its place.

God reigns. His will will ultimately prevail.
—*The Living Church.*

NOTICE

To the Members of the Sunday schools of the Eastern Virginia S. S. Convention:

I have prepared and mailed to each of our Superintendents a letter together with a copy of the by-laws and constitution of the Eastern Virginia Sunday School Convention. The letter is in compliance with a motion made at the business session of the Convention at Virginia Beach in July last. I am requesting that all schools taks immediate action on the matter and write me their wishes at once, so that the Executive Committee can comply with the orders of the Convention.

For particulars of the motion and its contents, be at your Sunday school to discuss and vote on same when presented by your Superintendent.

Respectfully,
JAS. H. BLANCHARD,
Corresponding Secretary.
113 W. 14th St., Norfolk, Va.

SAINTHOOD

A SERMON BY REV. LEN G. BROUGHTON, D. D.*

"Walk worthy of the vocation wherewith ye are called, as becometh saints."—Eph. 4:1 and 5:3.

IN STUDYING this subject, there is nothing that serves us so well, perhaps in all the Bible, as the Epistle to the Ephesians. The whole of this epistle is an exposition of the heights and depths of sainthood. There are six chapters in the book. The first three reveal to us the nature of sainthood; the last three reveal to us the life of a saint. If I were asked to state which of these two divisions of the book I regarded as most important, I should say the first. I should say so because it is much more important for us to be than it is for us to do. A man can do and never be, but a man can't always be and never do. Our doing eventually is the outcome of our being, and if we are saints we shall eventually live as becometh saints.

In writing to the Galatian Christians, the apostle Paul states a bit of his own personal experience. He says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." In this bit of personal experience the apostle embodies, as I see it, three classes of professing Christians.

In the first place, he embodies the negative Christian, the man who lives the negative life. If we approach him with some suggestion that seems a bit lively, that is, a bit different from the spirit of the prayer meeting, he meets us at once with the statement that he is "crucified with Christ," and he cannot therefore take part in anythnig that does not bear the stamp of the Cross.

Then Paul embodies a class of Christians who are all positive in their life. If we approach them with some suggestion for the prayer meeting, they reply to us that they live, and believe in life, that their religion is to a great extent made up of positive things, of things that they *do*.

Again, there is another class, and I would that this class could be made a great deal larger. It is the class of Christians whose life is made up of both negative and positive things. They are "crucified with Christ," but they live in the midst of the throbbing affairs of everyday life, and they have brought their "crucified," negative life and their positive life together by the Cross of Jesus. If I had a blackboard I think I should express it like this: Negative plus Positive equals Christ and the Cross. For it is Christ and his Cross that make the negative and the positive occupy the proportionate place in the Christian life and service that they are desired to occupy.

SAINTS: GOD-POSSESSED

So we find here in the Epistle to the Ephesians, the apostle in the first three chapters is setting forth the position of sainthood. He is saying in these three chapters what it is to be a saint. Then, in the last three chapters, his effort is to get men to live in accordance with the privileges that they have as saints. And about it all I would put here and there touches that would indicate mastery over the flesh. That is the saint! The saint is not a man who is beyond temptation, nor is he a man in any sense removed from the throbbing demands of life. He is the man of all men who is subject to temptation, and yet, by the power of the indwelling Spirit of Christ, is able to master it and keep it down.

Some time ago I was preaching in a certain town in Wales. I was told that the whole of that town—a town of considerable importance—was owned by one man, a certain lord. Yet I was told that that lord, though he owned all that town, never possessed a single foot of it. It was possessed by the people who had obtained the leases from his grandfather. That man, though he owned the whole of the town, could not enter a house in it, could not pick up a pebble by right. Though the town belonged to him, he could not order a single thing to be done. He owned it, but did not possess it. A short time after I was there—indeed, preparations were being made for it while I was there—that man came into possession of his property, and soon began to work out the changes that he had seen fit all the while to make.

God owns us in our unregenerated state as much as he owns us when we are saints. There is no difference whatever in God's ownership of the race out of Christ and in Christ. He owns us by right of creation. We are his. But we are not possessed of God until we yield to him according to his terms in Jesus Christ on the cross. Then, and not till then, does he come into possession. So the apostle here reminds us at the very beginning that we are his redemption through Christ Jesus—his possession. He redeems that which properly belongs to him through Jesus Christ our Lord.

Then again, in chapter 2, verse 10, he tells us that we are God's "workmanship." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Workmanship." To my mind here is suggested the figure of a musical instrument; perhaps it is a great organ. Some time ago, a great organ-builder in Hartford, Connecticut, told me the most expensive part of the upkeep of his establishment—and it is a great establishment, one of the greatest in the world—was the payment of salaries to expert organ-builders to keep abreast with the progress of invention, and thus perfect more and more the organ, which, as he said, is still very imperfect.

Now, as I see it, it is like this with us as saints of God. In the first place, we are his workmanship, and possessing us, he begins his workmnaship of us, perfecting us more and more until the day fo Jesus Christ. And all this is for the purpose of bringing us to the place where, as the great organ of God, he can make music in the midst of the disharmony of the world. The purpose of sainthood is that God through us may bless the world. If we are not a blessing to the world, if God is not making music through our living, if we are not diffusing the charms and blessings the world needs in the midst of its sorrows and its sighs and its suffering, there is something the matter. The first touch on God's organ, in his workmanship, is made when we are redeemed by the grace of Christ. The moment that we said "Yes" to Jesus, and became God's possession, he began to work upon us. And all through the years that have intervened he has been at work upon us, using various tools, tools that we did not understand and that we do not yet understand, but all the time working upon us, perfecting us, making us more and more instruments of beauty and of power and of blessing. That is the purpose of our sainthood.

Then he tells us in the second chapter, twenty-second verse, and the third chapter, seventeenth verse, that we are God's "habitation." "In whom ye also are builded together for a habitation of God through the Spirit." Man, when he is redeemed, is indwelt by Jesus Christ. We become through redemption first the property possessed of God, and second, we become the property that is worked upon by God, and third, we become the property that is indwelt by God.

THE VOCATION OF SAINTS

This brings us to the words of our text: "Walk worthy of the vocation wherewith ye are called, as becometh saints." The injunction of the apostle Paul here is that since we are saints we should walk worthy of our guest. What a strong motive for righteous living this is! The figure here suggested to me is that of a householder entertaining a distinguished guest. The apostle would say to us, "Since you are saints and Christ dwells within you, walk worthy of him." As your guest, give him the proper entertainment, see that every desire of his in your heart and life is met.

We are to endeavor to please him in our business life. And, may I say, to endeavor to please him in business life just as much as in church life. We are to endeavor to please him in our social life, and we are to endeavor to please him in our social life just as much as in business life or in church life. We are to endeavor to please him, if you will, in our political life. We are to endeavor to please him in our political life by voting, as far as we can, just as we pray. If we pray, "Thy kingdom come," we are to vote for the issues and measures that will bring in the kingdom of heaven. And then we are to endeavor to please him in our home life. Not to be satisfied with living pleasantly when we are up against competitors in the world of business or society or politics or government, and then go home and reveal the exact opposite, to be unpleasant and grouchy and mean. Nor are we to be pleasant when out at entertainments, and evening dinners, and other functions, and then bite and snap when at home and no one there but ourselves!

What the apostle means is that we, as saints—for we are saints if we are Christian men and women—are to live in our contact with one another and with the world, in all things "as becometh saints." Christ desires to reign in every department of our lives, and by so doing he desires to enable us to realize the full privileges of the position of our sainthood—and the world has yet to see the man who has realized the full privileges of his sainthood.

BEHOLD, I STAND AT THE DOOR AND KNOCK

Let me close with a supposition which will perhaps reveal my meaning more than anything else that I could say. Let me suppose that you have invited me, any one of you, to your home as a guest to spend a week. When I arrive you take me into my room, and you say: "Now you can be perfectly at home here; everything in this room can be just as you please. Do what you pelase. Have all the windows shut if you please, or have them all open if you please. Light the fire if you please; put it out if you please." So far this is very comforting. But after a time I get a

*Preached at Christ Church (Baptist), London.

bit tired in that room. I look out in the garden and I see the flowers blooming, and the green grass, and hear the birds singing; and I go for a walk. When I get out there I am met by my host with a look that tells me without a word being spoken that I am not expected to be on the lawn. So I go back to my room, and I say, "Well, I am king in here, can't anything come in here to molest me." But I get tired of that. I go again downstairs. I hear som eone playing the piano. The moment I get in the room I catch the eye of my hostess, which tells me at once, "You are not expected here; this is the drawing-room; you were told to stay in your own room and be happy if you can"; and I go back. I get very restless and think I shall certainly be allowed in the library; I will go there and read the books and papers. I get in the library and I am soon met by my host, who gives me a look that says, "You are not expected in the library." Then I think of the kitchen; I go there, and am ordered out at once. Finally I think I will go to the stables and have fellowship with the horses and dogs. When I get there I am told I have no business in the stables. I go back and pack my bag, and, as fast as I can make time, I leave that place. I was given a hearty welcome to the part of the house in which I was told that I was free; but the very limitations put upon me by my host and hostess make me feel anything else but kingship, make me feel I am a slave. The thought of being limited in the house where I was told I was welcome in itself is prison.

Now, if I understand the teaching of the last three chapters of Ephesians, and if I understand the teaching of our Lord throughout his messages, it is that he, as the guest of our hearts, will not be limited; he cannot be. Hand over the whole life to Christ! Let him in, and then he will put his finger upon the place that we need to be guarded most. He will not put out anything there that is needed. He knows the need; he knows how far the need can be gratified. But, blessed be God, if he is in all the chambers, if he is supreme in all the house, he will elect the place and time in which he will restrain.—*In Christian Herald.*

A PROCLAMATION

(By the President of the United States.)

Whereas, Great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the counsel of statesmen has not been able to save from the terrible sacrifice; and

Whereas, In this, as in all things, it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before Him, confessing our weakness and our lack of wisdom equal to these things; and

Whereas, It is the special wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace;

Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October next, a day of prayer and supplication and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship, nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our willfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this eighth day of September, in the year of our Lord one thousand nine hundred and fourteen and of the independence of the United States of America the one hundred and thirty-ninth.

By the President, Woodrow Wilson.

William Jennings Bryan,
Secretary of State.

"MUST I NOT PRAY TO BE SAVED?"

Scripture nowhere states that salvation is to be had by prayer; it speaks of sinners being saved only in one way—through simple faith in the finished work of the Lord Jesus Christ. Did the Lord Jesus tell Nicodemus to "pray and be saved"? No. "Whosoever believeth in him should not perish (John 3:14, 15.). Did Paul, in answer to the question, "What must I do to be saved?" reply, "Pray earnestly for forgiveness and you will get it"? No; it was "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). You do not need to pray to God for salvation; He is at this moment beseeching you to take it (2 Cor. 5:20). If you expect to be saved by prayer, you will be deceived, as it cannot possibly take you a step nearer to heaven. How dare you ask God for salvation so long as you are guilty of the awful sin of making him a liar? (1 John 5:10, 11.)

Instead of continuing to pray for salvation, even now as you read these lines stretch out the empty hand of faith and take it as a gift from the pierced hand of the Lord Jesus. "The gift of God is eternal life." (Rom. 6:23). "Whosoever will, let him take the water of life freely" (Rev. 22:17). Take it now!—Selected.

LEFT BEHIND

Left behind. So often is that the case with many persons. But the ones about whom we are thinking just now are those who were left behind when the day arrived to leave for college. Was it a mother who made a sacrifice for her daughter, or a feeble father who took on more work to give his boy a chance? Yes, it was these, and even more. It was also those whose lots have been cast into hardships and disappointment and deprived of the privilege of returning to college after they have been there one year, two years, or three years. These are really the ones about whom we are thinking. The day arrived, the train came and the chance passed. School mates and class mates passed by and waved a beckoning hand to those who were left behind. The sadness of separation was there; the changing of a life's course was present. I see a boy now with an anxious heart to go back to college, to join his fellow students again and enrich his life by the great things to learn and live for. The noon hour of opening day came and the poor boy sat with a broken heart over his disappointment, and began life anew. He faced the world in another direction, for bad or for good. He had to be left behind.

This is not the only scene we see. On yonder's porch in some humble home sits a girl whose aim for years has been a college education. She has told no one her dreams of a life to come, and no one knows but that she is destined to become a factor of great importance in the Master's work. She has started her college career, formed the companionship with class mates, but something hindered and she was left behind. She pictures her class graduating and imagines herself lost in the multitude of those who never reach the graduating platform. The scene is heart-sickening to her and she changes her course in life. Years come and years go, but ever present in her mind is the thought that she was left behind. If we had money to give, no one would be left behind, but the students of every institution would return if they desired. Perhaps you, dear reader, may know of one who is about to be left behind. Help that one if you can, for some where, some time, in some way, God may use that life and its full development may mean great and lasting good.

C. B. Riddle.

BILLY SUNDAY'S BIBLE

Twenty-two years ago, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hang on the wall, I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered the business office of the Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the bright and morning star, which was to rise above the moonlit hills of Judea for our salvation.

I entered the audience room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John, passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant church. Then into the correspondence room, where sat Paul, Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all His glory, and I cried:

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all!"
—*William A. Sunday.*

NOTICE

The Educational Committee of the Eastern North Carolina Christian Conference will meet in the pastor's study of the Henderson church on Wednesday afternoon, November 4, 1914, at 2:30. All persons having business with said committee will please present same to the chairman in writing or come in person before the committee.

Candidates desiring to take the examination for licensure or licentiates the examination for ordination are required to notify the chairman prior to the meeting of the committee so arrangements may be made for the required examination.

C. E. Newman, *Chairman.*
128 N. Dawson St., Raleigh, N. C.

When one comes and knocks at the door of my heart and asks, "Who lives here?" I reply, "Martin Luther used to, but he has moved out, and Jesus Christ now lives here."—*Luther.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Mr. W. H. Dick and family move from Suffolk to Greensboro, N. C., October 2, and we commend them to the fellowship of the Christian Church of that city. Mrs. Dick has been so useful in our church in Suffolk that regret is expressed by many at the thought of her departure. Mrs. Dick was authorized by the Conference Board to organize a Woman's Home and Foreign Missionary Society in the Suffolk church. She performed that duty February 19, 1912, with the following officers: Mrs. W. H. Dick, President; Mrs. Susie Holland, Vice-President; Mrs. I. W. Johnson, Secretary; Miss Bessie Norfleet, Treasurer. There were one hundred charter members. The collections in this society from dues has been $307.26 and from Mite Boxes $96.37, making a total of $403.63. The society supports two Sunday schools in Japan at a cost of $50.00 a year; gives $5.00 a year to the Christian Orphanage; has a $10.00 membership in the Christian Missionary Association; paid $30.00 on the Ponce pulpit furniture for the new church; and contributes to the Home Mission Board of the Southern Christian Convention, and to the Foreign Mission Board.

Mrs. Dick also organized the Girls' Missionary Society, with Miss Mamie Holland as Superintendent; Miss Ethel Shoop, President; Miss Virgie Holland, Vice-President; Miss Phœbe Artman, Secretary; Miss Mary Andrews, Corresponding Secretary; Miss Ruth Turner, Treasurer; and Miss Mamie Kelley, Pianist. Thirty-seven members were enrolled. Dues collected to date, $55.35; special collections, $83.96; Mite Box collections, $23.35, making a total of $162.66. The Girls' Society supports a girl at the Orphanage at a cost of $5.75 per month.

The Willing Workers was organized by Mrs. Dick in October, 1913, with Miss Bessie Norfleet as Superintendent; Miss Lilian Everett, President; James Butler, Vice-President; Miss Hazel Walters, Secretary; Miss Lottie Mai Cross, Treasurer; and Miss Margaret Underwood, Pianist. This society is composed of small children, and they have collected from dues $4.32, and from mite boxes $13.69, making a total of $18.01. The mite box money is used to help support an orphan at the Orphanage. Summing up the practical results of these three societies within the last two years, we have the following results in totals collected: Woman's Society, $403.63; Girls' Society, $162.66; Children's Society, $18.01, making a total of $584.30. This sum may not look large, but it is that much added to what this church had been doing, and represents thought, prayer and work which is to be a permanent factor and active agent in the spiritual development of the congregation. The money is, perhaps, the least quantity in the value of these societies.

Upon the retirement of Mrs. Dick from the presidency of this society the following were elected for the ensuing year: Mrs. W. J. Kendrick, President; Mrs. I. W. Johnson, Vice-President; Mrs. W. H. Andrews, Secretary; Miss Bessie Norfleet, Treasurer; Mrs. B. D. Crocker was elected Assistant Superintendent of the Willing Workers.

Mrs. Dick has been such an inspiration to the missionary activities of this church, so faithful in the performance of duties as the official head of the Woman's Society; and so pleasant in the work, that the whole membership sighs over her departure from our midst; but she has put such purpose into the society that all wish for her large opportunity and success in the new field to which she goes in Greensboro, N. C., and pledge her their continued interest in the cause of Missions and the work of the society which was so dear to her heart.

W. W. STALEY.

ELON COLLEGE NOTES

As many students are registered at this writing (Monday morning) as registered during the entire Fall term last year, and the correspondence indicates many others to come. Our friends almost daily write us of other prospects. Two such letters arrived this morning. The progress of the College seems assured, therefore, since it is dependent on its constituency and not on any handful of men.

Mr. Arnold C. Hall, '11, was a pleasant visitor here Sunday. He leaves for Columbia University this week, where he is a graduate student.

Mr. and Mrs. Willis J. Lee, Bennett Creek, Va., have gladdened the hearts of all here by the visit they are paying us. Elon never had two truer friends and none of whom she is more proud. They both seem much improved in health, for which we are grateful. They saw the portrait of Dr. Staley, which they gave the College, for the first time Sunday, and expressed their entire satisfaction with it, as a work of art. Our art teacher, Miss Long, has won the unstinted praise of all who have seen this painting.

Dr. and Mrs. R. M. Morrow and Mr. and Mrs. Ernest Sellars, Burlington, came up to the evangelistic services Sunday evening. We are always glad to greet our Burlington friends on the Hill, or anywhere else, for that matter.

The following persons from Elon attended the State Sunday School Convention in Winston-Salem the past week: Misses Pearl Jones, Blanche Teague, Kirk Gregory, and Ruth Johnson; Messrs. C. B. Riddle, J. V. Knight, R. F. Brown, John G. Truitt, and W. L Kinney. President Harper also attended one day. They reported a great convention.

The return mains on the College heating system are being installed in such manner as to lower the cost of operation. That is why the campus is so much "dug up" as the students express it at this time.

Dr. J. Pressly Barrett's new book, Forty Years on the Firing Line, has just reached the Hill and is the subject of much favorable comment.

Mr. W. T. Scarboro, a member of last year's Sophomore Cass, has been appointed instructor in the scientific department of the Kansas City College of Veterinary Surgery. This is a compliment to the efficiency of our own scientific work. A modern College cannot advance without efficient laboratory equipment.

Prof. E. A. Randolph, brother of Dr. E. E. Randolph of the College Faculty, was here Friday with his family on his way to Charleston, S. C., where he is to serve as Professor of Geology in the University of that city. He lectured on the history of a grain of corn to the Botany Class to great acceptance.

Quite a number of the students and Faculty have been taking the typhoid vaccine. Dr. Watson administers the dose free of charge, for wheih the institution is grateful.

Mr. M. S. Revell, '14, was a pleasant visitor here last Wednesday on his way to Washington and Lee University, where he is to enter the Law School.

Mr. C. C. Johnson, '14, has just completed a business course at Eastman Business College, Poughkeepsie, N. Y., and is considering a Y. M. C. A. position in Memphis, Tenn., with another Elon man, Prof. S. M. Smith, as general secretary.

Rev. Victor Lightbourne, Dover, Del., began a ten days' evangelistic campaign here yesterday. His sermons yesterday gripped his magnificent congregations and a great spiritual awakening is hopefully, prayerfully anticipated. Let all our friend be much in prayer for the success of this meeting this week. It will mean much to the real success of the present College year.

"X."

NORFOLK LETTER

Third Church Tent Meeting.

Between seven and eight years ago, some of us living in the 7th ward of this city, seeing the need of a church in that section to take care of our needs as a people, and to do the work we felt called of the Lord to do, began an active campaign to accomplish that end, with the result that very soon thereafter we had bought four very desirable lots, built a temporary house and paid for it. We then organized a Sunday school, and then a church organization was effected with 26 charter members. The work steadily grew, until in a few years, we had to enlarge the house, and then again a little less than two years ago, we had to have more room to meet our needs, so we added some more rooms. Our present pastor, Rev. Geo. D. Eastes, came to us the first of this year. We truly think he was sent of the Lord to the work. He seems to be the right man in the right place. While he is yet a young man, he has had considerable experience as an evangelist, having held many successful meetings. He held a series of meetings at the Third Church during the Spring, and they were productive of good results. The church was greatly strengthened and built up, a large number converted, and 53 united with the church. We have now 167 in our church membership.

We are ambitious for the Master's cause. The Third Church is the medium through which we are privileged to work. The Seventh ward needs a great sweeping wave of salvation, and religious awakening, to stir it to its depths. It has never had that yet. To some of us who have been thinking and praying about it, this seems like an opportune time to claim and expect just such a blessing of the Lord. So we have arranged for a tent meeting to begin Sunday, September 27, and continue at least three weeks, and longer if the interest justifies. A tent has been secured, and will be erected on the corner of 35th street and Lewellyn avenue. It is a large one, and will be privided with seats for six or eight hundred, and will be enlarged if necessary. Our own pastor, Brother Eastes, will do the preaching, and there is where he seems to be most at home, under a tent, speaking to a large audience.

Mr. William H. Collison, of Winona Lake, Ind., has been secured to have charge of the music. He comes highly recommended as one of the very best singers the country affords. He has sung with Billy Sunday, G. Campbell Morgan, Chapman and Alexander, and others. We believe we have friends amongst our whole brotherhood, and we make this as a direct *personal* appeal to each one, to join us in prayer very *earnestly* and *persistently* that the Lord will pour out such a blessing as we need. Pray for the singer, that he may sing the gospel into the hearts of the people, and for the preacher that he may be given a double portion of spiritual power for this particular work. We are holding nine prayer meetings a week now preparatory to the meetings. At this particular time when such a large part of the people of the world are suffering the horror of this awful war, it would seem that we should

humble ourselves in sincere thanksgiving, and seek to get closer to our Master and manifest our thankfulness, by making a supreme effort to bring men to know Him indeed so that His spirit will reign in the hearts of men and wars shall be no more.

Will you pray *definitely* for us in this effort we are to make? A card or a letter to Brother Eastes saying that you will do that will help a great deal. Will you take a few minutes and write it *now*, while you think of it? If we could get fifty or one hundred letters from men and women all over this country, saying they were praying *definitely* for him to have power in these meetings, I believe God will give him the power, and we will shake this section of the city. Will you be one to help us pull down the blessing?

J. W. MANNING.

FIRST CHRISTIAN CHURCH, NORFOLK

We have kept open doors all the Summer, with fairly good results. The congregations have been small, but very attentive and appreciative. We have made good on current expenses and have collected some money for missions and other worthy objects. We expect to do our best work the coming Fall and Winter. The work of the First Church is very well organized, but not thoroughly so. We are not in the Front-line, but we feel that we have about all the oganizations that we can successfully work at present. Our aim is to be efficient and thorough with what we have, and as we grow and prosper, add such organization as the need may demand. Every church should have enough work to keep its members alive and aggressive. Better have over enough organization than to have none at all. Many churches exist only in name, because "Faith without works is dead." Organizations of the proper character provide a chance for service. Our church members enjoy religion more when they are active and useful in some good work. We have some loyal and faithful members in our church, men and women who have the interest of the church at heart. We have some that are not so much interested. Brother B. F. Morgan, Chairman of the Missionary Committee, says they are divided into two classes—Mr. Talk and Mr. Do. When he wants to accomplish things in his department he always looks up Mr. Do. In time we hope to convert all of our membership into the class of doers.

We feel hopeful over the outlook for all the departments of our church work. We hope to be able from time to time to give the readers of THE CHRISTIAN SUN some facts about the results of our effort.

L. F. JOHNSON.

ROANOKE (ALA.) LETTER

Dear Brother Editor:

I wrote a letter to THE SUN some time ago it has failed to appear in print for some cause. [Bro. Dollar's letter must have miscarried, as they are always printed with pleasure.—Editor SUN.]

Our meeting began at Corinth Saturday before the third Sunday in July. Rev. J. H. Hughes was with us and did the most of the preaching, and did it well. The good Lord greatly blessed us. Our meeting came to a close on the following Friday, with eighteen additions to the church.

From here we went to Rock Stand on the fourth. Here the Lord gave us a good meeting, with nineteen to join the church. We were all truly glad to have Brother Hughes with us. Brother Hughes organized this work seven years ago, and we are always glad to have him come back.

From here we went to Mt. Zion. On the first Sunday in August Rev. B. F. Young met us and preached three good sermons which were highly appreciated. On Monday Rev. E. M. Carter came, and he did the rest of the preaching. Brother Carter served this good people as pastor for five years, and all were glad to have him again. Our meeting came to a close on the following Friday with nine new members received.

On Saturday before the second Sunday in August we were met by Brother Hughes at Bethany, where he did the preaching to the delight of all who heard him. The Lord was with us in great power, and we had a wonderful meeting. The church was greatly revived and five new members were added.

Last Sunday was our meeting day at Bethany again. We had a good meeting. Received two more members for baptism.

The week following the third Sunday in August was spent with Brother Hughes and his people. We are glad that the Lord has made it possible for us to enjoy another Summer with Brother Hughes. Brother J. H. Harris, a layman of the Methodist church, was with us the five weeks and led the music the most of the time. Our people are very anxious for Brother Harris to come back to see us. He added so much to the service that we can never forget him.

The fourth Sunday was our meeting day at Rock Stand. We held three services and the Lord blessed us, and there were eight more members added to the church, making a total of twenty-eight since Conference. May the Lord be praised for all that has been done.

J. D. DOLLAR.

CHILDREN'S DAY AT INGRAM, VA.

The Sunday school at this church delayed the exercises of the children on account of the several associations and protracted meetings that were held in this section during July and August. The 13th of September the children gave a most interesting and enjoyable entertainment consisting of song, recitation, pantomime. A very large audience attended. The afternoon was given to talks on State-wide Prohibition by Mr. S. L. Adams and the pastor.

W. S. LONG.

Chapel Hill, N. C., September 15, 1914.

ALABAMA SUNDAY SCHOOL CONVENTION

The Sunday School Convention of the Alabama Conference, according to previous arrangements, met with the church at Beulah, near Wadley, Ala., August 29 and 30. The interset was fine from beginning to end; and, in my opinion, was the best session we have ever held.

Nearly all the schools were represented, and the organization resulted in the election of J. F. Beard, president, Miss Della Carter, secretary. After the discussion of the subject, "The Needs of the Convention," a committee was appointed to consider the advisability of, and to nominate a man for General Secretary. The report was made and J. J. Carter, Wadley, Ala., was elected to this position. He is expected to have general oversight of the Sunday school interest of the conference and to visit as many of the schools as he can. Then we appointed department secretaries who will assist in the work in their several departments. These are as follows: J. W. Payne, Secretary of the Adult Department, Wedowee, Ala.; Rev. G. O. Lankford, Secretary Teacher Training, Wadley, Ala.; Dr. T. H. Denny, Secretary Home Department, Wadley, Ala.; and Mrs. J. T. Clack, Secretary Cradle Roll, Abanda, Ala.

I am sure any of these secretaries will appreciate literature and suggestions that may chance to come to them for their departments. And, may I urge all the leaders of the conference to talk and work for these departments and thus aid in this most important work.

E. M. CARTER.

OUR CRADLE ROLL

Colors: Green and White.
Motto: First the Blade

Dear Cradle Roll Superintendents of Conferences:

I suppose most of you have had your Sunday School Conventions by now, and the Cradle Roll Superintendents are elected for each Convention. Won't you please let me hear from you, that I may know who you are, and what you are planning to do through this coming year?

I wrote to all of you last Spring, and also to as many of the Presidents of the Conventions as I could reach, and I would appreciate very much the courtesy shown if you would now write to me, and tell me what, if anything, was done about the Cradle Roll work at your Convention, and how you are getting along with it. I am going to offer right now, to come, God willing, to your Convention next year and talk Cradle Roll and Primary work, if you would care to have me do so.

We need more thought and more effort along this line. "Preservation is better than reclamation," and it is easier to save the child than to find and save **the man.**

Let us keep what we have and bring them up in the nurture and admonition of the Lord. Mr. Eldredge repeated to me at the Chautauqua a sentence which I wish to pass on to you. It is good enough to stand as our motto. This is it: "One 'former' is worth a thousand 'reformers.'" Do you get that? Is it not fine? We read of the work of the great reformers, of the men and women who are giving their lives to reforming the broken, to lifting up the fallen, to helping the downtrodden, and we sigh and sigh: "Ah, that is worth while. That is work that counts, but what am I doing? Teaching a Primary class in this corner of nowhere; struggling Sunday after Sunday with a group of children who forget half what I say before they are out of my sight, and the other half, like as not, before they get home. My time is wasted."

Bless you! You have got it all wrong. You are making the work of the reformers unnecessary. You are saving the boy and the girl, and keeping them in the straight path, where they won't need to be gone after and brought back to the fold. You are lifting up the fallen, and helping the down-trodden, *before* they are fallen and downtrodden instead of *after*. You are the "formers" of the world, and necessary, oh so necessary to the world's great work.

As to the children forgetting: Bless their little hearts, of course they do. But they remember, too, more than we think for. I have just been watching my baby girl, four years old, as she recites to her doll class the lessons she has learned in Sunday school, and you would be surprised at the amount she has brought home and is reimparting to them. I remember, and I am sure that you do, too, many things my teacher told me when I was a little girl in the "infant class," and perhaps the seed you plant today and which seems so lost to view, may some day take root, and germinate to help a soul in peril in a way you little think of today.

"Be not weary in well doing."

Cordially, Your Cradle Roll Supt.,

MRS. F. BULLOCK.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

LESSON 13, SEPTEMBER 27—REVIEW

Jesus the Judge of Men.—John 3:14-21.

Golden Text.—I come quickly: hold fast that which thou hast, that no one take thy crown.—Rev. 3:11.

Contrasting the lesson of last Sunday, The Judgment of the Nations, with the lesson of today, Jesus, the Judge of Men; we had Jesus' discourse delivered on the Mount of Olives giving to all nations a picture of what the final judgment will be like—what the individual is required to do to inherit eternal life, and his punishment is made clear if he failed to do God's will. Today we study about the great Judge himself.

The missionary plan was not thought out by man, but created by God when He sent His only Son from the peaceful heavens to earth to work out the plan of salvation for sinful men. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

While among men, Christ did not condemn them or the world, but the great Judge sought to lift men to a higher plane; to give them a standard of morality; to give them a higher standard of life. He has promised never to leave nor forsake those who put their trust and faith in Him. Those who are faithful will receive their reward.

Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He waks the earth, the Wonderful,
And all good deeds are done to Him.
—Whittier.

Review by Lessons

LESSON I. The Laborers in the Vineyard.—Matt. 20:1-16.

Golden Text: He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Matt. 5:45.

LESSON II. Greatness Through Service.—Mark 10:32-45.

Golden Text: The Son of Man came not to be ministered unto, but to minister, and give his life a ransom for many.—Mark 10:45.

LESSON III. Blind Bartimæus.—Mark 10:40-52.

Golden Text: Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.—Isa. 35:5-6.

LESSON IV. The Pounds and the Talents.—Luke 9:11-25.

Golden Text: Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.—Matt. 25:21.

LESSON V. The Triumphal Entry.—Mark 11:1-11.

Golden Text: Rejoice greatly, oh daughter of Zion; shout, oh daughter of Jerusalem: behold, thy king cometh unto thee.—Zech. 9:9.

LESSON VI. The Barren Fig Tree and the Defiled Temple.—Mark 11:12-33.

Golden Text: By their fruits ye shall know them.—Matt. 7:20.

LESSON VII. The Wicked Husbandmen.—Matt. 21:33-46.

Golden Text: The stone which the builders rejected, the same is become the head of the corner.—Matt. 21:42.

LESSON VIII. The Wedding Feast.—Matt. 21:1-14.

Golden Text: O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth her brood under her wing, and ye would not!—Luke 13:34.

LESSON IX. A Day of Questions.—Matt. 22:15-22.

Golden Text: Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's.—Matt. 22:21.

LESSON X. The Great Commandment.—Mark 12:28-44.

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

LESSON XI. The Ten Virgins.—Matt. 25:1-13.

Golden Text: Watch therefore, for you know neither the day nor the hour.—Matt. 25:13.

LESSON XII. The Judgment of the Nations.—Matt. 25:31-46.

Golden Text: Inasmuch as ye did it not to one of the least of these, ye did it not to me.—Matt. 25:45.

CHRISTIAN ENDEAVOR TOPIC: SEPTEMBER 27

How Every Christian Can Be a Missionary.—Gal. 6:6-10.

As a missionary we are commanded to go, not to those who are in good health, but to the sick and heavy hearted and beg of them to lighten their burden by letting Jesus help them carry it.

If a man desires to buy property and reads an advertisement of one that he thinks will suit his needs he will go to the place where the property is located and make an investigation before he invests his wealth. In the same way a Christian is always looking for some one who is wrecked and out of the folds of God. The first thing the real Christian will do will be to go where the sin-sick man is and there will endeavor to lay a foundation upon which to place the sick man. The foundation is Jesus and His love. In other words, he would preach to him. He will give him a gift, for he himself had received gifts from God.

Every man is a missionary and all are judged from their daily walks. By example is the strongest way of expressing whether you are living for God and Heaven or the devil and hell.

From every person you come in contact with you receive something of a good nature or the opposite. So by doing persona work there is a great opportunity to do missionary work.

Then, too, if it is not possible for us to go in person to the heathen lands, or different parts of the home land, it is always possible for us to give some of our means to send some one else. Every one can in some way be a missionary. The great missionary commandments are: Go, Do.

SS NOTES AND NEWS CE

It is the Father's will to prepare blessings for His own; those that fall under the curse bring doom upon themselves by their own choice to be the devil's servant.—*C. E. World.*

THE STATE CONVENTION

The State Sunday School Convention met in Winston-Salem, N. C., September 16, 17, and 18. Men and women from many sections of the United States participated in the program and made the session one of genuine helpfulness and of sincere service. Reports of the various committees showed abundant growth and unparalleled progress along all lines of the work of extending the Master's cause through the Sunday school. This State work, which is *all-denominational,* is moving forward and deserves the support of every soldier of the Cross. May those who have an opportunity to help the work do so with willingness and devotion, for the King's business needs your help and mine.

C. B. RIDDLE.

For Answer in the Meeting

How may we be a missionary to Japan and still reside in America?

How may we be a missionary to our neighbor?

Who were among the first missionaries?

What is it to be a foreign missionary?

What is it to be a home missionary?

Can we be missionaries easier than our ancestors?

How may a merchant be a missionary?

How may a miller be a missionary?

How may a banker be a missionary?

In what way can we all be missionaries?

Bible References

Matt. 9:13; 21:28; 28:7; 10:37: John 8:11; Luke 9:2; Acts 5:20; 8:4; 9:20; 2 Tim. 4:2; Phil. 4:15-18; Heb. 13:16; 1 Cor. 9:11-14; 2 Thess. 3:9; 1 Tim. 4:12; Tit. 2:7; Matt. 5:13; Acts 5:20; 8:35.
Mark 9:50; 1 Thess. 1:8; John 1:40; 4:45;

—The papers report that an Arkansas woman recently celebrated her 112th birthday. She rejoices in 723 descendants, of whom 120 were present at her recent birthday party. Her oldest son is 83. Frequently now she walks

A CHRISTIAN CHURCH AT FRANKLINTON, N. C.

We organized a Christian Church yesterday at Franklinton, N. C., with 15 members and more to follow. Bro. George Whitaker was chosen Secretary, A. L. Allen and B. J. Clackley, Deacons, B. J. Blackley collector and A. L. Allen treasurer. Miss Fannie Belle Allen, Chorister, W. G. Clements was chosen pastor.

We have an option on a nice lot containing a little more than an acre.

W. G. CLEMENTS.

The writer was unanimously called to serve Oak Level for another year. W. G. C.

TO THINK ABOUT

Should not every Sunday school adopt the graded lessons? If not, why not?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE

The Woman's Missoinary Conference of the Eastern Virginia Conference will meet in the Suffolk Christian church on Friday, October 23. The program committee are arranging an attractive program and it is greatly desired that we have a large and enthusiastic meeting. Societies should elect delegates at their September meeting. Every woman in the conference intersted in our organized mission work is urged to be present. In order that we may know how many delegates we are entitled to we quote from constitution: "The President of each auxiliary society shall be ex officio a Vice-President of this Conference and entitled to a vote in its meetings. This applies also to the Superintendents of Literature and Mite Boxes, of Young People's Work, and of Cradle Rolls. The auxiliary soceities shall be entitled to an additional delegate to the Missionary Conference for every ten dollars paid into its treasury."

MISSIONARY PAGEANT

The Willing Workers' Society of Elon College Christian church gave the pageant, "Ye Are the Light of the World" on the second Sunday in September, and the church observed this Sunday as Woman's Missionary Day.

OUR SHARE OF THE FOREIGN MISSION DEFICIT—$1800

The Treasurer of the Mission Board will close his books for this quadrennium Wednesday night, September 30. All money intended to be counted in the work of the quadrennium must be in his hands by the Wednesday afternoon mail. The Foreign Mission Committee of the Southern Christian Convention should be sent to the chairman of the committee that he may in turn send it in lump sum to the Treasurer of the Southern Convention that he may have it in Dayton, Ohio, in the office of the Mission Treasurer by the 30th.

Please see to it, therefore, that all cash be in my hands not later than Friday morning, September 25. I have several pledges that need to be redeemed by that date. Let all these be carefully looked after and all funds sent in by above date. I now have in cash and pledges $278.50, and I hear of some more on the way. One brother gave $100 of that, one family gave $50, one church has sent in $25, another brother has pledged $25, and the other amounts are smaller. It is possible to make the balance of the $1800 if we will. The Lord has entrusted it to His children for His use. All that your committee can do is to call your attention to the need, to the action of our own Convention, to the closing of the books, and urge you and your church, to in some way get a message to you of the Lord's need of the gold and the silver. The war is making hard times for our missionaries and the work and the Mission Board is counting on the loyalty of our constituency. Do it now, brethren. There is no more time for delay.

Yours in the Master's service,
The Foreign Mission Committee,
WARREN H, DENISON, *Chairman.*
Norfolk, Va., 712 Cooke Ave.

PEACE AT LIFE'S CLOSING HOUR

BY REV. D. E. MILLARD, D. D.

I have had the privilege of reading a beautiful letter, written by a lady to a near and dear relative, from her sick room in a distant hospital. The letter was written at a time when it was thought the closing scene of life was near. Her words are so full of heartfelt love for the one to whom she was writing, and, at the same time, so full of hope and trust as she seemed to see the end approaching, I asked the privilege of quoting a few sentences, which I now give to SUN readers, hoping they may afford comfort and peace of mind to any who are similarly afflicted.

Referring to the parting at her home and to the anxious and troubled appearance of her friend, she wrote: "It was for your sake alone that I kept silent. You need never doubt but that I was just as hopeful and happy as I appeared to you on that day. If I should die I am ready and have been ready a long time. I know I have not done all I might have done for the dear Father who has been such a kind and loving parent; and who has said He would give forgiveness and rest unto all who would come to Him. I have accepted the offer and shall find the promised rest.

"You know I will not be alone over there. Father A., whose love has ever been a joy to me, is waiting for me. My own father and mother will only be too glad to welcome me, for mother's last word on earth was a call to me to come to her. I shall again have little Helen to love and be loved by her in return. There will be much to tempt one to cross to the better land, and to my mind, there is nothing to fear."

Death came at length to our friend as a messenger of good, as an angel of deliverance.

So may it come to us when we reach the parting hour. At that time may we be sustained by the blessed hope in Christ, that the separation is only for the night, that the morning cometh, the morning of an eternal day, when we shall meet our loved ones—

"Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

Portland, Mich.

WAKEFIELD, VA., SUNDAY SCHOOL

Sometimes it takes long and faithful effort to bring about really advance action in the work of the church, as much so as in other things. At last the labors of some who have worked persistently and prayerfully to that end have been availing, and last Sunday the Wakefield Sunday school adopted graded lessons for the first six grades beginning October 1. What was a single class a little over five years ago of seventeen children numbers now thirty-seven children and seven classes. Not all of this has been done at one stroke. First, there was a division into three classes, then into four, and so on until now we feel that we have reached nearly the ideal so far as it goes. Not counting the Cradle Roll attendants who constitute the lowest of the seven classes, this arrangement includes, as will be seen, only first year Juniors. We have another class of nine junior boys, and still another class of eight junior girls, and so on up, our whole school numbering one hundred. We are hoping and believing that the use of graded lessons means for our school, in the future, a larger individual interest which if accomplished means steady growth in numbers and in spiritual vigor.

MRS. J. J. LINCOLN.

THE DUTY OF THE HOME

The chief moulding force in education used to be, and ought always to be, the home. The habits and standards that a boy or girl acquires at home are habits and standards that are most easily followed and appealed to in after life. Boys and girls who are permitted at home to read the vulgar and sensational newspaper press, and the almost equally vulgar and ill-written periodicals of the day, vainly spend their time in the study of rhetoric and in the reading of English classics at school.

There is little use in teaching elocution to children whose ears are continually assailed by slovenly or false pronunciation and by a nasal twang. There is little use in preaching the gospel of high standards and lofty ideals to children who hear only of pleasure and the power and good fortune of the possessors of money. Almost the only excuse for a boarding school is that it so often takes boys and girls away from sordid, vulgar, and careless surroundings at home.

Boys and girls will never come to freshman year with proper preparation until the notion is dispelled that "education" and "going to school" are convertible terms. Going to school is a part—frequently but a small part—of education. Formal teaching and school discipline are by no means the ony influences in shaping information and building character. Habits of speech and of thought, standards of taste and of conduct, ideals of life, are all absorbed naturally and unconsciously from a child's immediate companions. It is the business of the home to lay the foundation of an adequate preparation for freshman year.—*President Nicholas Murray Butler of Columbia University, in Youth's Companion.*

NOTICE—EASTERN VIRGINIA CONFERENCE

The next session of the Eastern Virginia Christian Conference will meet at Liberty Spring church, Nansemond County, Va., October 27-30 inclusive. This church is located about two or three miles from Nurney, Va., or about eight miles from Suffolk. It is very important that all delegates and visitors who expect to attend this conference and wish entertainment over night to notify Mr. C. E. Byrd, R. F. D. 2, Holland, Va. When you write to Mr. Byrd be sure to state whether you will go by private conveyance or by train. Those going by train will go by A. C. L. Ry. to Nurney, Va. It is desired that all arrange to go on the train reaching Nurney about 9:45 a. m. This train leaves Suffolk at 9:30 a. m. All persons who wish to make arrangement to be met at the train will please notify Mr. E. B. Rawles, R. F. D. 1, Suffolk, Va., who is chairman of the committee on transportation. Those who wish to secure homes over night will please notify Mr. Byrd as directed. This request is made to every one who expects to attend Conference. Do not take it for granted that some one will meet you, or that it will make no difference about sending in notice before Conference.

I. W. JOHNSON, *Pastor.*

CHURCH NEWS

CHRISTIAN UNION

We began our meeting here the fourth Sunday in August, and closed the following Thursday with fourteen confessions and three accessions. We had no ministerial help, but Brother Joe Trollinger, of Greensboro, was with us and rendered efficient and much needed service in music.

The work goes very well. This is a good field, and the writer hopes that his successor, whoever he may be, will make good and reap an abundant harvest. The writer will not go back to this place the coming year because of the inconvenience of it, and, too, he feels that his "field" is elsewhere.

New Center

From Union we went to New Center and were assisted in the revival by Rev. H. S. Smith. Bro. Smith's preaching took well. There were ten conversions and five joined the church.

For two years we have served these two churches as best we could, but we have not seen as gratifying results as we hoped for. We feel, however, that some permanent good has been accomplished, for which we give God the praise. R. F. BROWN.

MINISTERIAL ASSOCIATION

(Composed of Ministerial Students in Elon College)

Last Wednesday evening thirty young men met for the regular ministerial prayer meeting for the second time this school year. The leader, Mr. John G. Truitt, read the lesson from the 8th chapter of Galatians. The meeting was a real inspiration to everybody present to hear the reports of some of the young men, telling how the Lord had wonderfully blessed them in revivals during the Summer was indeed gratifying. We had five more men to join us, and every new person took an active part in the meeting.

This prayer meeting does for us what nothing else can. It gives us inspiration and strength, leads the body of young ministerial students into closer touch and fellowship one with another, and prompts them to go forth to meet every crisis more manfully and courageously. May the Lord give us many more sweet-spirited prayer meetings. H. SHELTON SMITH,
Corresponding Secretary.

THE TRIAL OF JOHN BARLEYCORN

An Unprecedented Temperance Announcement.

"The Trial of John Barleycorn," following as closely as possible correct legal procedure, will be presented in Chicago, Ill., under the auspices of the Temperance and Citizenship Department of the United Society of Christian Endeavor, in October, 1915. The Chicago Christian Endeavor union will have charge of the local arrangement for the trial.

The Hon. J. Frank Hanly has been retained to prosecute the case, and his office is now engaged in gathering the evidence which will be assembled from every department of organized society.

An honored judge whose name is known to every temperance worker of the country will preside over the court.

Some of the most prominent men and women of the continent will be present in person to give their testimony.

"John Barleycorn" will be defended by two of the country's most distinguished liquor advocates.

In connection with the trial a temperance educational museum will be maintained, with extensive literature exhibits by the various temperance and general reform organizations. Space will be furnished free of charge to the exhibitors. Already three great national organizations have acepted the invitation to maintain exhibit-booths. It is purposed to make "The Trial of John Barleycorn" to the temperance and prohibition reform what the "World in Chicago" was to missions.

The first $9,000 necessary to finance the plan has been provided by two eminent Christian laymen.

At the close of the trial the court record will be bound into a book by the United Society of Christian Endeavor. Thus, properly indexed and arranged with suggested program for similar trials or for single-session programs, the testimony will be made available to all those who are working for total abstinence and prohibition.

All sessions of the trial, which will last through five days and which will be open to the general public on payment of a reasonable fee, will be held in the largest available auditorium in the city of Chicago.—*By Daniel A. Poling, in Christian Endeavor World.*

HOW RED CROSS SEAL MONEY MUST BE SPENT

For the benefit of the numerous organizations who helped to sell nearly 45,000,000 Red Cross seals last year and for the general public, the American Red Cross and The National Association for the Study and Prevention of Tuberculosis have framed a definition of anti-tuberculosis work showing how the proceeds from these holiday stickers are to be used. The definition limits the expenditure of money only for the year ending April 30, 1915.

The definition was framed at a recent meeting of The National Association for the Study and Prevention of Tuberculosis and states that the term "anti-tuberculosis work" as it relates to the expenditure of Red Cross Seal money shall include the following activities:

1. The construction of hospitals or sanatoria for the care of the tuberculous.
2. The maintenance fo the tuberculous.
3. The provision of day or night camps for the tuberculous; the provision and maintenance of dispensariese, visiting nurses, open air schools, fresh air classes, or preventoria for the care or treatment of tuberculous cases or for the prevention of the spread of tuberculosis.
4. The maintenance of educational or legislative activities which have for their object the prevention of infection with tuberculosis.

Dr. Charles J. Hatfield, executive secretary of The National Association, says in commenting on this definition: "We hope by this means to prevent the spending, particularly of small sums of money, in useless activities, and to direct the efforts of all anti-tuberculosis agencies along the lines which will produce most results for the money invested. We are in thorough sympathy and co-operation with every movement for better community or individual health, but if this Red Cross Seal money is to be spent, as we advertise, only for tuberculosis work, we wish to see that it is expended to the best advantage."

MATCHES AND FIRES

The actual fire loss in the United States due to matches is reported to average $100,000 a day, or $36,000,000 annually. This is about 12 per cent. of the total fire loss and is thereby worthy of serious consideration by every one.

In the State of Illinois last year 562 fires were caused by carelessness with matches, and in these fires more than one-half million dollars' worth of property was destroyed. This property loss, however, is not the most serious loss to our State, since during the same length of time forty children were burned to death in Illinois by having their clothing ignite while playing with matches. No such tremendous losses from this cause occur in other countries, nor should they be tolerated; and why should the American public continue to tolerate such a hazard?

STOCKHOLDERS TO MEET

Richmond, Va., September 16.—The next annual meeting of the stockholders of Southern Railway, to be held at the principal office of the Company in the Times-Dispatch building in Richmond on October 13 at 10 a. m., will mark a new era in the history of the Company, as it will be the first meeting at which the 12,000 stock-holders have had the opportunity to vote directly, the voting trust, in existence, since the organization of the Company in 1894, now being in process of dissolution.

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NEW VALUE OF HUMAN LIFE

The value of human life has fluctuated greatly in the different periods of the world's history. To the Spartans life was cheap. The highest duty was to be a soldier; the greatest honor was to give away life for the State. Napoleon estimated the thousands of lives his conquest for a universal empire would cost, and he marched on sacrificing them. Life had little value. Under Henry VIII, death was the punishment for stealing three shillings; there were 253 crimes punishable by death; 72,000 persons were executed in his reign.

Formerly war, pestilence, and famine swept off humanity by the countless millions. Dring the 30 years' war 18,000,000 of Germany's population were killed The Black Death devoured 25,000,000 persons in Europe during the fourteenth century. Three hundred and fifty famines have swept over the earth since the beginning of history. Human life has been destroyed like bubbles. Today all this has changed.

Smallpox and yellow fever, for ages the two dreaded horrors of mankind, have lost their terror. The new discoveries in surgery have alleviated untold suffering. Formerly operations were performed while the subject writhed and shrieked with pain. Today anæsthetics render the patient as insensible as a mountain boulder. The leading physicians in the world a few weeks ago cheered long and loudly Dr. Alexis Carrel of the Rockefeller Institute, when he announced to them that he had stopped the hearts of animals for two and one-half minutes and performed on their valves.

Animals have played an important part in the eradication of human diseases. From the horse the antitoxin is prepared that saves thousands of children from death by diphtheria. From the cow the vaccine preparation for immunizing against smallpox is made. In Baltimore recently a child's sight was restored by using part of a pig's eye in the operation.—*Dale H. Carnagey, in Leslie's Weekly.*

EAST OR WEST?

Is the East or the West a more profitable place for the young lawyer to start? This was the subject of an interesting question made by Mr. Richard Ames, secretary of the Harvard Law School, as reported in the latest issue of the Harvard Law Review.

The West is still the land of opportunity, according to both statistics and concensus of opinion. For the first year of practice the young lawyer of the Mississippi gets an average of $808, while his companion in the East earns $664. Still more, New England,at the extreme East, is apparently the most crowded: her figures are $524 for the first year, as compared with $753 for the rest of the country. Even between Boston and New York there is some difference at first, although in this case the inequality disappears after five or six years.

It is an interesting discovery that between cities of over 100,000 and those smaller, earnings are reversed after three years. At first they are $783 in the small city, and $643 in the large; but by the eighth year the man in the larger city is earning $1,000 more than the man in the small ($4,551 as compared with $3,550).

But whether the East or the West, the small town or the large, furnishes the *better* opportunity, depends on the man; all that statistics can show is that one offers an *easier* opportunity for the average man.—*C. E. World.*

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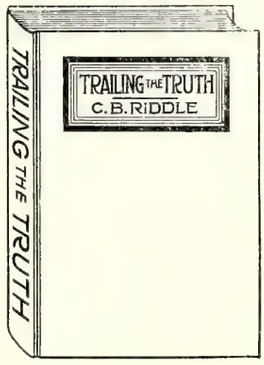

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My Dear Children and Christian Friends:—These are busy days of preparation at the Orphanage. The kitchen girls are canning fruit and vegetables endeavoring to prepare their Winter's supply of food; the girls in the sewing room are working away trying to get our large family in readiness for the opening of school, and the larger boys are digging away at the difficult task of excavating for our heating plant. The work is difficult, but the enjoyment will only be the greater on the cold Winter days.

We are living largely on faith. The income is insufficient to meet the running expenses of the institution, but we are looking forward with great expectation to Thanksgiving, when all of our Southern churches and many from the North and West will remember us with liberal offerings. We are telling our creditors if they will just wait until after Thanksgiving we will pay them all.

I know Thanksgiving is two months away, but it is not too early to begin to plan and work to make this the largest and most helpful of any. Everything demands that it should be; our debts, increased living expenses, and the need of preparation for growth and larger usefulness all demand a liberal offering from every member and friend of the church. No institution has more friends who will cheerfully contribute to its support than has the Orphanage. But our friends must remember that we are dependent entirely upon their freewill offerings. No Conference or Convention contributes to us, no assessment is placed on the local churches for this purpose. The Orphanage must depend entirely upon the liberal free-will offerings of its friends.

The following clipping from *Charity and Children*, organ of the Baptist Orphanage, may be helpful to many in determining the amount they should give:

"Other Orphanages have found their people willing to give the results of one day's labor to the Orphanage work, and thousands of dollars are raised annually in this way. Labor day for our sister institutions is usually some day in September.

"We do not want to interfere in any way whatever with our great Orphanage day which is Thanksgiving; but we hope to combine the two and make our next Thanksgiving memorable for its outpour of affection coined into cash!

"Something out of the ordinary must be done. We are facing a deficit, and a hundred children are at the Orphanage gates clamoring to come in. We cannot swing the gates ajar. That must be done by our people. They are the gatekeepers of the Orphanage, and the gates open and close at the will of our friends.

"If one-half of our Baptist people will determine to give the proceeds of one day's labor on Thanksgiving day, we will have every dollar the Orphanage will need through the coming year; and everybody ought to be willing to do that much.

"Some of our people make a great deal of money every day. Of course they are not excluded. Their obligation is as binding as that of the poor man who lives from day to day on the fruit of his toil. Indeed, their gift is not so great because they make it without sacrifice. The man who gives money that he really needs for the support of his family is the princely giver.

"But the number of men whose daily income is large is limited. You find them only here and there. The vast bulk of the money that comes into the Orphanage treasury represents real sacrifice. It is hard earned wages of the poor. To these we must make our appeal, upon these the children of the Orphanage depend.

"Brethren, the fruit of one day's toil out of the 312 cast into the Orphanage treasury will not hurt you, it will help you. It will bring peace into your hearts. It will enrich your lives. It will bind you to the Orphanage, which is the dearest object to which we contribute. Thousands have felt the enrichment that comes into the life of those who give a cup of cold water in His name; but other thousands have not had this blessing poured into their lives, and to these we appeal with all our hearts!

"But on the low plane of material advantage this matter deserves attention. Does anybody believe that the wages of one day given to the Orphanage will be lost in dollars and cents? Will not the Lord make the 311 days more profitable to him who gives the one? Is it money thrown away to save a crying child from harm? Those who give this will be richly repaid in dollars and cents.

"The other ground, however, is worthier of Christian people. This Baptist labor day at or near Thanksgiving may be made a means of grace to us all if we will enter heartily upon it and make it tell for the good of the Orphanage and the glory of God!"

If every member of our Christian churches and Sunday schools would give the fruits of one day's labor, what a large offering it would be, and how much good could be accomplished! Let's try it and find out.

Lawyers, Va., Sept. 11, 1914.

Dear Uncle Jim:—

My father takes THE SUN and I enjoy reading the letters so I thought I would write one too. Our school will start Monday, I am in the first year of the High School. I am 15 years old. Father is away for fifteen days attending the Brotherhood convention in Winnepeg, Canada. I hope all that read your letter in last week's paper will lend a helping hand and your children will have more than 25 cents a week. Find enclosed 45 cents for dues, also 35 cents that I collected after I sent in my mite box.

Love to you and all the cousins,

DeEtte Dunn.

Glad you read THE SUN and enjoy our letters, and we are especially glad to have you join us in this good work.

Lawyers, Va., Sept. 11, 1914.

Dear Uncle Jim:—

I go to Sunday school almost every Sunday. My teacher's name is Mrs. Leftwish. She is a good teacher. My school will start Monday and I am in the first grade. I am seven years old. Find enclosed ten cents for August dues. Love to you and the cousins,

Roy Dunn.

We are always glad to have the Sunday school boys and girls join in this good work also. May you have a pleasant year in school.

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6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.
From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro
10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

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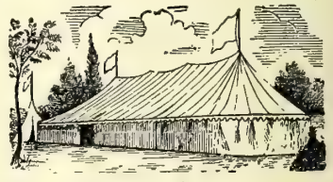
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Spencer, N. C., Sept. 14, 1914.
Dear Uncle Jim:—

Here we are late again with our August letter so will have to write for two months again. Mother took us to see our aunt Ella in Atlanta, Ga., and spent two weeks the last of July. On our return home grandma Gunter went to her old home in Lee county to attend a protracted meeting. So mama was too busy to write during her absence. Enclosed find forty cents, our dues for August and September with love for you and your little band.

Your niece and newhew,
Fred and Julia McKinney.

We are real glad to hear from our McKinney friends again. We have two children in the orphanage by that name, wonder if you are related?

Lawyers, Va., Sept. 11, 1914.
Dear Uncle Jim:—

My vacation is over and I am ready to start to school Monday morning. I am in the fourth grade now and I am eleven years old. The revival meeting starts Sunday night. I have been working all my vacation to get my books for school. I hope my dime will be accepted.

With best wishes to all,
Floyd Dunn.

Glad you are ready for school again. Hope you may have a pleasant and profitable year.

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No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19	Ar.	10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

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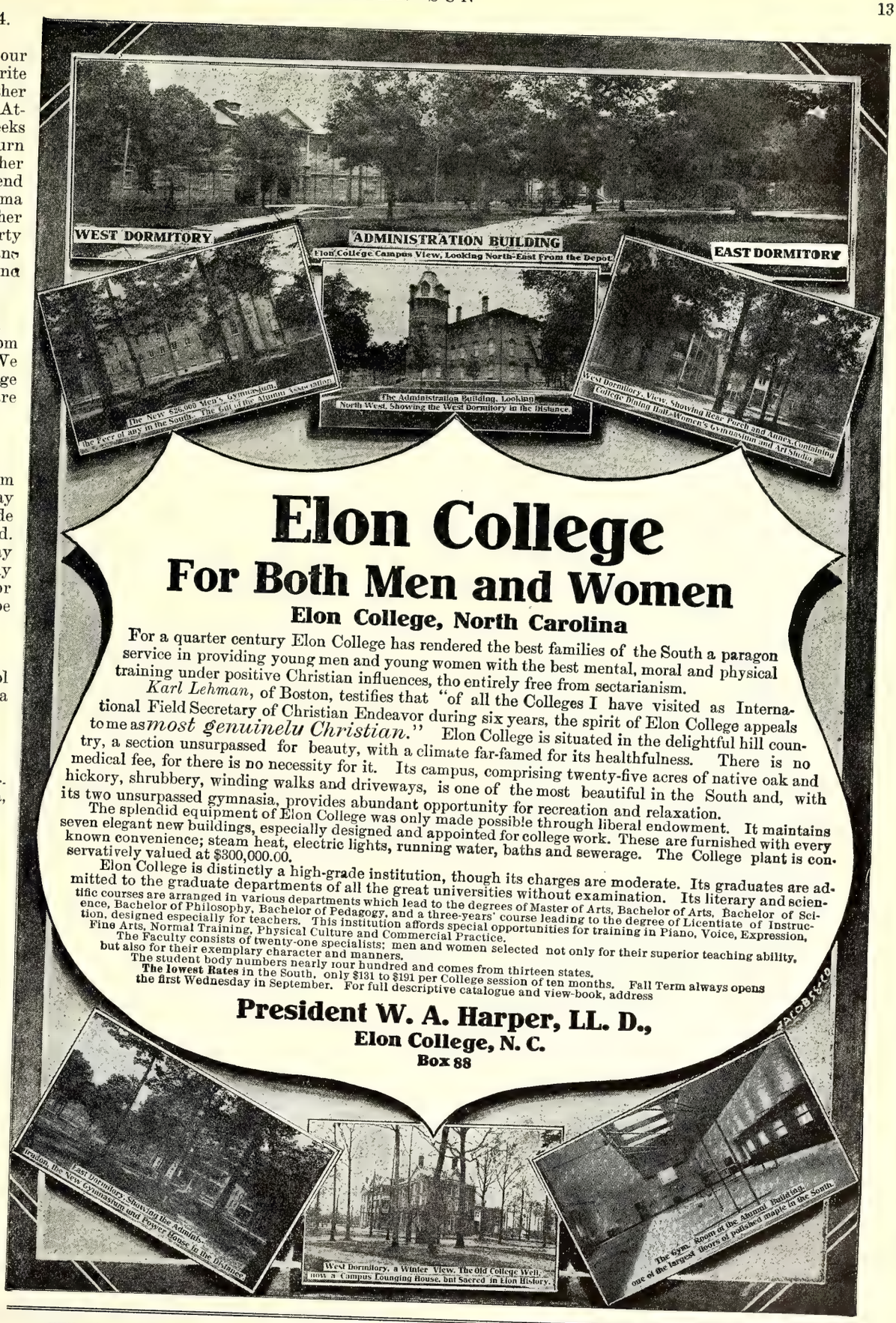
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The Administration Building, Looking North West, Showing the West Dormitory in the Distance.
West Dormitory, View, Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio.
Front View of the Girls' Dormitory, Showing the Administration Building, the New Gymnasium and Power House in the Distance.
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
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MARK TWAIN AND THE PEACE MOVEMENT

In spite of Mark Twain's horror of war he was inclined, says Albert Bigelow Paine, author of "Mark Twain: A Biography," to speak unhopefully of plans for universal peace. "The gospel of peace," he was accustomed to say, "is always making a deal of noise, always rejoicing in its progress, but always neglecting to furnish statistics. There are no peaceful nations now. All Christendom is a soldier camp. The poor have been taxed in some nations to the starvation-point to support the giant armaments which Christian governments have built up, each to protect itself from the rest of the Christian brotherhood, and incidentally to snatch any scrap of real estate left exposed by a weaker owner. . . . Within the last generation each Christian power has turned the bulk of its attention to finding out newer and still newer and more and more effective ways of killing Christians and, incidentally, a pagan now and then; and the surest way to get rich in Christ's kingdom is to invent a kind of a gun that can kill more Christians at one shot than other existing kinds. All the Christian nations are at it. The more advanced they are, the bigger and more destructive engines of war they create."—*C. E. World.*

THE BATTLE OF GALICIA

The battle of Galicia, which has been raging for more than seventeen days, is reported on September 13 almost at an end, with the defeat of Austria all along the line of about two hundred miles. The tide of battle has ebbed and flowed, with success now for Austria at one point, and now for Russia at another. By September 9 the Austrians at Opole broke and fled. The struggle continued, however, around Lemberg, but on September 12 the Russians resumed the offensive and drove back the Austrians. The center and left of the Austrian army seem shattered, but the right wing is still fighting. It is caught, however, between the San and Vistula rivers, in a region of swamps. The Russians claim great numbers of prisoners.—*C. E. World.*

A BELGIAN SORTIE

The Belgians made a four days' sortie into the territory south of Antwerp, attacking the Germans with so great vigor that two army corps, destined to re-enforce the German right wing in France, which has been so severely pressed by the British, were prevented from marching south. Several engagements were fought, with heavy losses on both sides, the Belgians, of course, at last being forced to seek shelter under the guns of Antwerp.

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No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

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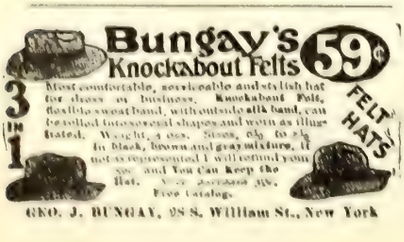

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OUR DEAD

Avent

To the Officers and Members of Jonesboro Chapter No. 48, O. E Star.

We your committee, appointed to draft resolutions of respect to the memory of our Brother J. P. Avent, beg leave to submit the following report:

Whereas, Brother J. P. Avent departed this life on March 13th, 1914, therefore be it resolved.

1st. That in the death of Brother Avent, our Chapter has lost one of its truest and most loyal members; a wise and efficient Worthy Patron: our town and community, a most highly esteemed Christian gentleman, and his family a kind, generous and loving husband and father.

2nd. That while we mourn the loss of our departed brother we have the assurance that he is with the Heavenly Host above, where pain and sorrow are unknown, and parting is no more.

3rd. That we extend our warmest sympathy to his family, and assure them that we stand in readiness always to extend them a helping hand, should occasion require.

4th. That a copy of these resolutions be spread upon our minutes, one given the family, and a copy forwarded to the *Lee County News,* THE CHRISTIAN SUN and *Orphan's Friend,* with the request that they publish same.

NANNIE M. COLE,
M. LEE SEAWELL,
R. A. WATSON,
Committee.

Herne

A soldier of the Cross long in service passed from her labor to reward September 4, 1914, at the age of 93 years, two months and twelve days. Sister Eliza Herne was born June 28, 1821, and was married to Bro. H. H. Herne September 20, 1840. She had one hundred and forty-two descendants.

She professed faith in Christ and joined Hank's Chapel Christian church in early life, and remained a loyal and faithful member till death.

She died in Carboro, N. C., at the home of her son, S. H. Herne. Her body was carried to Hank's Chapel, near Pittsboro, N. C., where she was raised and spent the greater part of her life. Funeral and burial by the writer in the presence of a large congregation of relatives and friends. May God bless and comfort the sorrowing ones. THOS. W. STROWD.

THE SERVANT

He who will serve is a servant,
Yea, a servant of high degree;
For he stands by highest or lowliest
With eyes clear-visioned to see.

He who will serve is a brother,
In the brotherhood, warm and brave,
That is broad as the race, and as tender
As the Brother who came to save.

He who will serve is a lover;
All service were else in vain.
From a heart that makes all the world sweeter
He labors more lovers to gain.

He who will serve is a teacher;
For many shall learn at his feet
The art of all arts the noblest,
Of turning life's bitter to sweet,
The truth of all truths the deepest,
Whose knowing must make men free,—
The skill of all skills the finest,
Of training to do and to be.

He who will serve shall be master,
Ruling and serving in one,
Till multitudes league with the leader
And the undone work can be done.

—Samuel T. Kidder, in the Survey.

TURKEY ASTIR

On September 10th Turkey informed the nations of the world that she had abrogated all treaties and conventions whereby foreigners in the Ottoman Empire have been exempted from local jurisdiction in civil and criminal cases. She further claims freedom from foreign interference with her customs duties. These claims involve American missions in Turkey, which will be placed directly under local Turkish law.—*C. E. World.*

General French's report to the British War Office, made public on September 10, shows that the British retreat through Belgium was caused by constant attempts by the German forces, which outnumbered the British four to one, to turn their flank. The retreat is described by experts as a masterly piece of strategy. The flanking movement failed; and, when the German troops turned eastward to join the forces in the center, they were themselves attacked on the flank and driven back.

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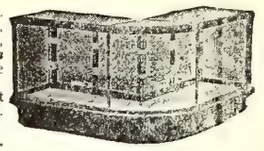

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Is published quarterly, in the interest of Christian Church Sunday Schools. It contains news and helps for all departments and officers, study and teaching methods for the teachers. A school's best investment is the placing of the Journal in the hands of every officer and teacher. Order with your regular Sunday-school supplies. Price: Single subscription, 40c per year, 12c per quarter; three or more to one address, 30c each per year, 8c each per quarter.

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SOUTHERN CHRISTIAN PUBLISHING COMPANY

ELON COLLEGE, N. C.

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., SEPTEMBER 30, 1914 NO. 39

"IN ESSENTIALS UNITY, IN NO[illegible] IN ALL THINGS CHARITY."

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Prayer

O Thou by whom we come to God—
The Life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord, teach us how to pray.
—Montgomery.

Living Water

What did our Savior mean when He said, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water spring up into everlasting life"? (John 4:14.) Did He not mean that the Christian should himself be a source of supply, continuous and perpetual supply, to those who are around about him? That the individual Christian should himself have a holy, a heavenly, a life-giving power by which he might minister to, and refresh, others round about him, and impart the strength of his life and light and joy to others. Does not Horace Bushnell have this same source and inherent fountain of life in mind when he writes thus of joy: "When we speak of joy, we do not speak of something we are after, but of something that will come to us, when we are after God and duty. It is a prize unbought, and is freest, purest in its flow, when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, or else it is not there. You must have it in you, as the music of a well ordered soul, the fire of a holy purpose, the welling up, out of central depths of eternal springs that hide their waters there." He who really hath the Son hath life in himself, and this life is a constant source of joy both to self and to others. If a man hath no joy in his heart which he imparts to others, it is strong evidence that he hath not the gift of eternal life.

Rich Men

The Southern *Christian Advocate* made this observation recently: "While Christ did not condemn rich men for being rich, yet He uttered fearful warnings against common misuse of wealth. No man will be lost because he is rich; but he who, having riches, hoards them or lavishes them on self, stands in danger of torment. The teaching of Christ on this point is too plain for any to misunderstand it." Not riches, but the deceitfulness of riches, lure the unthinking, and prove a pitfall to many. The nature of riches is that of a little more, more, more—and then some great good will be accomplished. "He that received seed among the thorns is he that heareth the word; and the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful." (Matt. 13:22.)

A Day

Sunday, September 6, was observed in nearly seventy thousand churches in the United States as "Labor Sunday." Hundreds of labor unions send delegations. Thuosands of churches were thronged with men from various labor organizations. The Federal Council of Churches sent out vast quantities of literature appropriate to the Day and its observance. This dealt with the value and benefit of one day's rest in seven, how to deal with labor problems, and the worth of the church to the laboring man. It is impossible to estimate the real worth, to society and to character, of such a day and its teachings, and with Solomon we exclaim: "Thou knowest not what a day may bring forth." (Prov. 27:1.)

Virginia

The great State of Virginia, on Tuesday, September 22, fell into line with that movement, now prevalent throughout the United States, to outlaw the open saloon and put the barter in rum under the ban. The saloon, as an institution, has been weighed in the balance and has been found wanting. Its influence has been for the bad. No one could pray for it to remain here. No preacher could make from his pulpit a plea that it be kept there. No father could teach his son that the saloon would do him good. No teacher of morals could point out a single virtue the saloon had ever planted or cultivated. True, the saloon has been excused as a necesary evil, and allowed to remain as a constant menace to those who do not drink, because society said, "Some will drink and you might as well provide a place where they can satisfy their thirst." So society has been willing to hazard the virtues of the sober that it might cater to the demands of vice. But this better day is teaching that there are no necessary evils: that vice is vice, and that the sober citizen has rights which are to be respected even as much as those of the wine-bibber and the drunkard. And so our great country is making up its mind to outlaw the saloon and try some other method of dealing with the problem of strong drink. Virginia, mother of States and Presidents, by an immense majority of her popular vote, approximating forty thousand, goes into the column of those already dry, and leads a long procession of States making mightily in that direction. Every State joining the ranks hastens the day when there shall be no open saloon in all this nation. That day draweth rapidly near. Flushed with such victory, those who believe that prohibition makes for progress, virtue and sobriety can now appreciate the words of Jesus: "Abraham rejoiced to see my day; and he saw it, and was glad." (Jno. 8:56.)

Wars and Rumors of Wars

Events, not days, fill history, and time is lost sight of where deeds loom large. We have passed through decades, if not through centuries in the last eight weeks. On June 28 the Archduke Francis Ferdinand and his morganatic wife, the Duchess of Hohenberg, were assassinated in Bosnia by a Serb student. On July 23 Austria sent an ultimatum to Servia. On July 24 Servia asks for extension of time, but is refused. On July 27 Sir Edward Grey of Great Britain made an unsuccessful attempt to convene an international peace conference. On July 28 Austria declared war on Servia and on July 29 began the attack on Belgrade, capital of Servia. On July 30 Germany sent an ultimatum to Russia to cease mobilizing troops within twenty-four hours. On August 1 Germany declared war on Russia. On August 2 Germany issues an ultimatum to Belgium demanding free passage of her troops through that country. On August 4 England sends an ultimatum to Germany demanding observance of Belgian neutrality. On the same day Germany rejects the ultimatum and declares war on Belgium. President Wilson issues his proclamation of United States neutrality. August 5 England declared war on Germany and on the same day the German army begins the invasion of Belgium and attacks Liege. On August 6 Austria declared war on Russia. On August 8 Portugal declared her alliance with Great Britain, and Montenegro declares war on Austria. August 10 France proclaims a state of war with Austria. August 12 Montenegro declared war on Germany. August 13 England declared a state of war existed with Austria. August 15 Japan sent an ultimatum to Germany demanding the withdrawal of German warships from Eastern waters and the surrender of Kiaochow. August 23 Japan declared war on Germany. August 25 Austria declared war on Japan. Without formally declaring war France began mobilizing on August 1 and on August 3 the German Ambassador left Paris, and next day, August 4, an engagement is reported between German and French troops near Belfast. Such bitter fighting and fierce battles have followed these declarations of war that it is claimed that more thana million men have been slain on the field within seven weeks, and that the fury and madness of it all seem unabated. Three-fifths of the world's population is now at war, and three-fifths of the earth's area is involved. Such rapid declarations of war, such a holocaust of international madness and murder was never witnessed before. There are deep causes which do not appear on the surface, but these the historian will make clear in future. But it is not believed that any cause can justify the effect. There may be explanation: there can be no excuse. And men and nations will have to answer at the bar of eternal Justcie and Destiny for this unpardonable crime against millions of innocent men, women and children. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members." (James 4:1.)

EDITORIAL

A PREACHER'S SON

The saying got abroad in some way that preachers' sons were the worst boys of all. The saying was false from beginning, as statistics amply prove. But we want to call attention now to a preacher's son over in the great State of Vriginia who, when the testing time came, stood true. We refer to Attorney General John Garland Pollard. This man's father was a preacher. And his son had arisen to the high office of State's Attorney General at a time when a great moral issue was involved and when the pandering politicians were scared to an inch of their lives.

So sure was he that the saloons would win out, and so anxious was he to have the good will of the bar tenders, that even the gallant and popular governor of the State marched under the banner of king alcohol, and practically all the other high officials of the State marched with him—or what was maybe worse, kept silent in seven languages. Not so the Attorney General. He took his political future in his hands, or flung it to the winds, and true to his saintly father's teaching, stood firm with those who were fighting for sobriety and a saloonless state.

We see in the Virginia papers that they are already talking of making General Pollard their next Governor. It will not surprise us if they do. He has such courage and caliber as real governors and genuine statesmen are made of.

The private citizens and the men in the small offices, for the most part, had to fight this great battle through, unaided for the most part by any of their "big bugs" in high places. The big bugs seem to have been too big to help the State in a time of its greatest and hardest fight in forty years. And we have a notion they will retire some of these big bugs to private life in due season.

But the Attorney General recognized his moral obligations, independently of any political future, and flung himself into the fight like a man of nerve and backbone.

So, score one for the preacher's son. Solomon thought so too when he said: "Train up a child in the way he should go, and when he is old he will not depart from it."

THE DEATH-DEALING AUTOMOBILE

A problem of the very gravest nature and concern has recently sprung into existence. It is that of how to prevent the wholesale slaughter of the innocents by the reckless drivers of automobiles. The time is here when he who goes out for a drive of pleasure or of duty on the public highway takes his life into his own hands. Those who tried to keep count tell us that these reckless drivers killed, to certain knowledge, one hundred people in the month of June and wounded two hundred others, in our country, from high speeding only, and that doubtless many others were killed whose names were not obtained.

The automobile, as the Springfield *Republican* truly says, has come to be "a death-dealing monster on Sunday and every other day of the week." The fatalities are so numerous, and so common, that the papers of one community no longer report the deaths from automobiles in another.

Reckless and irresponsible drivers cause the whole trouble and make the problem most difficult of solution.

This writer was out driving not two days since. Only the width of the road and a gentle, indolent family horse saved his neck. Some dare-devil, with little breeding and less brain, driving somebody's heavy forty-horse-power car, swept by us in a neck and neck race with a sixty-miles-an-hour passenger train. You hadn't time to get out of the way of a fiend like that. He wanted to beat that fast express, death or no death. How are you going to catch and deal with a man like that? He is a menace to everyone on the highway, riding or walking. If such speed-fiends only could get killed the world would be no poorer, but richer. The trouble and pity of it all is that such idiots do not go to their death alone. They usually carry some innocent ones with them.

Automobiles are a pleasure, a comfort, and a luxury, we judge, to those who own and use them. The pity is their owners and drivers all do not give some heed to the safety, comfort and life of themselves and others. How to bring the reckless and irresponsible to a sense of their obligation in this respect is a tremendous and pressing problem.

HARD TIMES AND THE CHURCH

We heard a faithful pastor say he tried the other day to raise, at one of his churches, the conference pledges for the year, as was the custom of the church. Instead of $75.00 which was easily raised heretofore, he secured $3.00. The complaint was "hard times."

Is it not a little strange that when there is a money stringency the first place we practice economy is in payment of our church dues? Read what the Book has to say: "Only the firstlings of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be ox or sheep: it is the Lord's." (Lev. 27:26.) Then again read, "Will a man rob God? Yet ye have robbed me. But ye say, "Wherein have we robbed thee? In tithes and offerings." (Malachi 3:8.) As to how, read Deut. 16:17, "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." And Paul puts the matter very clearly in 1 Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

Will God bless us in basket and in store when we persist in withholding from Him that which is rightfully His, and use every excuse and pretext possible for failure to do our known duty? If we would know the fulness of God's love we must seek to love and obey Him in all our way.

Let not the church, and our obligations to the church, be the first to suffer in any time of stress and stringency.

POPE AND PEOPLE

Human suffering eliminates class and church distinctions, and makes one all families of earth. Pope, priest, president and people are praying that the horrors of war in Europe shall cease and that peace may speedily come to a torn and distracted continent. In addition to the proclamation of our President that all people meet next Sunday in their churches and pray for the peace of Europe, the Pope of Rome has issued his first Encyclical in these words: "We exhort most earnestly those who govern the destiny of the nations that they should bring themselves to a frame of mind whereby they may put aside all dissensions contrary to the welfare of humanity. Let them realize that there already is too much suffering and sorrow attached to this mortal life, and that it should not be rendered more wretched or more sorrowful. Let them realize how much ruin and disaster already have been wrought, and how much human blood already has been shed." Then addressing the heads of the nations, the Pope says: "Hasten to enter into a council of peace. Grasp the right hand of friendship and receive a special reward from God for yourselves and your nations, and earn the greatest praise from the brotherhood of man." Christian people of every tongue, name and persuasion are praying devoutly for a speedy termination of the present European conflict; and no faithful soul can doubt that God will hear and answer these earnest petitions. For our Savior said: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.)

DUMDUM BULLETS

Many SUN readers may not know exactly what a dumdum bullet (famous in the present European war) is. This from *The Outlook* is accurately descriptive: "A dumdum bullet expands when it hits something soft—as, for example, a human stomach. Instead of making a modest, humane litle hole, it spreads out into barbed points and tears its way through. It is perhaps ten per cent. more painful to be killed by a dumdum bullet than by a steel bullet." The name is derived from Dumdum, a town in India where bullets are made. We should not call even a steel bullet humane, and it can only be so classed in comparison with the ghastly and unbearable dumdum. The armies at war are now using these fiendish contrivances so that they may not only kill each other, but kill each other as painfully as possible. War in modern times is indeed a horrible and hideous monster. Science tells us that man's greatest ingenuity has been displayed in the invention and contrivance of those means and instruments with which he slays his fellowman. So it is often thought that vile and wicked men are keener of intellect, more subtle in their insinuations, than virtuous men. Is the explanation found in Genesis 3:1: "Now the serpent [Satan] was more subtle than any beast of the field." A fuller explanation is given in Luke 16:8: "For the children of this world are in their generation wiser than the children of light."

NOTES AND PERSONALS

—Dr. Manning writes under "Norfolk Letter" a most timely and important message to our Eastern Virginia brethren in particular. The Doctor evidently writes from his heart this time and his message is worth while indeed.

—Our brother, Rev. S. L. Beougher, Springboro, Pa., writes: "I am closing a four years' pastorate with the church at Springboro, Pa., and would like to take work in the South." Any of our churches needing a pastor could correspond with Bro. Beougher at above address.

—Governor Craig has issued a proclamation appointing the 3rd, 4th and 5th of December, 1914, to be observed throughout North Carolina as "Community Service Days," in which days every man, woman and child is called upon to render service in development of the State.

—We acknowledge with appreciation the following: "Mr. and Mrs. L. M. Clymer invite you to be present at the marriage of their daughter, Bronna May, to Mr. Ernest Zollicoffer Ellis on Tuesday, October 8, 1914, 12:30, at home, Greensboro, N. C." Our very best wishes are extended.

—"They are members of the church but have no interest in religion," was remarked of two young ladies in a certain community. Was not that a terrible indictment of the young

ladies, and does it not explain to a degree why the church in our time does not have more influence and accomplish more for the kingdom?

—We congratulate our good friend, J. M. Fix, Treasurer, and his associates, of the Alamance Loan & Trust Company, Burlington, N. C., over the fine showing of their institution by a statement at the close of business September 12. Although this is a "stringent" time with banks this one shows deposits of $302,-854.80, surplus and profits of $49,614.97, cash on hand and in banks $124,366.77, loans and discounts $377,507.20. This House has grown into a strong and influential factor in this part of the State under its present wise and conservative management, and servese well a constantly increasing patronage. No country, no community, can grow great without safe and sound banking institutions, and to our mind the bank is to be placed in a class with the school house and the church as harbingers and conservators of the people's virtues and moral integrity. That institution which handles with safety and security other people's money, the fruits of a community's industry and economy, is to be classed, if not as benevolent, then certainly as a very beneficent asset.

—The Home Mission Board of the Southern Convention was in annual session at Elon College, Wednesday, September 23. The members present were Col. J. E. West, Chairman, Suffolk, Va.; Rev. H. W. Elder, Richland, Ga.; Bro. K. B. Johnson, Cardenas; J. O. Atkinson, Secretary-Treasurer, Elon College, N. C.; Mrs. C. H. Rowland, the only member absent as President of the Woman's Board, appointed Mrs. W. A. Harper to act in her stead and represent the work of the Woman's Board, which she did, thus making the full number present. Churches that are to be beneficiaries of the Convention Mission Fund the coming year are: Chapel Hill, Henderson, and Reidsville, N. C.; Portsmouth and Winchester, Va.; and Rose Hill, Columbus, Ga.; also the new work soon to begin at Franklinton, N. C. Several brethren were present to represent the interests of their charges, and plans were laid for developing the home mission work further the coming year. There has been no fund created amongst us in recent years that has given more needed help and inspiration than this of Convention Home Missions. The only regret is that it is not larger, though it has steadily increased from the first year of its creation.

—The evangelistic services began at Elon College Sunday, September 20, and closed Tuesday p. m., September 29, there being two services on each of the two Sundays and one service on each of the other days. The congregations were large from the beginning, and increased as the meetings continued. Eternity alone will reveal the results of the good done. Scores of former church members reconsecrated their lives to God, and scores more made profession of faith in Christ. On Tuesday night at the close of the service nine united with the local church. Rev. Victor Lightbourne, Dover, Del., did the preaching. Here is a man most wonderfully gifted in the use of forceful language and in the power of presenting great and telling truth in a most attractive and illuminative manner. He is devoted to his work, and has a passionate love and a consuming reverence for the Christ who has done, and is donig, so much for him. His thought is subtle and sublime, his speech is that of the true orator, chaste, logical, flawless in grammar and utterance, his manner unaffected and genuine, his soul is aflame with a consuming desire to reach and save men with the power of the gospel. God is using him mightily to reach and win men from sin to righteousness and eternal life. Bro. Lightbourne left us Wednesday a. m. to begin a ten days' revival at First Christian Church, Greensboro.

NOTICE! NOTICE!! NOTICE!!!

Delegates elected by the Southern Christian Convention to the American Christian Convention which will meet in Springfield, Ohio, October 13 in the evening.

The Secretary, Rev. Dr. I. W. Johnson, is this day writing by return postal to each individual delegate-elect to find out whether he is going. Please give prompt attention to his request. Go if you possibly can; say so promptly, if you cannot, so the Executive Committee can choose some one who will go. We want all the Southern delegates to go together by the Norfolk & Western to Columbus on Monday, October 12. This train leaves Norfolk at 8:30 a. m., passes Suffolk at 9:10 a. m., and can be taken at Waverly, Petersburg, Lynchburg, and Roanoke, Virginia.

If any minister or laymen in any of our seven Conferences *can* go and *would* go, if elected, write me saying so, and if any vacancy occurs, will present your name to the Committee. Do not think this would be putting yourslef "forward," as Zedekiah would say; but think of it as the offer for real service. We are all anxious to have a full delegation from the Southern Convention.

W. W. Staley, *President.*

Suffolk, Va., September 25, 1914.

NEWPORT NEWS LETTER

I have just noticed a few words in Paul's letter to the Ephesians, and the words tell of the burden of his prayer for them: "The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power."

I understand that it takes vision, and power, and union with God, which brings power, in order that a Christian may be at his best and fill his mission in the world. I was impressed with a recent editorial in The Sun, which emphasized the thought of "laboring together with God." I feel sure that there is not enough of that "rising up to take part with God" in the great work of winning the world to a knowledge of His Son. This comes through the spirit and practice of intercession. In my last letter I indicated my purpose to speak later of "some things as I see them." The things spoken of now are intended to have a bearing on the great question of missions. For our best service in this great cause there seems to be a vision of world-wide proportions, and a confidence that is born of communion with God.

Not to suggest something new, to the student of missions, but by way of "remembrance" I wish to call attention to some considerations as to why we should be a missionary people. I mention, first, the thought of self-preservation. This might be regarded by some as selfish motive. If we do not win others to a higher state of spirituality, we are illkely to be won to a lower state of worldliness. The fight is on and we need to obey orders for our own preservation at any rate. It is the missionary church that is the growing church, and the church that is not missionary is not only not progressive, but it is either dying or dead.

Another consideration is Self-respect. I do not see how a church, in this age of the world, can maintian its self-respect and not get into the "fight of faith" to win the world to Christ.

This may not be a very high motive, when compared with others, but citizens of an earthly kingdom, would be ashamed of themselves not to enlist at their country's call to arms. Some churches do not respond to the call to organize for mission study and work. Some societies are organized and are inactive for lack of interest. Church pride may be carried too far, but should we not think enough of ourselves and our church to see to it that we are ready to respond to the call of the greatest movement in the world?

Then there is another word that comes in among our considerations, and that is: Encouragement. We not only need to enlist in the fight for what we may do, but for the encourment we may render others in helping them to more efficient service. Some poor fainting, struggling brother or church has taken heart again by a bit of encouragement. We have some mission leaders who have been fighting hard and long, and God has rewarded their efforts, but how much more effective their work might have been if they could have had the encouragement that their hearts craved.

Another consideration is: Influence. I speak now, especially, in reference to getting some to become interested who have not been heretofore partakers in this great work. Interest and enthusiasm are contagious. I know of no one who has greater opportunity along this line than the pastor. "Like priest, like people." He is the best leader who seems to follow. A pastor need not expect his people to become deeply interested in missions if his own heart has not been fired with a missionary vision.

I mention lastly: Loyalty to Christ. It seems to me that we could have no higher motive, in missions, than this. I like the motto of the Moravians, "To win for the Lamb that was slain, the reward of His sufferings." We have made progress along the line of missions, but does that progress represent devotion to Christ? The revenue in Virginia is increasing year after year without increasing the rate of taxation. We are making progress, as a matter of course, but would we not progress more rapidly and be more happy and effective, if we increased our rate of taxation, figuratively speaking, viz. More loyalty to Christ the Great Head of the Church.

He has given the great commission and leads the way and makes good His promise, for all who fall in line with His orders, "Lo I am with you alway."

W. D. Harward.

September 23, 1914.

THE S. S. AND C. E. HAND BOOK

When this issue of The Sun reaches its readers, the Sunday School and Christian Endeavor Hand Book will be in the hands of the various Convention secretaries and ready for distribution, except where arrangements have been made with me to send them direct to the schools. The Publishing House promised the work by October 10, and I am sure that advanced work upon the part of our efficient Publishing House is a source of gratification among the Sunday school and Christian Endeavor workers.

This notice is given that no one may blame me or the publishers for not sending out the Hand Books on time. I promised to do so, and I have done so. Charge delays from date of this notice to your officers and not to me or the Publishing House. And again, brethren, the Hand Book is published and sent out.

C. B. Riddle.

September 24, 1914.

LIVES THAT LIFT

A SERMON BY REV. A. B. KENDALL, D. D., BURLINGTON, N. C.

CENTURIES ago, the old Greek philosopher, Archimedes searching among the unknown laws of physical science made the following astounding but perfectly true statement: "Give me a basis for a fulcrum at some place outside the earth and a lever long enough, and I will lift the world.

And truly the lifting power is a wonderful power.

I stood one day on a great coal dock and watched in wonder and amazement the powerful machinery as it caught a car of coal and carried it car and all up, up, up into the air ten, twenty, thirty feet and then slowly turned the car over and emptied the coal down the black throat of a long tunnel which carried it down into the hold of the vessel, there to be converted into steam, to furnish the power, which was to carry that mighty vessel and its burden, out over the great deep; and it seemed to do this as easily as I could lift a pail of coal and turn it into the grate. Again and again have I gone and watched this operation perfectly fascinated with the great lifting power of this splendid piece of machinery.

I have watched men as with the little insignificant jackscrew they lifted some great structure and I have said, "Oh! the power of the lift."

Then I have turned from the works of man to the works of nature. I have stood on the bank of old ocean and watched as her tide came creeping in so gently and slowly and saw how easily she lifted the flotsam and jetsam which lay on the beach and, lifting them in her strong arms, bore them out to sea; and I have cried out, Oh! the power of the lift.

At the mouth of a certain harbor lay a great pipe down beneath the waters buried in the mud and sand. It became necessary to move the pipe and the question was, How to accomplish it?

Tugs and steamers were finally procured and fastened by great chains to the pipe. The machinery was started, the tugs puffed, strained and pulled, but could not move the pipe so firmly was it imbedded in the sand and mud.

One day a man who had been watching these futile attempts said that he thought that he could get the pipe up if they would give him a chance. A fine sum was offered him if he could succeed. He accepted the offer. There was a great deal of curiosity as to what method he would pursue to accomplish the task which had baffled them. Much to their surprise they saw him bring an old mud-scow and anchor it over the spot where the pipe lay.

Then at low tide he sent down divers to make fast great chains about the pipe, the loose ends were fastened to the scow; then they sat down and waited.

Now the tide began to rise; tighter and tighter grew the chain and by and by the lifting power of old ocean did what steam tugs and mighty cranes could not accomplish, it lifted the old iron pipe and it was towed by the old scow to land.

The lifting power of the tides.

I have awakened in the morning and gazed from my window to find every familiar feature of the landscape blotted out. I look in vain for the buildings and trees which usually meet my gaze from this same window, but all have disappeared. They are enveloped in a white shroud of fog.

It looks as if they would never be visible again, but over the eastern hill the sun was climbing and suddenly the fog lifted and vanished and every old familiar feature smiles in its accustomed place as they stand forth with the greatest clearness, bathed in the warm, palpitating, golden rays of the morning sun. The lifting power of the sun.

I have placed a tiny seed in the ground and covered it with the brown earth and seen the soil grow hard beneath the pelting blows of the spring rains and the hardening process of the sun's rays until it seemed as tho nothing could ever lift this seed from its tomb; but I have watched with amazement, as the days slipped by, this little brown seed, so seemingly lifeless and dead, push its tiny green shoot thru the hard crust fighting its way not only thru the rock-like earth but up against the mighty force of gravitation until by and by its green banners floating in the breezes, it stood crowned with a beautiful blossom victor over all the tremendous forces trying to drag and keep it down. Lifted by the mighty principle of life within it.

The tendency of life is ever upward and the tendency of death ever downward; therefore the Bible speaks of "Heaven above and hell beneath."

There are powers that drag down.

Such is the power of inertia. The power of the earth or gravitation.

These are undisputed facts of the physical realm.

Analogous laws are found in the spiritual world.

There are forces which drag down. Spiritual inertia, laziness to use a plain term. Most of us are in danger from this insidious foe so we are exhorted to "Strive to enter in at the strait gate" to "Contend earnestly for the faith once delivered to the saints," to "Be faithful unto death."

Spiritual gravitation; the force of the world. And again the Word warns us to "Be not conformed to this world" to "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him.

But thank God there are mighty forces which lift, lift toward life and light, joy, peace power and blessed service.

There are lives which drag down and mar and ruin; but, praise God, there are lives that lift toward victory, freedom, ideal manhood and womanhood, glory, God, heaven.

Lives which radiate life. Lives which lift. Lives which lift you out of your own littleness, sordidness, baseness, meanness. Lives which lift you into the realm of purity and nobility.

I heard Russell Conwell pay the splendid tribute to Henry W. Longfellow whom he knew, that no man could think a mean or impure thought in his presence, so noble was his life.

But, fellow reader, you have known lives which drag down. Their influence is ever toward that which is low and animal. It is of the earth earthy and ever tends downward.

Did you ever stop to think that the forces which lift are from above? Rain, sunlight, tides all from above; while those that tend downward are all from beneath, from the earth. It is just as true in the moral and spiritual world as it is in the physical.

A young college fellow who had led a dissipated life was led to become a Christian. But as he had been the life of the circle of reckless young fellows with whom he associated, they said we can't lose him and so they began to lay their plans to allure him back into the old life. They tested him and tempted him in every way that diabolical human ingenuity could devise. Finally one night when they had been tempting him most sorely. he arose and said, "Fellows, I am having the fight of my life to try and save my manhood from ruin and my soul from hell, for God's sake if you can't do anything to help a fellow, I plead with you don't try to drag me down." Oh, yes, there are lives that drag down and there are lives that lift.

To which class do you belong? You are in one or the other.

There is many a young man who throws out his chest and tosses his head and says, "Come on boys, have one on me this time. I'll stand for the drinks for this crowd." And the gang say, "Isn't he a fine fellow," and he thinks he is a fine fellow; but he is down, and going down and dragging his companions with him. He is not a lifter.

Perhaps you can shuffle the paste-boards and stack the deck and win the hard-earned money of the other fellow, and after you have done it you go away and chuckle and mentally pat yourself on the back and say, "Wasn't that pretty smooth the way I fleeced that "fall guy." He was an "easy one" a "comer." God help you, you can never lift that way. God help you, you are going down, sinking farther and farther each day and pulling some other fellow with you.

Perhaps you are in business and through your shrewdness you can throttle your competitor and put him out of business and you lean on your mahogany desk while the sheriff sells your competitor's bed from under him and smile a self-satisfied smile and say, "Well, he is out of my way. I turned that trick pretty well." God pity you, you are slipping down the awful incline and dragging others with you.

What a sad, sinful old world this is, Isn't it? But oh, infinitely more sad would it be were it not for the fact that into this world with its sin, sorrow, suffering, wretchedness, woe, came Jesus to lift, to teach men how to lift, and to impart to them the power to lift.

He met the leper rotting away with that awful disease, an oucast counted as one already dead, separated from his friends, unclean, defiled, hopeless, and he put out his hand and lifted him from this dreadful condition up to his place in society and his home once more.

What a lift. To lift a man from such a state and make him clean and whole. Are you saying, "My, but I am glad that I have not that awful disease?" Well you may, but your soul may have in it the seeds of that terrible disease of the soul of which leprosy is but a faint type and in God's sight you may be most loathsome and wretched.

He saw a Mary Magdalene in her sin and

He reached out His hand and lifted her from her defilement into purity and peace.

He reached His helping hand to the dead, the palsied, the blind, and He lifted them to life and light and strength.

Ah, there is many an old hulk of a boat decaying on the shores of old ocean. Far out over that shimmering sea lie golden islands to which it might be borne could it but get to these dancing, alluring waves; but there it will lie and decay and sink into uselessness unless some strong tide comes in from the sea and bears it out on the broad bosom of old ocean.

And there is many a soul shipwrecked on the shore of life's sea helpless and there they will remain until they sink into the night-land of useless, lost souls, unless the strong tide of Christ's resistless love shall lift them into the ocean of divine life and love whose on-sweeping waves will carry them o'er paths of blessed usefulness to the grace-locked haven of God's eternal peace. There is however this difference between the boat and the soul; the boat is helpless, it cannot reach the tide, the tide must come to it; not so the soul, it may put itself into the current or it may ask the current to come to it, and Jesus who is the great outflowing and inflowing tide of God's grace and love and power will lift that life and bear it even into the very presence of God.

The tide not only lifts the old, helpless, useless boat and bears it, but it makes it possible for it to bear others. It not only lifts it, but it gives it the power of the lift. Sin cripples, sin atrophies the powers, sin paralyzes, sin robs of nerve. Do you know they have a most sginificant name for the men in the cities who are in the down-and-out class? They are known as "lost nerves." They are brainy, bright, cultured; they have big, strong looking bodies, many of them, but they are useless. Sin has paralyzed them, robbed them of their nerve, and the thought of taking up any task of life for the benefit of others seems impossible.

They ought to be doing something. They ought to be counting for God and humanity, but they are paralyzed. God pity the sin-palsied. And He does pity them, and alongside many a life thus palsied Jesus has placed himself and touched him and lifted him and restored the "lost nerve" to manhood.

Many a man has been held down by the forces of earth as that pipe in the harbor and friends have tugged and pulled and plead and prayed and exhorted, and the sin-slave has struggled to escape, but all to no avail, until the strong tide of God's love swept in, and suddenly he finds himself lifted out of his sins, out of his helplessness, and into the place where God could most blessedly use him.

At this season of the year the earth is turning its face from the sun and fleeing away into space from its light and warmth. What will be the result? Darkness, coldness, death will come creeping over our fair earth. The beautiful leaves will fall, the blossoms fade and die, the birds and the butterflies desert their wonted haunts. Death will reign over much of the earth. But wait a few months. The earth, tired of its wandering, comes back to the sun, when he will by his power begin to unlock the frozen streams and send them singing on their way; he will lift the snow from the cold breast of old mother earth; he will reach with his golden, gentle fingers down into the cold earth and begin to lift until every brown bulb and every black seed and every seemingly lifeless root will begin to feel the lift of the life of the sun, and they will push their way up through the dark and the hard clods into leaflet, into blossom, into beauty, into fruitage.

Men and women with faces turned from Christ, the "Sun of Righteousness," how cold your hearts are, how long and dark the night of sin. Your souls are dead. Turn, I pray you, to this "Sun of Righteousness," and he will reach down with those nail-pierced hands and lift you, and he will give you warmth for your coldness; light for your darkness; joy for your sorrow; life for death, and the glory of God will shine upon your lives, and you will bud and blossom and bring forth fruitage for God's golden harvest. His is the life that lifts.

SOME ADVANTAGES OF EDUCATION AT ELON COLLEGE

(The following was found on the campus at Elon College, writer unknown, except that he was a member of the Freshman class and the paper was prepared as an exercise for Freshman English. It was handed us by the President into whose hands it chanced to fall and is published almost verbatim as it was when found.—Ed Sun.)

One of the first advantages a student notices when he comes to Elon College is the location. It is situated in the beautiful and healthful Piedmont section of the State, which in addition to being healthful places it as conveniently as possible for students from Eastern and Western Carolina and from Virginia. It is remote from any large towns and is free from the disadvantages and destructive influences which attend colleges situated in a city. Nevertheless, it has all the advantages of the city in railroad, telephone, telegraph and postal service. The buildings are set some distance back from the railroad, in a beautiful grove of oaks and hickories making it a beautiful but quiet place.

Not only does Elon College offer superior advantages in location, but its natural healthfulness is supplemented by an abundance of exercise taken under experienced physical directors. The college allows every sort of game except foot-ball, and co-operates with the Athletic Association in seeing that such games are properly conducted. The college prides itself on the character of its inter-collegiate athletics and spares no pains in seeing that they shall not misrepresent the high standard of the school. The college also has two gymnasiums, one for young men and one for young women. These are as well equipped as any gymnasia in the State. Every student who is physically able is required to take exercise of some kind.

Its academic work is of the very best. The college has a very efficient faculty composed of graduates from the best universities and colleges in this country. Its course of study is of high standard, and its diploma is accepted by any college in the State. The instruction is very thorough and given in such a way as to encourage a student to do his very best. Every student can take as much work as he is able to carry and all are judged by the work they do. There is no effort to polish and nothing but true worth is counted.

Another advantage which Elon has over most colleges is that it is a school for both sexes. This fact has a distinctly refining tendency upon both sexes. A young man or young woman who comes to Elon is thrown into contact with the opposite sex in many ways. In the class-room both sexes recite together. In the dining-hall and in other places all are brought together just as they will be in later life. The Faculty gives two formal receptions annually and the young men are allowed to call upon the young ladies at regular intervals. The effect of this social intercourse cannot be over-estimated and it counts much in giving that grace and refinement of manner which always distinguishes an Elon graduate.

But lastly and most important of all are the religious advantages at Elon College. This is a place where an effort is made, not only to teach what the academic course includes but also to teach the student of higher things, of morals, of our duty to our fellow-man and above all of our duty to our God. The college has not failed to make ample provision for this part of the college life. It has a good Sunday school—which all the students must attend. Every Sunday morning at 11 o'clock the college pastor holds divine services. The college also has several religious organizations such as Christian Endeavor, Y. M. C. A., Y. W. C. A., etc. Better than all this the teachers do not stop at teaching Christianity, they live Christian lives themselves. It is from such sources that the Elon Spirit of brotherliness and mutual helpfulness has sprung and it is chiefly this spirit which causes the students at Elon to live together in such peace and good-will toward each other.

SALVATION FIRST; SOCIAL SERVICE NEXT

It should never be forgotten that soteriology, the doctrine of salvation, takes precedence over sociology, the doctrine of social service. The latter has indeed been too long neglected. Happily the pendulum of interest is swinging now in that direction, and the only danger is that it may swing so far that in the minds of many the prime essential will be lost to view, if not deliberately ignored. The salvation of the individual comes first; then his enlistment in social service follows, or should follow, as a matter of course. Orthodoxy should be coupled with orthopraxy, for neither is complete without the other.—*Biblical Recorder.*

NOTICE

The Educational Committee of the Eastern North Carolina Christian Conference will meet in the pastor's study of the Henderson church on Wednesday afternoon, November 4, 1914, at 2:30. All persons having business with said committee will please present same to the chairman in writing or come in person before the committee.

Candidates desiring to take the examination for licensure or licentiates the examination for ordination are required to notify the chairman prior to the meeting of the committee so arrangements may be made for the required examination.

C. E. Newman, *Chairman.*
128 N. Dawson St., Raleigh, N. C.

THE SHALLOWING LIFE

Fellowship is good, but too much of it surfeits; publicity is wholesome, but when it is perpetual it blights; the developing flower needs the dark of night as well as the light of day. The season of solitude and the place of prayer must find room in every life that matures symmetrically and strongly. In a true word to young men, Mr. Robert E. Speer said some time ago: "The average young man runs with the crowd, and his life shallows out more and more until the bottom begins to show through; and the power, the beauty, the freshness, the capacity for varied use are all gone." The shallowing life—who desires it, and who would not seek the source of deeper and fuller life! —*Biblical Recorder.*

A MUNICIPAL MIX-UP

We heard the other day of a certain city that was owned by the Jews, ruled by the Catholics, and enjoyed by the negroes. The connection of nouns and verbs is indeed interesting; and altogether there is quite a municipal mix-up in that city.—*Biblical Recorder.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Thirty-five thousand majority for State-wide Prohibition, in Virginia, reads like a revolution in public sentiment in the "Old Dominion." It certainly is nothing less, and it adds a new chapter to the moral progress of this commonwealth.

The campaign reversed old-time tactics in such struggles. The old method was for the temperance advocates to yell in bitter terms against the liquor traffic and its debauching influences. Sometimes the temperance orators seemed fanatical; and we cannot blame them, if they were. Reason would not reach the liquor forces then. In those days the saloon forces had such confidence in the appetite of the public for drink that they did their work quietly. In this campaign the "wets" must have felt the change in the public mind; for they heeded the modern phrase, "get busy," and flooded the State with literature. Appealing to the selfishness and credulity of men. "It will increase the taxes." "Prohibition does not prohibit." "More liquor is sold in dry States than ever before." "North Carolina will have a big deficit in revenue this year." They had paid agents all over the State at work. The "drys" met the issue in a quiet spirit; reasoned with men; made an honest effort to put plain facts before the voters. Prayer was not the weakest weapon of the "drys." The "wets" could not pray for their side. I do not think any Christian who opposed prohibition and voted "against" it, could have the conscience to pray for the continuance of the saloon as a "legalized institution." But the conflict is over and it ended in peace. No more orderly election was ever held in Virginia. The truth is, there is a moral public sentiment on the question of "saloon" or "no saloon" that has gathered such force as to "compel them to come in"; it is as resistless as ocean's tide; it is the result of enlightened conscience; it foretokens a new era in politics; the day is near when civic officials will not be chosen in bar-rooms. Civic righteousness and clean politics ought to follow in the wake of "no saloons."

Rev. R. M. Maxey, pastor of Main Street Methodist Church, and I, made our last speeches at Bethlehem Christian church on Sunday afternoon, September 20, just two days before the election. He made a good speech. That community was dry. I closed my extemporaneous speech with this sentiment, if not in these words:

"Virginia has been called the Mother of States and statesmen. I am sorry she has defiled her garments with the saloon. This old mother is not as good a house-keeper as she once was; but she is going to clean up again. Next Tuesday will be wash-day. This old mother will roll up her sleeves, tuck up her skirts, and bend over the wash-tub from sunrise till sunset. She has plenty of water and plenty of lye soap. Her clothes-line reaches from the sea to the mountains.. She will hang out her garments and they will air till November 1, 1916; the legislature has said so; but her garments have been defiled so long that it will take them a long time to dry. But on the first day of November, 1916, she will take her clothes, put them on a big ironing board and smoothe them out with an electric iron, and then dress up in her clean frock. She will do up her hair and powder her face. Her sister States will look at her and say: Doesn't she look clean! She is beautiful as a girl! And all her two million children will rise up and call her blessed."

And it was so, thank God.

W. W. Staley.

ELON COLLEGE NOTES

The Elon correspondent is reminded of one snowy Christmas morning in his earlier days this week. On that particular morning he had more presents than he knew what to do with, and he couldn't decide which to play with first. So many friends and brethren have visited us this week that we are bewildered to know how to do justice to all. We were glad to have every one of them—always are—and shall hope to see them again shortly.

The evangelistic note—a note of love and seriousness, without excitement, without undue pressure, the quiet, increasing, all-pervasive evangelistic note that has become characteristic of the revival services here, that has been the note of the past week. Brother Lightbourne has won all hearts by his consecration, his earnestness, his straightforwardness of manner and diction, and magnificent congregations have greeted him on every occasion. The students, faculty and villagers have of course been out, and many visitors have come.

The College was happy this week to have on the Hill the following members of the Board of Trustees: Brother K. B. Johnson, Brother J. Beale Johnson, Dr. R. M. Morrow, Dr. W. H. Boone, Brother D. R. Fonville, Dr. P. H. Fleming, Rev. W. G. Clements, Brother Willis J. Lee, and Col. J. E. West. Col. West came flushed with glorious prohibition victory in his State, in which campaign he filled a commanding and conspicuous place of leadership and influence. If we mistake not, Col. West was the first public man of consequence to declare for State-wide Prohibition in Virginia. His record for the movement in the Virginia Senate is one to be proud of, and one day the moral leaders of that State will reward him handsomely for his fearless fight for Virginia's uplift.

Of the Alumni we were pleased to see these on the sacred sod again this week: Mr. J. U. Newman, Jr., Mr. C. C. Johnson, Miss Sadie Fonville, Miss Ethel Barrett, Mr. C. C. Fonville, Rev. J. F. Morgan, Prof E. L. Daughtry, Rev. A. T. Banks, Mrs. W. C. Whitaker, and Rev. J. Lee Johnson. In this connection we also rejoice to have given the glad hand of welcome to the following members of the Old Guard, just as loyal as the Alumni, and every whit as devoted: Miss Lillian Aldridge, Miss Essie Mae Houchins, Mr. W. C. Whitaker, Miss Mamie Fonville, Mr. C. A. Hines, and Mr. Frank Anderson.

Patrons, too, came, and how glad we always are to greet the home guard of the College, they who in various sections make the College's success so flattering by sending up sons and daughters to swell the enrollment. This week we greeted gladly Bro. J. J. Pritchard, Brother J. D. Gunter, Brother M. A. Kinney, Brother P. D. Teague, Brother R. J. Hall, and Brother Fogleman of Pleasant Hill church, who has two granddaughters in the College this time. It was Brother Fogleman's first visit, but it will not be his last, he declares, and he will always be welcome.

And of the brethren and friends, who all over our territory are speaking gracious, generous words of helpfulness, we are always glad to see them, and of them we were delighted to have during the past seven days: Dr. A. B. Kendall and wife, Rev. H. W. Elder, Miss Bessie Holt, Rev. C. A. Boone ("Uncle At," as the students love to call him), Brother Henry May, brother-in-law of Uncle Wellons, Brother Seaton Johnson, Brother J. M. Fix, and Brother Stewart of Lower Alamance. We invite them to come again.

Miss Ella Andrews, Graham, N. C., has become a member of the Orphanage administrative force, her special work being teacher. The Orphanage and town are fortunate in securing her services. She is to teach in the graded school as the Orphanage teacher, which school opened this morning with flattering prospects for the year.

The Citizens' Bible Class has just laid in a supply of Bibles for class use. They were purchased through our new Publishing Agent, Brother M. E. Winston, and are suited to their needs. He is ready to order anything you need in the Bible or book or religious literature line, and the Publishing House needs the help.

The Executive Committee of the College Board of Trustees and of the Publishing House Board of Directors, and the Mission Board of the Southern Christian Convention all held brief session here this week.

Mr. and Mrs. W. E. Lowe are just returned from the hospital in Baltimore where they carried their only son, Wilkes, for treatment for infanitle paralysis. The specialists there said he was one among the few in his condition that gave promise of recovery. Their many friends here and elsewhere will rejoice with them in this glad assurance.

The Willing Workers and Cradle Rollers yesterday afternoon at three o'clock opened their Mite Boxes amid great joy. They had raised in this way about seven dollars for the Woman's Mission Board. Truly the children are leading us older ones in the matter of duty-doing for missions.

Superintendent Brannock of the Sunday school has designated next Sunday as Peace Sunday. He is arranging a special program for the occasion.

Rev. N. G. Bethea, Henderson, N. C., is a guest in Dr. Amick's home at this writing. Brother Bethea is one of Elon's strong Methodist Protestant friends, and his genial spirit is always welcome here, to say nothing of his handsome countenance, and he is given up to be the handsomest man in his connection.

"X."

A WORD FROM OSHAWA, CANADA

Though having been away from the South for more than a year, I find that my love for it increases. There must after all be something in that timeworn adage, "Absence makes the heart grow fonder." I read with growing interest the progress of the work as reported in The Christian Sun, and rejoice at the rapid advance of the church enterprises. In thinking of these things, I decided that a few words might be received by the brethren of the South from a Southerner who has strayed to the frozen North.

After completing my year's work in the Christian Biblical Institute at Defiance, I accepted the pastorate of the Christian church in Oshawa and arived here in time to take up my duties the first Sunday in July. I have now been on the field for nearly three months. During that time there hasn't been as much accomplished as I should like to have seen accomplished, and probably not as much has been done as a young man would expect, for I have not yet succeeded in revolutionizing the town. But I do feel that the work here is moving forward. Congregations are growing, and the Sunday school has increased so that it is hard to get teachers for the classes. A teacher

training class has been organized and is going forward nicely. We hope soon to have the teacher problem solved.

The town of Oshawa is a manufacturing one of about eight thousand people, located on Lake Ontario thirty-four miles east of Canada's "Queen City," Toronto. It has grown very rapidly, having doubled its population within the last six or eight years. Just now there is a depression in business, partly caused by the European war. But it is hoped that this will soon blow over, and the wheels of industry will again move onward.

The Christian church here is among the oldest of the Christian churches in Canada. It now has a hundred and forty members, and a Sunday school with an average attendance of a hundred and twenty or more. The church hasn't grown as rapidly as some of the other denominations in the town because a great many of those moving here were members of the other denominations before coming, and very few knew anything about the Christian church. There is, however, a chance to build up a strong church here.

The Canadian people here, while living under different circumstances from the people of the United States, are not so different after all. I am told that there has been a prejudice against Yankees, as they call all citizens of the United States, and against anything American. But that, with the development of education and travel, is rapidly passing away. They have received me just as heartily as people in the hospitable South could have done.

The Christian Church in Canada, while adopting the same principles as the Christian church in the United States, holds strictly to baptism by immersion. It takes just as much water for Christians over here as it does for Baptists. But they are warm-hearted, earnest workers, consecrated to the service of God.

C. J. Felton.

Oshawa, Ontario, September 23, 1914.

NORFOLK LETTER

Chautauqua and Sunday School Convention Together or Separate. Which? Why?

In this communication I want to address myself especially to the Sunday schools of the Eastern Virginia Christian Convention. I would like to see and talk personally with each one directly interested in the above subject, but that being impossible, and supposing that most of them read The Sun, I am presuming that at least some of them may see and read a Norfolk Letter.

Now to the question: Shall the Sunday school Convention be held with the Chautauqua, or separately, this year?

I presume that every one interested in the subject at all, is interested in having the very best thing done for the Sunday school cause that we represent and love. In the very outset, I would beg that we all remember that fact. And if there is a difference of opinion as to what we should do, it is simply an honest difference of opinion, and we must try to weigh all the evidence and determine which best to do.

At our last Convention at Virginia Beach, in the discussion of the subject, some were in favor of the joint meeting and some were opposed. There was some warmth developed in the discussion. Some seemed to think that the Chautauqua was trying to steal the Convention away, and knock it out entirely; that the Committee did not want the Convention to have any show. But, brethren, in your consideration of the matter, let us remember that the Committee, each and all, are members of this same Sunday School Convention, and some of our most interested and active members of it. Let us remember that they have the interest of the Convention as much at heart as any one amongst us.

I maintain that the best thing to do is to have the Chautauqua and Convention jointly at Virginia Beach again this year, and in saying this I am not unmindful of the fact that there are some disadvantages in doing so, and some advantages in following our old custom.

It would make this letter entirely too long, if I should attempt to give all the reasons why I think it is best to hold them jointly. So I will only mention a few that appeal to me.

I want to see the thing done that will give us the most that we can take back to our schools and put into practice there by making them better schools than they were before. To do this, we must have a lot of trained experts to teach us the how. To get them costs money. Our Convention alone could not possibly bring together the array of talent and cover the important subjects like it can be done in the joint meeting.

We hold a Convention. Some of our number read papers and most of them are good ones, too. We send our delegates there; a few are in the house listening to the papers, many are out having a good time. If they are present, there has not been much said, most likely, that can be carried home in shape to be put into practice. What is the result? Delegates get up when called on for reports and say: "There was a large crowd there, many good papers, and we had a *perfectly good time*—entertained royally." And they did have a good time, and they were entertained royally. I know because I have been there myself. But, brethren, that is about all there is to it. Is that all we go for? Is that all we want?

I admit that there is a social feature, and an uplift that comes of getting together in this way and enjoying the abounding hospitality of these Eastern Virginia homes and churches. But it has grown to be a great burden, and a burden that evidently our churches are not so anxious to get beneath as formerly; for if I am not mistaken, there has not gone to the Convention a request for it for the next year, for several years now. The Executive Committee has had to find a home for it.

It was a new departure this year. The Committee did not know just how to best proportion and distribute the time. Some mistakes were made. Profiting by that experience, they can be eliminated the next time. I am sure that each member of the Executive Committee is as desirous as any one else can possibly be, that nothing be done to harm the Convention, but that it may be helped.

Now, brother Sunday school workers, my sugestion is this: Let's try it again this coming year in a joint meeting. Let the Chautauqua Committee and the Executive Committee of the Sunday School Convention arrange the program jointly. That will ensure an equitable and proper adjustment of the time. Let each school select its delegates, and if at all possible secure a full delegation who will go and spend the whole week there. If not possible to do that, select one or two of your very best workers, and the ones best suited to make a complete report when they return. Let the Sunday school pay their expenses, entirely if necessary, to get them to stay the whole week. Impress on them that they will be expected to attend every session, as far as possible, take notes and bring back for the school everything they can possibly get that will be of help in the work of that school. Try it and you will be surprised. I have a note-book filled with good things I got at Virginia Beach this Summer. I consider it a very valuable little book. Practical things are being used constantly, and more are yet to come out of that little note book of mine.

To be privileged to follow Miss Harris as she told of the child and how to reach his mind and heart, and lead him on and up and see him unfold in his rich fulness; or Brother Eldredge as he told us about the boy, and showed us how and what to do with and for him; and to get the benefit of his lectures on Organization and other subjects he gave; and then our own Sister Bullock, as she gave those inspiring and helpful lectures about the girl; and Dr. Wicker as he told so many things about the organized class and its work and possibilities; many of the good things he said are in my little book. Ah, me! I don't remember all he said, but these main points, I have them there by referring to it, and can hand those "nuggets" out to my organzied classes as I see the need. As I run back to that week in my memory now, it makes me want to go back and go over it all again.

Yes, Brother Superintendent, send a delegate to the next meeting who will get things and then take them home and give them out; and I believe you will see your school helped as it has never been by simply attending a Convention.

I think no one can have a stronger, more sincere desire than I have to see the best thing done for our schools. And I hope the schools will vote to hold the Convention jointly with the Chautauqua again next year.

J. W. Manning.

NOW—WHEN—NEVER

"I have read the urgent plea from Reidsville, and oh! how bad it will be for that congregation to Winter out of doors, and the church to have no Sunday school because of my negligence. I can't afford it, so I am sending the pastor, Rev. L. I. Cox, $1.00 by this mail. I will help and do it—*now.*"

"I also have read the urgent plea from Reidsville, and they certainly have my sympathy. I know they need and should have my help, but I won't do anything just now"—but *when?*

"Yes, I have read that appeal from Reidsville too, and those good people are surely in need of help, and they are worthy of help; but there are so many better able to help in this great work than I am, I don't believe I will help them at present. It seems that I have never gotten into the habit of helping do mission work, so I will let them suffer. I can't see that it is anything special to me anyway. They need help, I am sure, and should have it, but I can't help now." When? Never.

But let me read again James 2:15-17; Matt. 25:31-46; Luke 6:38;; Acts 20:35; and pray, and see if God will excuse me. *What shall I do?*

Send at least $1.00 now to Rev. L. I. Cox, Elon College, N. C., Pastor Reidsville Christian Church.

We congratulate the Southern Christian Publishing Company, of Elon College, upon securing as its publishing agent Mr. M. E. Winston, formerly of Youngsville. He is a Wake Forest man who evinced special ability as Business Manager of the *Wake Forest Student.* After leaving college he was Business Secretary of the Tennessee Y. M. C. A. for a year, and last year he taught school. He will do good work in his new position and we both wish and predict for him much success.—*Biblical Recorder.*

—Rev. W. D. Harward's Newport News Letter is more than a letter—it is a valuable contribution to missionary thought and should have wide consideration.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR OCTOBER 4

Lesson I. Christ Anointed for Burial. Mark 14:1-11. Golden Text.—She hath done what she could. Mark 14:8.

The passover has been going on for two days, the great mass of individuals who had heard Jesus speak in the Temple during this time had become impressed with His simple teachings yet filled with everlasting truth. They had learned to follow and respect Him. The chief priest and scribes became jealous and sought to destroy Him. The priests and scribes knew it would not do to make their desires known on the feast day for the people were in favor of truth and light and the plans to put Him to death would be crushed.

The true, humble, honest are led by the Savior of men. Those who are living for self seek to put down those who are steadily rising on a solid foundational character. They do not come out openly but prefer darkness rather than light; they fight in ambush.

Jesus Anointed

Jesus was in Bethany and in the house of Simon the leper. A woman had the intuition, which is always accorded her, that the time was now ripe for her to give her best gift, to give all that she had, for the Savior was not yet long to remain with them.

It is strange that she caught the meaning of the words which fell from His lips quicker than His disciples, but such is true.

She gave Him the most costly gift she could give; she bestowed upon Him the greatest honor that any one could give to their guest. She did all she could do, thereby bringing reproach from others upon herself but praise from Christ.

Tho our possibilities may be small if we do what we can we will receive our just reward. Some men and women give us an excuse for the time being that they have done all they could when they have not planned to do more, when it is in their power to do more if they would. This kind of an excuse will not be accepted by God.

There comes a time in each one's life when he should give all to Christ—self. We should give Him our efforts, our life, our all.

If you have things to give, a word of encouragement, a word of cheer, give it. Speak out for the opportunity may be numbered with the past which never again returns. A full measure of ability is required of us; nothing less will do.

The Plot

When Jesus rebuked Judas for his reproach upon Mary it kindled a small flame of anger in Judus's heart. Knowing that the chief priest sought His life he went to them and made a covenant with them to aid in bringing Him to the grave.

"That which we do for ourselves is forgotten; that which we do for Christ is immortal." Talmadge.

If you have recently organized a Sunday school class, a Christian Endeavor society, or have put forth an effort to increase the enrollment of your Sunday school write this deppartment so that we can let our readers know what you are doing. It will help you and give others encouragement.

CHRISTIAN ENDEAVOR TOPIC, OCTOBER 4

Twelve Great Verses, The Trust Verse, Isa. 12:2 (Consecration Meeting)

Why do many members miss the consecration meeting of the Christian Endeavor? Why do some members who are regular attendants get more good out of the meeting than others?

Both of the above questions can be answered, in most instances, by saying the members in question do not prepare for the meeting. Preparation is necessary, both mental and spiritual, to reap the largest possible blessings from a Christian Endeavor meeting.

If a farmer desires to reap a good harvest of golden grain, he prepares his field and sows the seed. If a Christian Endeavorer desires good spiritual food, and certainly every one does, he must prepare the field, that is, study the topic and references prayerfully, then take part in the sowing,a part in the meeting —the rest will take care of itself.

Have Something to Trust

The first thing before we trust we must have something to trust. If we do not have a thought that we can trust, get one that we can—then give it to some one else. Let our associates be those whom we can trust with the moulding of our character. Refrain from speaking a word or committing an act unless God's blessings can be asked upon it.

Then too,

Our Spiritual Trust

is placed in one in whom we can fully rely upon. Thru all the ages God has cared for his chosen people, those who have put their trust in Him. This in itself is evidence enough that we should trust Him if we want His care and we all will admit that we do want to be saved. We cannot be saved unless we trust Him.

Within our hearts we feel His love for us. Each Christian carries a testimony of trust in God. We find expressed testimony of others in the rollowing:

Bible References

Ps. 37:3; Prov. 3:5; Isa. 26:3, 4; 50:10; 2 Sam. 22:31; Ps. 31:19; Jer. 17:7; 2 Kings 18:5; Ps. 25:2; 57:; 1 Tim. 4:10; 2 Tim.1:12; Mark 11:22; Luke 8:50; Eph. 6:16; 1 Thess. Matt. 21:22; John 1:12; 14:12; Rom. 10:11; Col. 1:23; Jas. 2:5; 1 Pet. 2:6; 1 John 5:14.

MONEY TALKS

Business interests find these to be hard times. "Psychological" or not, they feel a stringency in money and trade. The investment market is at a low ebb. Commerce is stagnant.

But consider these figures:

New church buildings in the United States this year will cost about $40,000,000, which is from $3,000,000 to $5,000,000 more than the average sum.

America invests in Christian work about $400,000,000 a year. Two decades ago they did not give half that sum.

We give $18,000,000 a year to foreign missions; every reader can remember when $9,000,000 was considered a marvellous annual gift.

"Money talks," and these figures speak in eloquent terms. They do not indicate that the church is falling behind the age.—*Observer.*

SS NOTES AND NEWS CE

Let us hear from other classes.

The Henderson Sunday School is going to observe Mother's Day early in October.

The Baraca Class of Damascus is doing splendid work. They have inaugurated a campaign to organize five other classes in the surrounding neighborhood.

The cradle roll of the First Christian Church of Henderson has an enrolment of 29 and is growing rapidly under the wise and competent superintendent Mrs. A. T. Banks.

This is the largest cradle roll in the Eastern Conference and we are informed that Mrs. Banks expects to have the enrolment doubled by the holidays.

NOTICE—EASTERN VIRGINIA CONFERENCE

The next session of the Eastern Virginia Christian Conference will meet at Liberty Spring church, Nansemond County, Va., October 27-30 inclusive. This church is located about two or three miles from Nurney, Va., or about eight miles from Suffolk. It is very important that all delegates and visitors who expect to attend this conference and wish entertainment over night to notify Mr. C. E. Byrd, R. F. D. 2, Holland, Va. When you write to Mr. Byrd be sure to state whether you will go by private conveyance or by train. Those going by train will go by A. C. L. Ry. to Nurney, Va. It is desired that all arrange to go on the train reaching Nurney about 9:45 a. m. This train leaves Suffolk at 9:30 a. m. All persons who wish to make arrangement to be met at the train will please notify Mr. E. B. Rawles, R. F. D. 1, Suffolk, Va., who is chairman of the committee on transportation. Those who wish to secure homes over night will please notify Mr. Byrd as directed. This request is made to every one who expects to attend Conference. Do not take it for granted that some one will meet you, or that it will make no difference about sending in notice before Conference.

I. W. JOHNSON, *Pastor.*

TAKE PRAYER SPECIFICS

When at the recent Boston Convention Northern Baptists were struggling to cancel the debt on their missionary societies, a very fine suggestion was made by Mrs. Helen Barrett Montgomery when she said: "Take prayer specifics for the debt!" Beyond a question prayer is fundamental in all our work. We do not long give to an object that does not elicit our prayers. We are not likely to cast our money into the temple treasury unless it be on our way to or from the mercy seat. And yet in our debt -raising campaigns, we often magnify methods and picture dismal needs and work upon the emotions of the people and by cork-screw chicanery extract enough currency from the pockets of those momentarily interested to tide over the existing crisis. The fact is, we shall never do our best work either individually or collectively until, as Mrs. Montgomery says, "We take prayer specifics."—*Biblical Recorder.*

TO THINK ABOUT

The excuses teachers render for being absent from their Sunday School class.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
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Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

WOMAN'S MISSIONARY DAY THE FIRST SUNDAY IN OCTOBER

OUR AIM: *An Increase in Membership, in Organizations, and in Funds.*

Make the day effective by immediate action.

HOW MANY OTHERS?

Suffolk church has a Missionary Cradle Roll, a Willing Worker's Society, a Y. P. Missionary Society, a W. M. Society—how many others are so well organized? If there are others, let us hear of them.

MISSION STUDY BOOKS

Dear Conference Superintendents: —

I want to suggest to you, and through you to every society Superintendent of Literature, that *now* is the time to open a campaign of mission study for the Fall and Winter—the very best time of all the year for the accomplishment of this sort of work.

All school life opens vigorously in October if not sooner. Standing, as we do, the representatives and exponents of missionary education, we should be unwilling to see our organized missionary work lag behind in the branch in which we are particularly interested, and for which we are primarily responsible as a Department. Mission study classes that have taken a vacation, or societies that have been just putting off the good day of starting a class should see to it that the great subject of missions has a place in our social and religious curriculum for the coming long Winter evenings.

There are dozens of interesting and helpful books, but those on the regularly adopted lists are of first importance. The Child in the Midst and Our World Family (Foreign), studies in child life, for Seniors and Juniors, respectively, carry very much the same line of thought and are indispensible as a basis of missionary information.

The present-year Home Mission books—In Red Man's Land (Senior), and Good Bird, the Indian (Junior), portray their character in the titles; viz., a study of the American Indian and Indian problems.

To each of the Senior books, a leader's supplement, invaluable as to suggestions, methods, etc., may be had from the publisher. Let us urge the organization of a mission study class in every society, both adult and young people's and during the year the study of at least two books.

Yours faithfully in the work,

MRS. J. J. LINCOLN.

FOREIGN MISSIONS

"I don't believe in missions,"
Said my neighbor, with a frown;
"I can find a use for money
Right at home, in my own town.
There are evils crying loudly
Right within my own dooryard.
Help your neighbor; that's my motto"—
And he slammed his fist down hard.

"Well, my friend," I said, quite mildly,
"With your motto I agree,
But now, just who is your neighbor?
Let us look around and see.
You've a splendid old plantation,
And of acres, not a few.
People living all around you;
You have neighbors not a few.

"Brown is here upon your right hand;
On your left is Farmer Green,
While across the road the mansion
Of friend Smith is dimly seen.
Back of you lies Neighbor Smithers.
East and West and South and North,
You have pointed out your neighbors,
Men of mind and sterling worth.

"But there's still a fifth direction:
How far down does your land go?"
"Why—why, I have not considered,
But I suppose it's half way through."
"And the man who lives below you,
And whose land adjoins your farm,—
Have you tried to be his neighbor?
Tried to help keep him from harm?

"Many miles of land and water
Separate you neath the blue;
But when you are going downward,
He is only halfway through.
Hundreds live there on an acre,
And they're neighbors to your land.
Come now, live up to your motto;
Give to them a helping hand."

My neighbor's smile was sheepish,
But he saw the point and smiled,
As he said, "You've got me neighbor."
But his tone was very mild.
"I will try to help my neighbor;
Guess he needs it, that is true.
So I'll send a contribution
For my neighbor halfway through."

"Good," said I, "and please remember
As a helping hand you lend,
That in still a sixth direction
You've a Neighbor and a Friend.
He will help you do your duty,
You will find Him friend most true;
While 'twixt God and heathen neighbor
You are stationed 'halfway through.'"

MRS. FRED BULLOCK.

THE MASTER AND THE REAPERS

The Master called to His reapers,
Make sickle and scythe keen,
And bring me the grain from the uplands,
And the grass from the meadows green;
And from the mistclad marshes,
Where the salt waves fret and foam,
Ye shall gather the rustling sedges,

To furnish the Harvest Home."
Then the laborers cried, "Oh, Master,
We will bring Thee the yellow grain
That waves on the windy hillside,
And the tender grass from the plain;
But that which springs on the marshes
Is dry and harsh and thin,
Unlike the sweet field grasses,
So we will not gather it in."

But the Master said, "Oh, foolish!
For many a weary day,
Through storm and drought ye have labored
For the grain and the fragrant hay.
The generous earth is fruitful,
And breezes of Summer blow,
Where these, in the dew of heaven,
Have ripened soft and slow.

But out on the wide, bleak marshland
Hath never a plough been set,
And with rapine and rage of angry waves
The shivering soil is wet.
There flower the pale green seges,
And the tides that ebb and flow,
And the biting breath of the sea-wind
Are the only care they know.

"They have drunken of bitter waters,
Their food hath been sharp sea-sand;
And yet they have yielded a harvest
Unto the Master's hand.
So shall ye all, O reapers,
Honor them now the more,
And garner in gladness, with songs of praise,
The grass from the desolate shore.

—*Selected.*

NOTICE

To the Members of the Sunday schools of the Eastern Virginia S. S. Convention:

I have prepared and mailed to each of our Superintendents a letter together with a copy of the by-laws and constitution of the Eastern Virginia Sunday School Convention. The letter is in compliance with a motion made at the business session of the Convention at Virginia Beach in July last. I am requesting that all schools taks immediate action on the matter and write me their wishes at once, so that the Executive Committee can comply with the orders of the Convention.

For particulars of the motion and its contents, be at your Sunday school to discuss and vote on same when presented by your Superintendent.

Respectfully,
JAS. H. BLANCHARD,
Corresponding Secretary.
113 W. 14th St., Norfolk, Va.

A MOTHER'S PROTECTIVE ASSOCIATION

Whether the mothers of Catlin, Illinois, attain great success or not in the new Mothers' Protective Association which they have formed, they are certainly to be commended for their effort to protect their daughters through investigation of the standing and character of suitors. According to report the following is a list of the points on which the members of the Association will seek enlightenment when a suitor appears: "Does he smoke cigarettes? Does he drink? Is he known to be profane or vulgar? Does he read good books? Does he go to church or Sunday school? Does he spend his evenings at home or in saloons? Is he considerate of his mother and sisters? What are his business prospects?" Certainly every young man ought to measure up to these standards whether the maternal eye of his "best girl" is vigilant or not.—*Biblical Recorder.*

God dwells in the Church in the person of His Holy Spirit, and will preside over her work, and administer her affairs, and direct her movements, just in proportion as we yield ourselves to His control, and let Him have His own way. Let us, therefore, ask and expect that He will indite all our prayers, and that He will inspire all our praises, that He will prompt and prosper all our offerings, that He will speak His own message through the lips of His servants, and then make that message the power of God unto salvation.—*Rev. S. J. Cartledge.*

MARRIAGES

Holland-Edmonson

On September 12, 1914, at the home of the pastor of the East End Christian church, Newport News, Va., Mr. Sollie E. Holland and Miss Bessie Josephine Edmondson were united in marriage. The marriage was a quiet one, just a few relatives and friends being present to witness the ceremony.

They will reside in the city, where Mr. Holland has a good position as machinist in the employ of the Newport News Dry Dock and Shipbuilding Company. The young couple are members of our congregation here and their many friends join in wishing for them a happy and useful life.

W. D. HARWARD.

LORD ROBERTS PASTES ADVICE IN BACK OF BIBLES

"I ask you to put your trust in God. He will watch over and strengthen you. You will find in this little book guidance when you are in health; comfort when you are in sickness, and strength when you are in adversity. Roberts F. M."

In the back of Testaments which the English Naval and Military Bible Society is dsitributing to King George's soldiers and sailors this advice from Lord Roberts is pasted.

The Scripture Gifts Mission has sent more than 50,000 French Bibles to Belgium and France for distribution there among the allies. Each of these also contains Lord Roberts' message translated into French.

Lord Roberts never was in greater favor in England than now. His warnings concerning the inadequacy of the British army are fresh in the public mind.—*Exchange.*

RESPONSIBILITY OF PARENTS

Of three hndred fires reported to this Department having been caused by matches, children were responsible for one hundred and twenty-seven or 41 per cent. of these fires. Parents are to blame for this condition. They do not think, and leave matches in open boxes within easy reach of the children. Property is not the only loss that results from this carelessness, but severe injuries and loss of life occur. Remember this and see that all matches are put in metal boxes and out of reach of children, and, better still, discard the striking or bird's-eye match and use none but those that strike on the box. In France the cost of matches is so great, owing to the Government's control, that it necessitates economy in their use and prohibits carelessness. Parents are also responsible for the number of fires that occur from defective flues. Don't forget to see that all flues are clean and in good condition before starting a fire.

Don't forget that in case of a flue fire, four or five pounds of common table salt will extinguish the fire immediately.

A tidy housewife is the worst enemy of fire waste. This is concurred in by some leading insurance men. Many fires have been prevented by good housekeepers keeping cupboards and closets clean and free from accumulation of rubbish.—*Pennsylvania Bulletin.*

BUY A BALE

Washington, D. C., September 24.—The management of Southern Railway Company is actively encouraging the "Buy a Bale of Cotton Movement" throughout the South. President Harrison has bought a bale in each cotton-producing State traversed by Southern Railway lines, and has addressed the following letter to the principal officers of Southern Railway and allied lines, suggesting that they join the movement:

"I commend to your personal consideration the Buy A Bale of Cotton movement now active throughout the South. While this is a movement of sentiment, it is wholesome sentiment as expressing a determination of the Southern people to help themselves in a time of emergency, rather than depend on help from outside or from the government, Federal or State. If this movement results in marketing 500,000 bales at 10 cents a pound, as is believed to be possible, it will have a profound effect in encouraging the small farmers and those who give them credit to hold for a stable price.

"All of us derive our livelihood and that of our families in some measure from cotton, and so, apart from any interest of the Company, every one of us has a personal interest in the cotton market.

"I have myself bought a bale of cotton in each of the cotton-producing States. If you feel that you can afford it, I recommend that you buy at least one bale for personal account and induce as many as possible of your friends to do likewise. It will be a safe investment of the money and a patriotic act in a vital emergency."

With good health, it is said, the intellectual faculties are twice as brilliant. If, then, the mental efficiency is increased 50 per cent. by good health, we find one valid and valuable reason why the stewardship of the body is a moral and spiritual duty. The loss to mankind of mental and spiritual power should stimulate the study of the question and enlist every individual against disease.—*Selected.*

Refinement that carries us away from our fellowmen is not God's refinement.—*Henry Ward Beecher.*

Dumdum—An expanding, manstopping bullet. So named from the place Dumdum in India where bullets are manufactured for the Indian army. The use of these bullets are forbidden by The Hague War Regulations.—*Webster.*

Never Questioned

Royal Baking Powder is absolutely pure and wholesome. It is made from highly refined, pure, cream of tartar, an ingredient of grapes. Not an atom of unwholesomeness goes into it; not an unwholesome influence comes from it. It perfectly leavens the food, makes it finer in appearance, more delicious to the taste, more healthful.

Its superiority in all the qualities that make the perfect baking powder is never questioned.

ROYAL BAKING POWDER

Absolutely Pure **No Alum**

BEAUFORT, N. C.
The Fisherman's Paradise.

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SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

J. O. JONES.
Traveling Passenger Agent.

A good time to subscribe for THE SUN—$1.50 year.

CHURCH NEWS

RICHLAND, GA., LETTER

On the first Sunday in July we began our meeting at Enigma, Ga. Rev. P. L. Dukes of Columbus was with me. We had a good meeting. Bro. Dukes did good preaching, and the people were well pleased with his work. Bro. Dukes is a good man and thoroughly consecrated. I was glad to have him with us.

On the second Sunday in July we began our meeting at Randall's Crossing. I had no help here, but we had a good meeting, and trust some good was accomplished. On Saturday before the third Sunday in July we dedicated our new church at Oak Grove. Rev. G. D. Hunt preached the dedicatory sermon. They have a good large building, well built and paid for. We protracted here for one week. We had a splendid meeting here. Rev. Victor Lightbourne, of Dover, Delaware, did all the preaching in this meeting. That means it was done well. He delighted, charmed and inspired the people from day to day. His violin was a special drawing power. Many were brought to a better life; and all felt that we had a great meeting. On the fourth Sunday in July we began our meeting at Kite, Ga., and continued through the week. Brother Lightbourne was with me and did the preaching in great power. The meeting was largely attended and much good accomplished. The public was delighted with Brother Lightbourne here.

On Monday night after the first Sunday in August we began our meeting at Richland, and continued eleven days. Bro. Lightbourne was with me here and did some fine work. No preacher in the history of our town has awakened so much interest as he. He filled the church from the start. We placed a hundred chairs extra and still people came and could not be accommodated. His music renditions were superb and charmed the large audiences. From service to service strong men and women broke down and surrendered their lives to Christ. The meeting was the topic on the streets, in the stores, and everywhere in the city. The Baptist, Methodist, Primitives and Presbyterians all came together in brotherly co-operation. Society, card parties, dancing clubs, lost their most loyal followers. A Christian Workers' Club was organized at the close of the meeting. This club is composed of all denominations and has many ardent members.

On the third Sunday in August we began our meeting at Lanett, Ala. Bro. Lightbourne did the preaching here. Bro. Lightbourne said that in many respects this was the greatest meeting of his life. The congregations filled the house, and at times hundreds were turned away who could not get in the church at all. Mrs. Michel here accompanied in his music, and this part of the services was very attractive. Everybody wants him to return.

I have felt for years that we needed an evangelist, and I still believe it more. I wish that the churches would buy Bro. Lightbourne a tent and let him enter the great field of evangelism. He is specially qualified for the place. His coming to me in my work has been an inspiration to me and my churches. Scores have been converted and many added to the churches. Any church needing a wide-awake evangelist can not do better than secure Brother Lightbourne. To God be all the glory.

H. W. ELDER.

Richland, Ga.

Rockingham County, of which Harrisonburg is the county seat, claims to be the banner county in the State of Virginia for the largest majority polled in behalf of prohibition September 23. Six saloons will be put out of commission in Harrisonburg.

SEABOARD AIR LINE RY.
Schedule Effective April 12, 1914.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

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Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friend. It is worth its weight in gold." Tetterine quickly relieves skin diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists' or by mail from Shuptrine Co., Savannah, Ga. ad.

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Twelve field-grown bushes, a choice selection, all first-class stock and beautiful bloomers, delivered by mail for $2.50. A splendid opportunity to have a most attractive rose garden at small outlay. Only a limited number can be sold at this price. ORDER NOW, before they are all gone. "The roses have done better than any young plants I have ever seen."—Miss Willie Hunter, Durham, N. C. Ask for our catalogue, and other special offers on shade and fruit trees, ornamentals, etc.

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Corner Front and worth Streets BURLINGTON, N. C.

Special for Saturday, Oct. 3

LADIES' and MISSES' fleece-lined medium weight UNION SUITS, well worth 50c and 75c

Our Price, 25c the Garment

On the above date we will give FIVE VOTES for each ONE CENT PURCHASE on winter underwear

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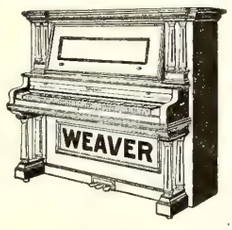

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Most **economical** and **satisfactory** way of handling your corn crop. **No delay, no extra help.** Do it in **your own spare time.** Only 6 to 8 h. p. to run it. Built on same sturdy, success lines as our larger machines. Absolutely safe to operate. 19 years in the field.

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$2,805.44
CHILDREN'S DUES		
Lizzie Chandler	$ .20	
Worth Chandler	.20	
Minnie Chandler	.20	
Mary Nell Holland .	.10	
J. Howard Holland.	.10	
Ashley Breedlove ..	.10	
Dwight Lankford ..	.10	
Eugene Lankford ..	.10	
Ruth Buchanan	.10	
Maude Lee Howell..	.10	
Robert Howell	.05	
Joel E. Harrell, Jr..	.30	
Robert W. Harrell..	.10	
R. P. Crumpler, Jr..	.10	1.85
S. S. OFFERING		
Newport News, Va..	$6.46	
Portsmouth, Va.	6.25	
Ether	.68	
Cypress Chapel	3.00	
Shady Grove	.75	
Haw River	2.40	
Wakefield, Va.	4.00	
Wake Chapel	6.31	
Dendron, Class 1 ...	4.00	
Palm St. Bible Class	3.75	37.60
SPECIAL OFFERING		
Mrs. J. W. Sauls ...	$ .55	
Mrs. W. E. Duke ..	.25	
Tom Preston	.25	
Smith Roberson ...	.25	
Mrs. E. T. Holland (for table cloth)..	2.00	
W. B. Mann	5.00	
C. L. Ballentine ...	5.00	
Eula Wampler (mite box)	3.15	
Mrs. Cook	1.00	17.45
Total for the week		$ 56.90
Grand total		$2,862.34

Vacation days are about over. Schools are starting on every hand. The Elon Graded School opened Monday, September 28; more than forty of the Orphanage children are in attendance. It is a beautiful scene to see forty bright and promising boys and girls march off to school; each eager and happy in the pursuit of learning and culture that will enrich and make more useful his life. Many willing and liberal contributions make this scene possible. May the Lord bless them all.

It was our good fortune to worship with Brother J. Lee Johnson and his Wake Chapel congregation on last Sunday. It was a delight unto our hearts to mingle with this good pastor and people.

An interested friend requested that I explain more fully my position on the clothing proposition; as she fears some who have been making donations in clothing may fail to understand the reason for abandoning the use of second-hand clothing, and will feel that their gifts are not appreciated. I hope this may not be the case, and I wish now to assure everyone that the Orphanage, and all connected with its management, appreciate even a kind word spoken in its behalf. But I am sure that our many friends throughout the church not only wish to help in this good work, but they wish to help in the most helpful way.

And while we receive many valuable donations in second-hand clothing, which prove a saving of many dollars to the institution, yet the experience of a year has thoroughly convinced us that it is safer and better to discontinue their use for the following reasons: Physicians tell us that disease germs are frequently transmitted in this way. And since sickness is the most expensive thing we have to deal with, we can't afford to run any risk along this line. A case of diphtheria is bad in a home of one or two children, but when it comes to an Orphanage where more than fifty people are living in one building it prevents a graver problem to deal with.

And it must be borne in mind that we are endeavoring to do more than simply feed and clothe orphan children. We are working at the difficult but great task of cultivating and refining their characters and inspiring them for life's great work. And in many instances the orphan child has an idea that he has not an equal chance with other children. He feels his loss of father and mother; and if you dress him in second-hand clothing you deepen the conviction that he or she is second-class. The orphan child needs the inspiration of a new suit, and you can't over-estimate the value of the inspiration. If you do not believe this, try it on your own boy or girl. Instead of buying a new suit, go out to your neighbor and beg or purchase for a trifle their discarded clothing and dress your children in them on Sunday morning and start them off to Sunday school beside your neighbor's boy or girl dressed in nice, first-hand clothing. You may tell them that you love them better than anything in the world, and that they are the sweetest children in the community, and you expect them to become great men and women; but you will have a hard time getting them to believe you.

The children of the Christian Orphanage are the church's children, and they should share in the love of the whole church, and I do not believe that our love can be best expressed in second-hand clothing, neither do I believe it is the best way to help. In fact, I believe this kind of contribution often hinders rather than helps, in that it fails to express our love and also fails to warm the heart of the child. It is a good thing to warm the body, but it is a greater thing to warm the heart.

Durham, N. C., Sept. 22, 1914.

Dear Uncle Jim:—

You will have to excuse me for waiting so late to write, as Grandpa Chandler has been here sick all the Summer. When he left two weeks ago he was better. Have the children begun school yet? We will begin the 28th. I am in the seventh grade, brother in the fifth, and Minnie in the fourth. We finished cutting tobacco last week. It is good, considering the season.

Enclosed you will find our dues for July, August, September, and October. Your friends,

Lizzie Chandler,
Worth Chandler,
Minnie Chandler.

Our children started to school Monday also. Sorry your grandfather has been so sick.

Clayton, N. C., Sept. 24, 1914.

Dear Uncle Jim:—

Here I come with my dime for September. I went with mother and sister to Clayton yesterday and bought some candy and had a good time eating it. I was not quite large enough to drive for mother, but I will be next time. Brother started to school at Clayton Tuesday, and mother says she will be glad when I am large enough to go with him. Will close with love, as I have to go to sleep.

Ashley Breedlove.

I am sure you had a sweet time with the candy.

Holland, Va., Sept. 23, 1914.

Dear Uncle Jim:—

We are late this month, but here we are with our dues. We have been kept so busy with the revival meeting, and I (Maude Lee) have started to school again, and you know I don't get much time to write. Uncle Jim, let me tell you who gave us this money; Rev. John Blood, from Philadelphia. He spent two nights with us last week. We certainly did enjoy having him with us. I guess you know him. Much love to you and all the cousins. Your niece and nephew,

Maude Lee and Robert Edward Holland.

Vacation days are over, and all our Cousins are getting busy with school again; hope all may have a pleasant and profitable year.

Wadley, Ala., Sept. 19, 1914.

Dear Uncle Jim:—

We are at home again after having gone to grandpa Stephenson's while father was getting through with his meetings. But he is as busy as ever now because school has started. He is teaching, and I talk 'most every day of what I will do when I get to be a "big boy" and go to school with him. Eugene is three months old today and weighs fifteen pounds. He is so

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NORFOLK SOUTHERN RAILROAD
Route of the "Night Express."

Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.

Electric-Lighted Sleeping Cars between Raleigh and Norfolk

In effect February 1, 1914.

N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.
E. D. KYLE, Traffic Manager, Norfolk, Va.
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Makes Mothers Joyful

Is made from Pure Goose Grease and Mutton Suet, Perfectly sanitary. Hands never touch it.

The Greatest SALVE Made

Ask your Druggist for Mothers Joy Salve and have no other.

sweet and is such a good baby, I love him dearly. We are sending dues for two months, as we did not write in August.

Dwight and Eugene Lankford.

I am sure you had a grand time at grandpa's, but are glad to get back home again. It will not be long before you will be a school boy and then a college student. Won't that be grand?

Stem, N. C., Sept. 23, 1914.

Dear Uncle Jim:—

Mother and daddy think I am getting to be quite a preacher. They think I can imitate Brother Hix (the Methodist pastor here) very well. I often get upon boxes and other slightly elevated surfaces and standing there, talk in a loud tone and make various sorts of gestures. When any one asks me what I am doing I tell them I am "peachin." With this little letter I am sending my dime for September. Much love to all at the Children's Home.

R. P. Crumpler, Jr.

Glad to hear from the young preacher, and here is hoping that you may imitate, but that some day you will be a real preacher.

Holland, Va., Sept. 24, 1914.

Dear Uncle Jim:—

Here we are with love and dimes. School has commenced. I am in the seventh grade and working hard. Miss Belle White is my teacher, and I love her dearly; but I tell you, Uncle Jim, she is very positive with us. Papa has just heard that the State has gone dry by a good majority, and we are all very glad indeed. Mother is sending $2.00 with which to buy a table cloth for the Orphanage.

Sincerely yours,

Mary Nell and J. Howard Holland.

Many thanks for your love and dimes; also grateful for mother's $2.00 with which to purchase table cloths. We rejoice with you over Virginia's victory.

Apex, N. C., Sept. 18, 1914.

Dear Uncle Jim and Cousins:—

I am sending my dues for the month. I hope you and the Cousins are having a good time. I am very busy picking cotton. I have for my pets two little twin calves. I will close with love to all.

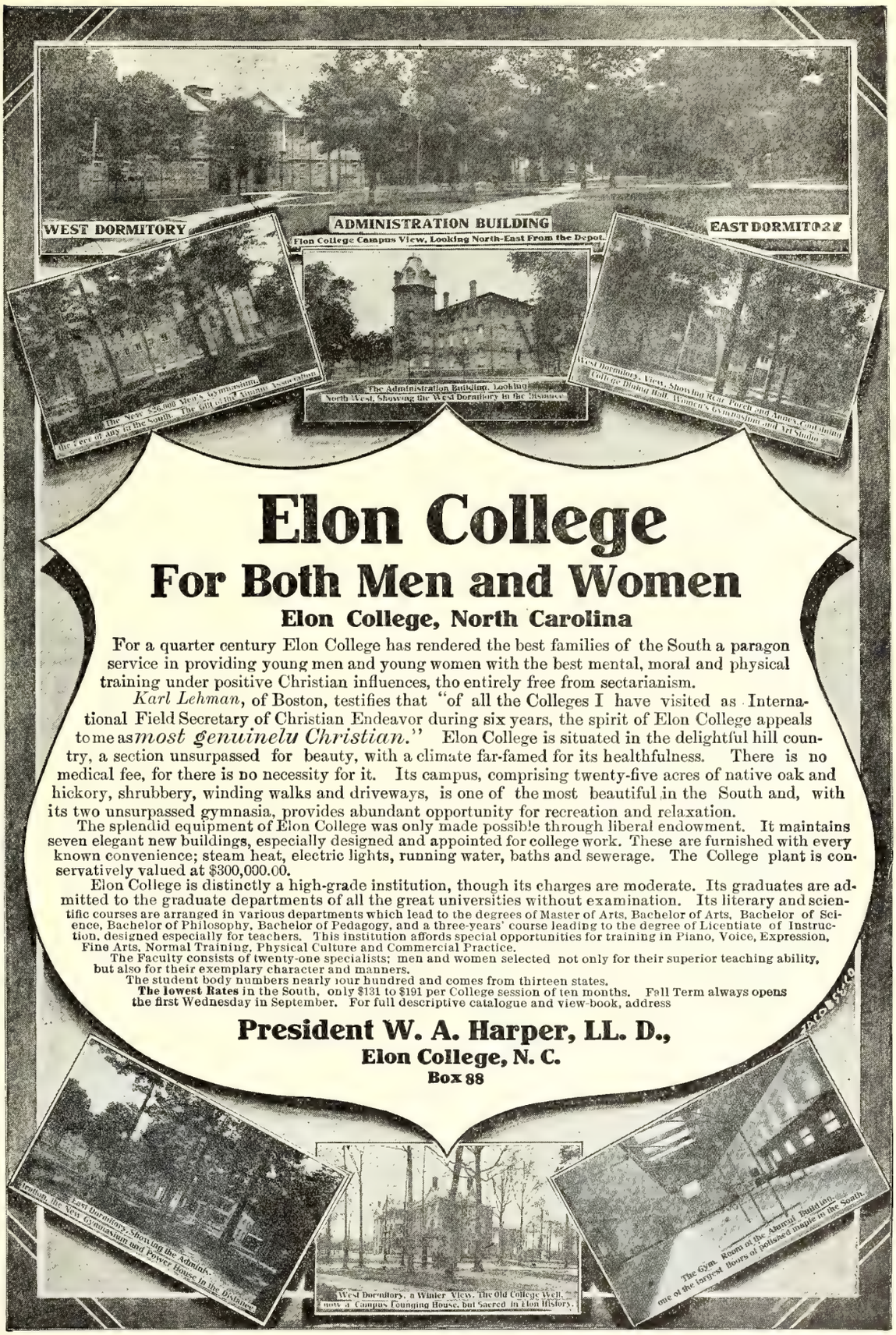
Ruth Buchanan.

We are glad to hear from this smart industrious girl. I am sure you are kept busy picking cotton and looking after your pets.

Suffolk, Va., Sept. 19, 1914.

Dear Uncle Jim:—

I guess you think I have forgotten the corner but not so, I hope you will pardon me for my long absence, when I tell you that I bring my little brother Robert Wesley to join the Corner too. That is, if you will accept such a young one. He is two and one-half months old and weighs sixteen pounds. Enclosed find forty cents, thirty for me and ten for little brother.


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North-West, Showing the West Dormitory in the Distance
West Dormitory. View, Showing Rear Porch and Annex. Containing College Dining Hall, Women's Gymnasium and Art Studio
East Dormitory, Showing the Administration Building, the New Gymnasium and Power House in the Distance
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
The Gym. Room at the Annual Exhibition, one of the largest floors of polished maple in the South.

Elon College

For Both Men and Women

Elon College, North Carolina

For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as *most genuinelu Christian.*" Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.

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Elon College is distinctly a high-grade institution, though its charges are moderate. Its graduates are admitted to the graduate departments of all the great universities without examination. Its literary and scientific courses are arranged in various departments which lead to the degrees of Master of Arts, Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Bachelor of Pedagogy, and a three-years' course leading to the degree of Licentiate of Instruction, designed especially for teachers. This institution affords special opportunities for training in Piano, Voice, Expression, Fine Arts, Normal Training, Physical Culture and Commercial Practice.

The Faculty consists of twenty-one specialists; men and women selected not only for their superior teaching ability, but also for their exemplary character and manners.

The student body numbers nearly four hundred and comes from thirteen states.

The lowest Rates in the South, only $131 to $191 per College session of ten months. Fall Term always opens the first Wednesday in September. For full descriptive catalogue and view-book, address

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Elon College, N. C.
Box 88

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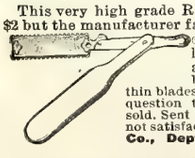
This very high grade Razor was made to sell at $2 but the manufacturer failed. We bought them cheap and as long as they last will sell them at $1 and give free, 2 extra blades. Razor is full size, thin blades, ivory handle. Without question the best safety razor ever sold. Sent by mail $1. Money back if not satisfactory. **Carolina Cutlery Co., Dept. 4, Greensboro, N. C.**



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Much love to you and the Cousins.

Your nephews,
Joel Edward Harrell, Jr.,
Robert Wesley Harrell.

Glad to hear from you, Joel, after so long silence, and rejoice with you over your fine brother. We are glad to welcome him to the Corner.

Dendron, Va., Sept. 21, 1914.

Dear Uncle Jim:—

Enclosed please find $4.00 for the Orphanage from Class 1 of the Dendron Christian Sunday school: Mrs. Ruffin Spratley (teacher), Lusie Banett, Iola Banett, Lusie Cotten, Lucile Cotten, Earl Emory, Leslie Emory, Marie Grubbs, Helen Hobson, Mabel Maynard and Ivan Whitmore.

With best wishes we remain,
Yours respectfully,

We are glad to hear from this fine class of girls and wish to thank them and their faithful teacher for the liberal offering.

EXCHANGE YOUR OLD BODY FOR A NEW ONE

You can do it in three weeks and thereby regain your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water, (use no other water for twenty-one days) and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully: then sign and mail it:

Shivar Spring,
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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

Many now will agree with this sentiment, "After all, we have no complaint that the Atlantic is 3,000 miles wide."

The author of *Quo Vadis,* Henryk Sienkiewicz, has been sent to prison by Austria because he advised his fellow Poles to fight not for Austria, but for Russia.

British and Japanese troops have effected a juncture in China and active operations have begun to drive Germany out of Kiao-Chau, the purpose for which Japan declared war on Germany.

Hon. Josephus Daniels, Secretary of the Navy, is to be one of the speakers at the 25th anniversary, October 3, of the founding of the A. & M. College, Raleigh, N. C.

California is in the thick of a fight for State-wide prohibition and the election is to be held November 3. Victory in that State is not easy since it is the home of extensive wine interests, immense vineyards, and tourists' hotels. The contest is warm and no one at this hour can foretell the outcome.

BOOKS

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

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OUR DEAD

Fenimore

James Farrell Fenimore, son of Mr. and Mrs. E. W. Fenimore, of Newport News, Va., was born December 26, 1911, and died at Buxton's hospital, from infantile paralysis, September 10, 1914. He was a bright child and his going is a severe blow to the parents, but they take it with submission. May the little beckoning hand serve to remind them of the importance of readiness to meet him on the other side. The Lord comfort the bereaved hearts. Funeral exercises were held in the East End Christian church Sunday afternoon, September 13, after which the remains were laid to rest in Greenlawn cemetery.

W. D. HARWARD.

Williams

Little Edward B. Williams, son of Mr. and Mrs. M. E. Williams, of Durham, died Saturday, September the 5th, 1914. Edward lived to be one year and nine months old. His life here on earth was short, but long enough to cheer and brighten the home, but now it is sad because he has gone. "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of heaven."

May the Lord bless and comfort the bereaved parents and two little brothers in this hour of sadness.

Services conducted by the writer. Interment was in Maplewood cemetery. W. L. Wells.

Bordnax

J. W. Bordnax, son of Mr. and Mrs. D. A. Bordnax, departed this life September 13th, 1914. He lived to be twenty three years and ten months old. He was a member of the Methodist Church. He leaves to mourn their loss, a father, step mother, four half brothers and four half sisters, and a large number of relatives and friends. May God bless and comfort the sorrowing. Services conducted by the writer and interment was in the cemetery at O'Kelly's Chapel.

W. L. Wells.

THE CAUSE OF FIRES

Edward F. Croker, formerly chief of the New York Fire Department, and at present engaged in other lines of fire prevention, declares that if the New York Fire Department had full authority to make inspections of all sorts of buildings, to enforce a standard set of fire regulations, and to make arrests when its orders against fire perils were disobeyed, the annual fire loss of New Yrok city would be cut down 40 per cent. by that single department alone. In fifteen years the records show that approximately $2,000,000,000 and 20,000 lives have been sacrificed to fire in the United States. The figures are steadily grownig. The fire loss in fifteen years would run the United States Government two years. The fire tax is $2.71. In Germany it is 49 cents. Fire departments cannot stop the loss of lives and money, but prevention in advance—adequate laws and rigid inspection—can and will reduce it.—*N. C. Bulletin.*

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My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hawking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring me to an untimely grave because every moment of the day and night it was slowly yet surely sapping my vitality. But I found a cure, and I am ready to tell you about it FREE. Write me promptly.

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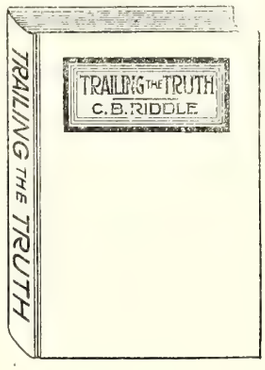

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ELON COLLEGE, N. C.

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., OCTOBER 7, 1914 NO. 40

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Freedom

Men love to be free. But there is a difference in the degrees of freedom. The Sunday School Times observes, and very truly "To be free from sin to love God, is far greater freedom than to be free from God to love sin." And our Lord Christ said, "If the Son shall make you free, ye shall be free indeed." John 8:36.

Their Religion

The present war in Europe is said to have been brought on by the rulers of the several countries involved. And these rulers are all religious. The Czar of Rusia, who is the head of the church and the State in his realm is a member of the Greek Catholic church; the Emperor of Austria, the King of Belgium and the President of France are members of the Roman Catholic church; the Kaiser of Germany belongs to the Evangelical Protestant Church (Lutheran); the King of England is a member of the Church of England (Episcopalian); the Mikado of Japan is Shintoist and Buddhist in his views and inclinations. It is not whether one has religion, or hasn't it, that controls and directs one. It is the kind of religion one has; the character of one's belief and faith, and the kind of character that religion produces. There is only one sort of religion that counts for righteousness and peace and progress, and that is *pure* religion. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

Every Member Canvass

Every member of every church has the right to expect the privilege of contributing something to the support of the gospel and the advancement of the kingdom. The every member canvass gives this privilege. The strange thing is that every church does not adopt this system. It is the biblical way; it is the reasonable way; it is the successful way. The following is no unusual instance, but an ordinary and normal one. It is that of the M. E. Church, South, of Athens, Ga. In 1912 before the every member canvass was made, the offerings were, for home missions and conference claims $11,368.00, average per member $1.19; foreign missions $330.98, average per member 29c. In 1913, after the every member canvass, for home missions and conference claims, $3,357.00, average per member of $2.93; foreign missions $1,941[illegible] an average of $1.69 per member. The increase for home causes 145 per cent, for foreign [illegible] cent. And there was a $10,000 debt on the church at the time. Give every member of every church the opportunity and privilege of contributing something to the church every Sunday in the year, and see what happens. One need not go to church every Sunday in order to contribute. One can drop one's Sunday offering in the envelope at home every Sunday and then carry or send the envelope to church once or twice a month—preaching days. This is scriptural, and it enlarges the Lord's treasury in a most marvelous manner.

State Library

Christianity on Trial

Since the present European bloodshed began many have felt, indeed some have said openly, that Christianity was on trial, and having been tried and not having kept peace, was weakened if not entirely dethroned. "The religion of Christ lies prostrate in the dust beneath the martial tread of thousands who claim to be Christians, and who march out daily under the banner of their respective Christian countries to murder one another in a war that should not have been." Such sentiments are expressed by the skeptic and by that large company who are always looking for an occasion to take a fling at Christianity. Has Christianity failed? Does it lie prostrate in the dust? Is this bloodshed brought about by Christianity, by Christian nations, in the Christian spirit? Let this paragraph from a recent *Outlook* editorial be considered in reply: "The world has never tried it [Christianity]. There is no Christian nation, nor is there a Christian civilization. In every nation there are sincere and faithful Christians, but there is no nation which, in spirit, institutions, and law, conforms to the law of Christian love. Some nations have gone further than others in Christian experience and endeavor to make Christianity the controlling principle of national life; but no nation has yet gone beyond the early stages of this radical reconstruction. There are more Christians in Europe than in Asia, but European civilization is not Christian; there are more Christians in the United States than in China or Japan, but the United States is not Christian." There is a great difference between a nation calling itself Christian, and all the individuals of that nation being Christian. And it is folly to say that a nation is Christian until all its citizens are Christian. When the nations shall have become Christian, then indeed will the inspired prophesy come true: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." (Mic. 4:3.) The fact that the nations are at war proves that they are not Christian.

The Sustaining Power

In the remarkably versatile, but amazingly erratic editorial department of *Harper's Weekly* occurred this sentiment recently, which same sentiment, it is to be feared, is common to others than to *Harper's:* "What is it, through grief and disappointment, that most firmly holds the human spirit up? What is the most sustaining power in life? If a friend dies, the average mourner speaks of her as being in a happier place, a fuller life. Picturing heaven is usually a simple minded affair of harps and halos. But some who are without this simple faith, when they have lost their dead ones, find their comfort in the past. That at least is secure. * * * Does it matter so much, after all, what words or images we choose, or in what stories or structures one's view of life is pictured forth? Chinaman, puritan, poet, atheist, Christian, whatever our exterior or our doctrine, we are brave and steadfast and arise to the blow because we must, and go on seeking, believing, and enjoying until we drop." We have not seen a sterner bit of stoic philosophy than that in many a day. That is the gospel of gloom and despair flung about with the halo of an attempted touch of art. Do we arise to the blow of sorrow, grief, disappointment because we *must,* and nothing more? Do we go on seeking, believing, enjoying until we *drop?* Not so the witness of a thousand saints whose sustaining power in life, whose bright hope in death, was the sure promise of God of "a house not made with hands eternal and in the heavens." Let the martyr Stephen, who went to his death amid the awful agony of bruises and slow bleeding from stonethrusts, testify, "I see the heavens opened, and the Son of man standing on the right hand of God." Amid the pangs of death did Stephen get his only comfort from a dire necessity which said, "You must"? Or if this is not sufficient, take the testimony of Paul whose life from his conversion was one of stripes, imprisonment, hunger, thirst, ship-wrecks, stonings, cast out and bowed beneath heavy burdens and daily suffering and sacrifice. Did he arise to the blow because he must and go on seeking until he dropped? Let his own words answer: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. 4:8.) And you, reader, and I, have seen the father and mother, the husband and wife turn from the newly made grave of their loved one, stumble home again through bitterness and through tears, and then arise to the blow and buffet of other sacrifices and suffering, not because they must; but because they knew, as the days went, that if they remained faithful and loving and loyal and true they would meet their loved ones again beyond the stars, when all sorrow and sickness and separation shall have been done away, and tears are no more. (Rev. 21:4.)

EDITORIAL

THE SACRAMENT OF THE LORD'S SUPPER

Many Christians, in the church and out of it, forego, all too frequently, the great privilege and sacred opportunity of partaking of the Lord's Supper, even when the privilege is presented to them. Possibly the 27th verse of the 11th chapter of 1 Corinthians has done more to cause this than all other Scripture combined. That verse reads, "Whoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord." Explain that as much as one will, the average reader will interpret it to mean "Any unworthy one who shall eat this bread, and drink this cup." And the average reader will frequently decide that he or she is unworthy.

All are unworthy. All have sinned. All do sin and go wrong. This scripture does not refer to one who is unworthy. It refers altogether to the spirit in which one partakes. If one partakes unworthily, that is, in an improper manner, in an unbecoming way, in a spirit not befitting to the occasion, then one partakes at his own hazard, and with blood guiltiness upon one.

But this is one of the most sacred, sweet, comforting, wholesome sacraments, ordinances or institutions ever created for man's benefit and uplift. Through it one is brought face to face, in a most vivid form, with the suffering, sacrifice and death of our Lord Jesus. It easily calls to mind one of the most solemn and sublime scenes in the whole earthly life of our Savior and Redeemer. It brings one to the upper room: it calls to view the Master's solemn mien, as with sorrow and suffering already on His face He says, "This do in remembrance of me." It brings one readily to sweet and sacred fellowship with all the family of God on earth and in heaven. It forbodes the time when we shall sit down with Him at the marriage supper of the Lamb.

Pity it is that Christians will not more avail themselves of a privilege that means so much, and is so potent in awakening holy and heavenly meditations and aspirations. And through the centuries since Christ instituted the Supper men and women have partaken of this Sacrament to their help and edification. I caught this paragraph from last Sunday's newspapers at the pen of William T. Ellis, the great religious correspondent of the daily press:

"In my own limited experience I recall having kept this memorial feast in many places and in many unusual circumstances. I have knelt in the early morning on a historic battlefield, with a company of men in uniform, and received the bread and wine from the regimental chaplain. While a storm raged at sea, I have knelt aboard ship—clutching a support the while—sharing in the same sacrament with travellers from many lands. In great assemblies, when leadership in learning, piety and wealth from the whole nation were massed, I have been thrilled by the sacrament of fellowship; but not more so than when I have partaken of it in crude village churches. I recall sacramental services in remote Chinese chapels; with dusky Indian disciples under the shadow of the Taj Mahal; with a great body of Egyptian students in a church far up the Nile; and with fellow Japanese Christians in their pewless churches, where the whole worshiping company sat on the floor."

How sweet, sacred and solemn indeed is the communion together of the followers of Christ around the table which our Lord hath prepared, and which we, all of us, are to do and observe "in remembrance of me."

THAT THEY MAY BE ONE

In a magazine now before us is a symposium on "Church Union." Seven representatives of as many denominations contribute to the symposium, each showing what his particular church has done and is doing to bring about the now much coveted union of all the followers of Christ under one name and one Shepherd.

This symposium is exceedingly interesting and significant. It reveals the fact that at least the seven churches represented would like very much to get together, and each thinks that his church has done more than any other to bring about Christian union. Each also represents his own church as very much desiring, and willing to make almost any sacrifice to bring about, Christian union. In brief, if this symposium is at all representative, it reveals very clearly that one of the chief desires of the churches of our time is that all may be one.

What is here represented one will find true in almost any conversation with members of different churches, namely, a deep and an abiding desire for the union of Christians of every name and nation.

This much then of our Lord's most fervent and earnest prayer has been answered. The churches have not united, the followers of our Lord have not united as He prayed they might; but instead of glorying in their differences as they did in former time, they now point out with pride and pleasure their similarity, their points of contact, and their deep yearning to get together and to be one.

Surely if this desire is as deep, as sincere, as abiding as is made clear on almost every public occasion, then the churches will find a practical way of attaining their deep and abiding desire.

And this is a most worthy and holy desire, for it follows the example of our Savior. Listen as He pours out to the Father the consuming desire of His holy life and love: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17:20, 21.)

SUPPORTING A PREACHER FOREVER

The *Record of Christian Work* tells of a significant fact in China. A banker in Pekin, a Chinaman, recently confessed that he had been under conviction for six years or more, and that he now turned to Christ as his only hope, and as the only hope of his nation. He is seventy years old, is wealthy, and has set aside a sufficient sum of money that its income will support a preacher of the gospel "from now until the close of human history."

This seems to be a case in which a rich man became converted, entered the kingdom after he became rich, and though a pagan for three score years and ten, has at last chosen the better part, and desires that his good works shall abide forever. Such is the influence and the power of Christ in every life that surrenders fully to Him.

HOW WONDERFUL HIS WAYS!

Under the chaperonage of the Young Women's Christian Association there arrived in this country the other day ten Chinese girls to be educated in the best American schools and colleges. The expense of their education is to be met from the American Indemnity Fund. Already several young Chinese men have received such education, and there is maintained now in China an American Academy, from this same fund. When these girls just arrived here have completed their education in America they are to return to China and give three years of service each to their government. The girls were chosen by competitive examinations in English in Pekin. They are all Christians and eight of the ten are daughters of native Chinese Christian ministers. But whence this Fund with which the Chinese Government sends these girls to America to be educated in our colleges? All remember the Boxer uprising in China against the Christians six years ago—in 1908. The Chinese government made amends for that breach with us by paying our government a large indemnity. Of that indemnity $14,000,000 was graciously returned to China by our government. China, in recognition of this magnanimity on our part, established an "Indemnity Fund" with which her youths were to be educated in American ways, culture and colleges. Thus the horrors of the Boxer uprising have been turned into one of the most beautiful and sublime acts of governments ever known. "God works in a mysterious way, His wonders to perform." And out of darkness He brings light. The sweet singer of Israel saw this in his day, and sang: "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." (Psa. 46:9-10.)

THE HONOR ROLL

Here is the roster of States which have now adopted State-wide prohibition: Maine, Kansas, Georgia, Mississippi, North Dakota, Oklahoma, Tennessee, North Carolina, Virginia and West Virginia. These include a population of over 17,000,000. Several other States are now fighting for place on this honor roll, and some of them bid fair to take their places proudly there in a few brief months. If one counts the towns and counties now enjoying local option, much more than half of our great country's population now reside in localities and territory where the sale of intoxicants is forbidden by law. Virginia's one hundred and three distilleries which last year produced a million and a half gallons of liquor will soon close up shop forever, but instead of a loss this is sure to prove an enormous gain and saving to the people and the tax payers of that State, as it has proven invariably in Kansas, Oklahoma, North Carolina, and the other States which have tried it. The honor roll grows as the people realize more and more that the saloon does not produce revenue, but destroys it, does not build up a city's, or a State's trade or wealth, but tears both down; that in fact the saloon has been weighed in the balances and has been found wanting, and so must go as a costly and deadly nuisance.

NOTES AND PERSONALS

—Several delegates will leave Elon Monday a. m. at 5:45 October 12 for the American Christian Convention which convenes at Springfield, Ohio, October 13. The party will leave Greensboro on train No. 11 about 7 a. m. and go by way of Asheville and Cincinnati.

—The pastor, Rev. W. C. Wicker, D. D., is elated over the great revival in the Christian church of Morrisville, N. C. There were more than fifty confessions of faith in Christ and the church was much revived. Rev. Neil Rowland of Fort Worth, Texas, was the evangelist. It is reported as one of the very best meetings ever held in Morrisville.

—The Woman's Mission Board of the Eastern Virginia Conference met at Franklin, Va., September 30. With not all the reports in, the women of this Conference has raised the past year $750.00. This is moving onward indeed. If the women of the other conferences will do as well, our women's work will tell mightily in the years to come.

—President W. A. Harper of Elon College occupied the pulpit at the 11 o'clock service in the Moravian church, Winston-Salem, N. C., last Sunday, addressing the students and faculty of Salem Female College on the subject of Training Teachers for Sunday School Work. President Harper is an authority on teacher training and is in constant demand as a lecturer on the theme.

—Rev. J. F. Morgan assisted Pastor J. C. Stuart in a very successful revival at Liberty church, Vance Co., week before last, in which there were about thirty or more conversions, and Rev. S. B. Klapp in a meeting at a mission point in Danville, Va., last week, the result of which we have not heard. Bro. Morgan has been wonderfully blessed in evangelistic services the past several weeks.

—We acknowledge the following: "Mrs. R. E. Spencer announces the marriage of her daughter, Annie Esther, to Walter Anderson Bunch, October 1, 1914, Asheboro, N. C." Miss Annie Spencer is a graduate of Elon College, having resided here with her mother several years, and has been since graduation a successful teacher. Our very best wishes are extended the newly married pair.

—Rev. J. F. Morgan, who assisted Rev. S. B. Klapp in a meeting at a mission in Danville, Va., reports thirty-four conversions. Brother Morgan is enthusiastic over the situation in Danville and is of opinion that we should build a church in Danville at once. The prospects are exceedingly bright and hopeful, and unless we act now the opportunity will slip from us. Funds are being solicited, and an organization is contemplated for an early date.

—This cheering note comes from Pastor H. E. Rountree of the Portsmouth church: "October 5. Yesterday was our Semi-annual Rally Day at the Portsmouth church. Despite the fact that it rained all day, 126 were present at the Sunday school and 154 at the church service. The children of the Sunday school rendered a delightful program, and the offering amounted to $185 to be applied on the interest now due on our church debt. Had it been a clear day, I am confident we would have raised about all of the amount, $315. The church is much at prayer and has no doubt of receiving the required amount."

—Rev. C. H. Rowland, D. D., Franklin, Va., President of the Eastern Virginia Conference, writes October 1: "Mother has been very ill for some time and does not improve. She has been confined to her bed for four weeks. I shall not be able to attend the A. C. C. at Springfield, O., on account of mother's illness. Her great age makes her condition critical." Mrs. Rowland makes her home with Bro. Rowland and has for many years, through all of which he has cared for her with greatest tenderness and devotion. We regret her serious illness.

FROM OUR PUBLICITY DEPARTMENT

We are daily getting orders for books, but they are not coming fast enough. I am afraid that some of you have forgotten that we are still in business at the same address. We can supply you with any mission book you may need in your missionary classes. Just make out your order for any book you need in this line, also for Bibles, song books for church or Sunday school, and see how quick we can serve you.

We are also getting inquiries relative to the new way of raising church funds. Let us tell you of concrete cases where the system is working like a charm. It is a way that brings contributions from those members that have been asleep for years when it comes to giving to *their* church. Read the description of the same on page 15. It is not so costly a system. Get in touch with us and let us co-operate with you.

It is about time for you to make up your clubbing list for magazinese. Wait until next week and watch THE SUN for slashed prices in magazine clubbing. We can serve you. We are figuring with the several publishers, and we are going to give you the benefit of our results.

Now is a good time for those that are in arrears with their subscription to THE SUN to let us send them a receipt. We can receipt for any amount you may send, large or small. Help build up your paper's circulation by speaking to your friends. Many of your church members are not getting THE CHRISTIAN SUN, *their own church paper*. Send us their names.

M. E. WINSTON.

EVANGELIST LIGHTBOURNE

Elon College is accustomed to having great meetings. The Lord never fails in bestowing His blessing upon us, and upon the minister who comes to us. In fact it is said that it is easy to conduct a good meeting at Elon, because the conditions are favorable and the spirit fine.

Our meeting this year came in the Fall. It has been coming in January, for several years. The visiting brother was Evangelist A. Victor Lightbourne, Dover, Del., just ten months in the Kingdom, and yet during that brief time having held meetings in fourteen States and one foreign country. Brother Lightbourne followed here the best ministers of the church, and yet he did it with good results, not in his own name and power, but in the name and power of Jesus Christ. It was not a greater meeting than we are accustomed to, but it was in every way up to the high standard set by its predecessors, and God wonderfully used him in the services.

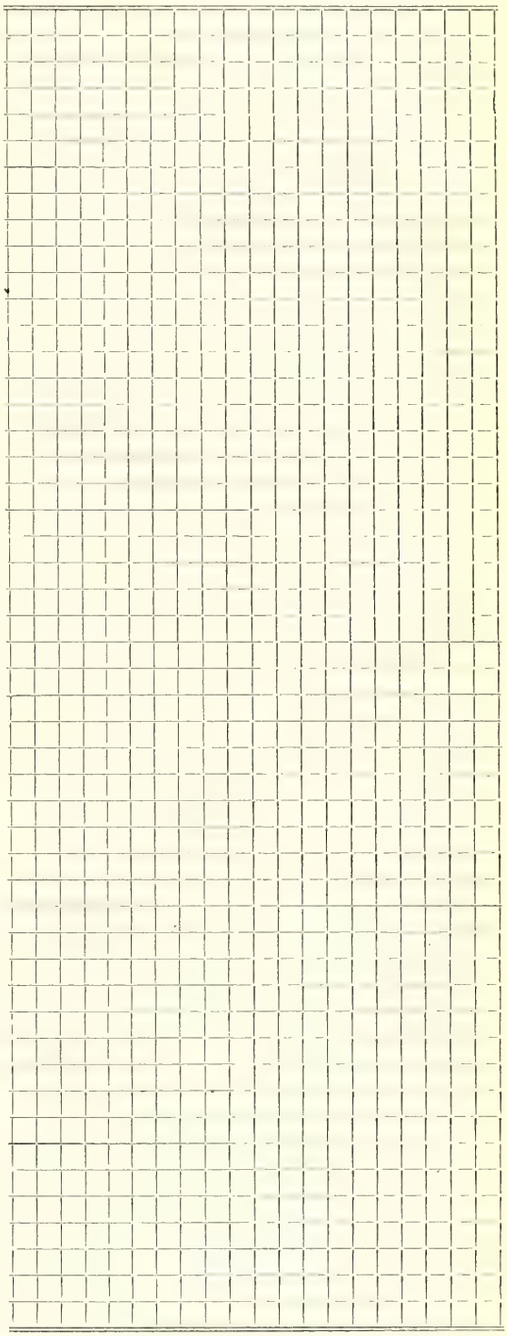
He won every heart to him and while a few were not brought into the Kingdom—perhaps ten in all—even those who chose to remain out were warm in their protestations of affection for Brother Lightbourne. His diction was chaste and elevated. His illustrations were unique and telling. His delivery was natural, graceful, forceful. His eloquence was charming and impassioned. His sincerity was evident and beautiful. His message was one of love and unlift. Ten days of such service could but build up the Church membership and be the means of bringing many new ones into the fold.

It is practically decided now that he will locate in Elon College, where his services as evangelist and those of his devoted wife as Gospel singer will be offered the churches of our Southern Convention. I feel it a duty as well as a pleasure to commend him to any of our congregations, believing that his services will be eminently satisfactory and that a glorious work of grace will be accomplished under his ministration. He is adaptable to conditions as he finds them and is destined to do a signal service, under God, in our midst.

W. A. HARPER.

HOW MANY BLOCKS?

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*



How soon shall we fill these? Who will be first? We are expecting many to be taken this week. THE SUN will show each week by X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

Without a strain of heroism life is poor and mean. Cowardice is fatal to nobility. Those who want life without paying for it not only fail to get it but do not know what they are losing; that is the penalty of cowardice. By work life becomes an achievement, by surmounting obstacles and facing dangers men and women become the masters of themselves; by self-denial and glad acceptance, by greeting the "Unseen with a cheer," they make the great acceptance and become worthy of God's great gift to his children.

THE GREAT REFUSAL

The great refusal is the refusal to accept the gift of life, which is the supreme gift of God to man. Without that gift all other gifts would have been impossible either of bestowal or of acceptance. Men and women come into life without their own volition, but they are not compelled to accept the gift of life; many do not accept it; instead of taking it with gratitude and using it with the courage of insight into its splendid possibilities, they strive to protect themselves from it as if it were a menace to their ease, a danger to their comfort. It is and ought to be both, for ease and comfort are perilous and despicable if one seeks them. There are many things of real value if they come to a man as the by products of living, but enervating and corrupting if pursued as ends in themselves. Popularity is an excellent and useful possession if one does not seek it and is not afraid of it when it has been secured. Social influence and position are valuable if they come without seeking, but the woman who works for them degrades her soul; there is no meanness of snobbery to which the social "climber" will not descend, no personal indignity to which she will not submit, on the ignoble path which she has chosen. Even happiness, if put before honor, duty, or service, betrays the soul.

A man may live and yet refuse the gift of life. To exist is not to live; they only live who take life with all its experiences with courage and joy, who not only put aside the fear of living but welcome the opportunities of living as a brave man welcomes a perilous chance to help or inspire or lead in a moment of danger. The fear of living is the source of that cowardice which empties the lives of many people of spiritual meaning and human dignity. They may be blameless so far as external morals are concerned, and yet they are guilty of refusing the supreme gift which God puts into their hands. The pure in heart are not those who have never known temptation, but those who, fiercely tempted, have as fiercely resisted; or who, having fallen, have risen again and through purification made themselves clean. The heroes are not those who have kept away from danger, but have faced it, suffered, and triumphed.

Among the miserable throng of those who are bearing the pains of Purgatory there are none of whom Dante speaks with such scorn as "those inert ones who are pleasing neither to God nor to his enemies." These wretched ones have made the great refusal; they have lived without praise or blame; their offense is that they have been neither faithful to God nor rebellious. They have existed for themselves only. When opportunity interfered with ease, they chose ease; when duty came companioned by danger, they bolted the door and kept themselves safe; when, in the night and storm, the cry for help rose above the tumult they remained comfortable by the fire; when life offered great enterprises, with the toil and peril which make success a matter of character as well as of opportunity, they stayed securely at home.

The fear of living prompts man to accept narrow positions without outlook on the future for the sake of security against the vicissitudes of business; to accept a small fixed income because it provides immediate comfort, rather than take those longer chances of fortune which impose patience, self-denial, and the training of experience at the start. Marriage brings heavy responsibilities; it interferes with the freedom to be selfish without protest of criticism; it means many surrenders of small comforts which are dear to those whose idea of life is to keep clear of obligations; it forces a man to think sometimes of another when he wishes to think all the time and only of himself.

The making and keeping of a home necessitates self-sacrifice, work, and the expenditure of time and strength. It interferes with that opportunity to do at any moment whatever you want to do which many unfortunate people call "freedom of life," and who therefore avoid the complications of home-making and home-keeping. The people who make this great refusal do not know what the words "freedom of life" mean; they put ease of condition in place of some of the supreme joys of living. To bring children into life is to tie one's self with many bands of duty, to limit one's ability to spend money freely on pleasure, to limit one's freedom in the matter of time and place, to invoke a thousand cares and burdens; the coming of a child is the most insidious form of teaching unselfishness which the Heavenly Father has yet discovered. To refuse the gift of children is to close the door in the face of a great, enduring, and wonderful happiness. It is to avoid the noblest chance of education which life offers. And yet thousands of people do this simply to escape being "bothered;" men want to keep clear of all relations which bring any obligations with them in order that they may be free to be perfectly selfish; women want to be free from the cares of maternity in order that they may devote themselves entirely to social life or to what they call a "career," as if the fulfillment of the oldest, most fundamental, and divinest of all human functions was not the richest, most influential, and happiest career open to men and women, the only really creative function committed to them. No people are more to be pitied than the young men and women who marry as a further step in selfishness; who live in hotels or take their meals at restaurants in order to escape the responsibilities of having a home; who profane a noble relationship and defeat one of the great ends of marriage by agreeing not to have children because children are "such a bother."

These unfortunate people blight their souls at the very start, cut all the deeper roots of life, and condemn themselves to a thin, narrow, superficial life, in order to escape the very things they were sent into life to achieve. They make the great refusal before they know what they are refusing; they shut the door in the face of happiness in the vain endeavor to make comfortable for their bodies a world which was framed to liberate and inspire their spirits. They fall into one of the most insidious forms of sensualism and one of the most devitalizing forms of skepticism.

"LEAD US NOT INTO TEMPTATION"

A young man in a Wisconsin town gave his heart to God and was converted through and through. He was very bright, and before his conversion was very wild. There was a young lady in that town he had been wont to visit often. She said to a familiar friend of hers, when she heard of his conversion, "I wonder if he will come to our parties now?" That friend replied, "I don't believe he ever will, and after hearing what he said, I don't think he will play cards any more." "I'll bet I can get him to play," said she. "I'll bet you can't," said her friend, and they made some kind of a bet together, the two girls, both members of the church, though they had no interest in religion. "Now, I'll tell you," said the first, "I'll give him two weeks, then will report to you."

A few nights after the meeting closed he came down to spend the evening with the girl. He put his coat on the rack in the hall and stepped into the parlor. She invited him to a chair. By and by she said, "Well, let's have a little game of cards tonight." "No thanks," said he; "I am not going to play any more." "You are not? What do you mean?" "I mean just that—that I am not." "Well, I know that you are not going to play with bad men, or gamble any more, but you will play with me." This was his reply. "I played my first game in a parlor with a girl and my last with a gambler in a gambling den. Before I knew it I was gambling with all I could get. I don't propose to start where I did the first time." A brave, kind, polite answer. He had turned out a miserable gambler, and he did not propose to be caught a second time that way. They talked on a few minutes together, and then she said: "Oh, pshaw! I am not going to let you be so particular. What will we do if we don't play cards?" Continuing she said: "There is such a thing as being fanatical. I am glad you have changed, but I don't want you to be fanatical. And right here alone, just you and I—will you play a little game with me? I'll never tell." She pulled out a little drawer and from it took a pack of beautiful enameled, gilt-edged cards, and as she held them out to him she gave them that quick snap, music to the player's ear. "Come on! any game you say, your deal!" He looked at the cards; he looked at her; she was almost trembling with excitement. He looked into that eager face and she smiled upon him out of those beautiful eyes; he saw those pearly white teeth as they flashed out from behind coraline lips; she smiled at him again so temptingly. He thought the world of that girl. He stood for an instant, looking into her face hesitating, then he reached out and took the cards from her hands and—tossed them over into a corner of the room. He turned and said: "I have a lesson to prepare tonight for tomorrow's recitation; I guess I had better go home and get it. Good evening." And he bowed and walked out of the room.—*Selected.*

NOTICE! NOTICE!! NOTICE!!!

Delegates elected by the Southern Christian Convention to the American Christian Convention which will meet in Springfield, Ohio, October 13 in the evening.

The Secretary, Rev. Dr. I. W. Johnson, is this day writing by return postal to each individual delegate-elect to find out whether he is going. Please give prompt attention to his request. Go if you possibly can; say so promptly, if you cannot, so the Executive Committee can choose some one who will go. We want all the Southern delegates to go together by the Norfolk & Western to Columbus on Monday, October 12. This train leaves Norfolk at 8:30 a. m., passes Suffolk at 9:10 a. m., and can be taken at Waverly, Petersburg, Lynchburg, and Roanoke, Virginia.

If any minister or laymen in any of our seven Conferences *can* go and *would* go, if elected, write me saying so, and if any vacancy occurs, will present your name to the Committee. Do not think this would be putting yourslef "forward," as Zedekiah would say; but think of it as the offer for real service. We are all anxious to have a full delegation from the Southern Convention.

W. W. Staley, *President.*

Suffolk, Va., September 25, 1914.

BE MASTERS

(Mr. J. F. West, Jr., Cashier of the Bank of Sedley, Sedley, Va., was at Elon College on a morning recently and was called upon by the President for an address. By request of The Sun's editor the address was reduced to writing and is as follows.)

It is often the unexpected events in life that give one the most pleasure; my presence here this morning is a most forcible reminder of this fact to me. A few days ago, I had no thought of the opportunity I now enjoy of again visiting this old hill, my Alma Mater, filled with environments and memories dear to had no thought of the opportunity I now enjoy of again visiting this old hill, my Alma Mater, filled with environments and meories dear to my heart. Somehow there is, and must always have been, something in the name Elon, something in her campus scenes, something in her class-rooms, above all in her associations, that causes a ready response from any of her children to eagerly express their gratitude in being able to return "home again."

In thus responding to the invitation extended me by our President at this time, I assure you I feel very sensibly my inability to discharge the duties intimated as desired of me with those captivating graces of oratory that have distinguished the efforts of many others who have stood in like positions before me. I am induced, however, to accept this kind invitation with which I am honored, not alone to gratify his wishes, but to satisfy an ever-present desire within my own heart to return as often as I can to Elon College and stand before her student body and declare unto you that I am truly glad to be here.

It is with pride I look about me and see the changes made since I bade farewell to this place in the Summer of 1909. To me, each one is a monument of labor and of effort; more, a monument of love and devotion. What could express a greater devotion than the assumption of the Alumni Building debt by the sons and daughters of this noble institution? Happy am I that it was my privilege to respond to the call of my Old Guard's Captain.

I am deeply interested in the wonderful strides Elon has made within the past few years. Her growth in student body has been healthy. I love her for what she has been to me, and for what she still is to me. I am proud of her Gymnasium, her Library, her Athletics, her Literary Societies, her Y. W. C. A., her Y. M. C. A., and her every other association, and I look with all the admiration of my being upon her head and the noble, Christian men and women who rub shoulders together with him at the helm each day making her what she is, a peer in Christian education.

To stand before you as an example or to advise you, I feel myself especially incapable. My experiences in life do not justify. The solutions of the problems I have solved have not satisfied that pardonable selfish desire to step a little higher and so place at my disposal words or commands on whcih you might best rely in the days that are to come.

It has been my good fortune, nevertheless, for a few years, to face the world, as you will soon do, a business man, and I can assure you that the very foundation of your life is now being laid. Your record here will be reflected before you in days and years yet unborn. Oh, make them bright! Back yonder at home, a few scattered brick and clay were collected; within these classic walls you are to complete a building which was intended to stand the tests of time far beyond a mere life. In the name of pride; in behalf of those at home who are watching this career of yours with anxious and prayerful eyes, I beg of you that you will remain ever true to their pleadings; yield to all that is best within you and complete your building without a flaw.

One of the greatest assets of your present life or of the life you shall yet live, is Self-Mastery. In the words of the great Napoleon, I have but this one counsel for you: "Be masters." The truest test of civilization is not the census, nor the size of cities, nor the fertility of yonder fields, but the kind of men and women a county produces. And I thank God that our men and women of mighty America have long since learned that "man cannot live by bread alone"; that if they would covet learning's prize, they must climb her heights and take it; that in themselves their fortunes lie; that life is indeed only what they make it.

In this room there is a fragrance; on your faces a smile; in your hearts a light, that make me know some Genius of Love is hovering over you, every breath from whose wings is dispelling the clouds of care and of ignorance, and fanning the flames of hope, of aspiration, yes, of attainment.

This Mastery had its beginning with the birth of Time, and through century after century men were prone to place upon one of their number the responsibility of all the affairs of State. But with the advance of civilization, men of more enlightenment have awakened to that realization of a distribution of power which has resulted in this magnificent universe of which we are one of the most potent factors.

This college is not intended to teach you right and wrong. Those lessons were first taught us back in the Garden of Eden by the greatest of all Masters, and through endless ages like lessons have been taught us when at mother's knee we first repeated our nightly, "Now I lay me down to sleep." It is true that with the story of Eden comes the betrayal of confidence expressed in man, yet we should thank God that that betrayal did not and does not steal from us all hopes of redemption.

Your mastery of self will ever depend upon your nature. Look with scorn upon the bestial side of a man's nature; it gravitates downward, it grovels; it wallows in the mires of sensationalism. Look rather upon the other, the higher, purer, nobler nature of man which strives ever to uplift, enlighten and purify him. Such is the divine, Godlike nature.

Of a man whose nature gravitated downward, I can cite you no better example than that of Edgar Allen Poe. Found upon the streets of St. Fredericksburg, ragged, torn and dirty, yet did he beg transportation back to his native land and win for himself honors that followed him to his grave and since in our present memories. Once did it seem that he would eventually overcome the appetite that was dragging him down. But, alas! that bestial side of his nature overcame him and in the end it was a drunkard's grave he filled.

On the other hand, we love to think of master men. We love the name of Captain John Smith; we magnify the name of George Washington; we glory in the name of Thomas Jefferson; we are, each one of us, one among millions who revere the name of Robert Edward Lee. Yet more greatly do we reverence them for their deeds and the powers which made them possible. They were men who gained the mastery of self in early life and history reveals their undisputed mastery of others in days that followed.

Thus may your efforts be, and as you grow up in life, confronted with the stranded wrecks of men of brilliant ability, beckoned by the call of worldly pleasures, hailed by the cries of men and women tossed upon the seas of temptations, may you go about with that determination to make forever unnecessary again that crushing appeal, "Where is my wandering boy tonight?"

Be masters. Trust yourselves, accept the place Providence has given you, the society of your contemporaries, the connection of events. Great men have always done so and confided themselves childlike to the genius of their age, betraying their perception that the Almighty was stirring their hearts, working through their hands and predominating in all their being. And you are but men and women and must accept in highest mind the same transcendent destiny and not pinched in a corner, not cowards fleeing before some mighty revolution, but redeemers and benefactors, pious aspirants to be noble clay, under the Almighty efforts may you strive against adversity, chaos, ignorance and the darkness. For within such noble walls as these men and women have been taught to be men and women and Christianity has gained the heights of which she so proudly boasts. Remembering in all things that—

"Great souls by instinct to each other turn,
Demand alliance and in friendship burn."

May you be stirred up to be brave, noble Christian men and women, ever true to home, ever true to self, ever true to Alma Mater, ever true to your God. And when this is done and the dews of life's evening are condensing upon your brow and the shadows of the long night are falling fast about you, then is it my prayer that you may linger long in the twilight with loving hands to lead you, loving hearts to bless you and with memories of the days spent here that shall be to you:

"Like the lingering charms of a dream that has fled,
Breath of the rose when the rose is dead
Tunes that sound when the organ is done
Sunset glories that follow the sun
Everything beautiful, everything fair
That was and is not, yet still is there."

I have seen at midnight the gleaming headlight of some mighty giant locomotive, rushing on through the darkness heedless of danger and uncertainty, and I have thought the spectacle grand. I have seen the light come over yonder eastern hills in glory, driving the lazy darkness like mist before some seablown gale, 'til leaf of tree and blade of grass sparkled as myriad diamonds in the morning rays, and I have thought it was grand. And I have seen the lightening leap at midnight across the storm-swept sky, shivering above chaotic clouds, amid howling winds, until clouds and darkness and earth flashed into mid-day splendor and I have known that it was grand. But the grandest thing, next to that radiance which flows from the Almighty, is the light of a noble, truthful, Christian character, shining in benediction upon the destinies of men and looking for its final resting place in the bosom of the everlasting God.

This above all else remember: "Youth fades; love droops; the leaves of friendship fall; but a mother's secret hope outlives them all."

NOTICE

The Educational Committee of the Eastern North Carolina Christian Conference will meet in the pastor's study of the Henderson church on Wednesday afternoon, November 4, 1914, at 2:30. All persons having business with said committee will please present same to the chairman in writing or come in person before the committee.

Candidates desiring to take the examination for licensure or licentiates the examination for ordination are required to notify the chairman prior to the meeting of the committee so arrangements may be made for the required examination. C. E. Newman, *Chairman.*

128 N. Dawson St., Raleigh, N. C.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The churches of America will respond to the request of the President of these United States to observe tomorrow as Peace Sunday and pray for peace.

The world learns by this cataclysm in Europe two great lessons: First, that preparation for war is no guarantee of peace. Second, that the conversion of individuals does not make a Christian nation. We have deceived ourselves in believing that the nations of Europe were Christian nations; and we may be deceived in believing that our own United States is a Christian nation. A Christian nation is a nation loyal to Jesus Christ and governed by His spirit. Nations are responsible to God as well as individuals; and God punishes nations as well as individuals. The most important work of Christianity is to convert nations. "The wicked shall be turned into hell, and all the *nations* that forget God." It is more important to save a home than an individual. Christian men seem to think that it is not their business to help cleanse government of wrong-doing. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." It is more important to cleanse the cespool that causes disease than to cure the victims of its poison.

The herculean task of Christianity is to do this great work, and it can be done only by Christian rulers, and the same code of ethics must operate between nations as between men. Nations lack faith in God. They are afraid to disarm and trust one another. They are afraid to trust God for protection against their enemies; and yet God often gave Israel deliverance from hostile armies, and made the elements fight for them. Some nation must venture into the field of Christian faith and lead the way for Christian example to others. The nation that does that will be a Christian nation; and it will be easy to convert the heathen when we have Christian nations. In Europe ministers on opposite sides in this war are praying for the success of their side. We did it in this country during the Civil War. That is nothing but the war spirit operating in hostile prayers. You see war paralyzes prayer. But we are called up to pray for "peace." On what ground can we pray for peace, when millions of men are in deadly conflict for weeks in battle line more than a hundred miles long? What sign do we see that the end is near? Do not all facts point to a long death struggle and rivers of blood? But God rules the nations and can make weather and want do what shell and rapidfire guns cannot do. He rules "in heaven and earth." We can pray for His interference, in His own way, not only to hasten the termination of this horrible conflict; but to make the results open the way for a real Christian Europe and the evangelization of the whole world. This larger hope may have inspired President Wilson to ask this nation to pray for peace; but I think we should help our rulers to make this the first Christian nation; but to do this, the saloon must go; battleships must go; the war spirit must go; pride must go; confidence in God and faith in mankind must control. W. W. STALEY.

ELON COLLEGE NOTES

The evangelistic services closed on Tuesday last. Several united with the church then and others yesterday (Sunday), at which service Dr. Atkinson preached a powerful sermon to those newly come into the Kingdom. Brother Lightbourne delighted and won all hearts to himself. Very few unconverted were left in the community. It was a good, gracious meeting.

The gymnasium work had become too heavy for the regular coach and the director alone to attend to it properly, and some literary classes needed division. The Executive Board was fortunate in finding a most suitable man close at hand in the person of Mr. C. C. Johnson, member of the Class of 1914 and a first rate athlete as well as Christian gentleman. There is great delight among the student body at his coming into the Faculty in these capacities.

The Y. M. C. A. Convention for N. C. Colleges is to hold its annual Convention here this week, beginning Wednesday and concluding Sunday. A dozen speakers and one hundred and twenty-five delegates will attend and will be fed at the College Dining Hall, the citizens providing homes for the visitors. Elon expects great help from this splendid body of men.

The local Y. M. C. A. has decided to employ a student secretary for the present year. He is not yet selected, but soon will be. This will mean much for the progress of this most worthy Association.

Brother Willis J. Lee and wife concluded their visit to Dr. Atkinson's on Frdiay, leaving for their home at Bennett Creek, Va., that morning, much improved in health and having gladdened many hearts by their stay among us.

The following will attend the A. C. C. at Springfield, leaving here Monday morning, the 12th, and going via Asheville and Cincinnati: Dr. J. O. Atkinson, President W. A. Harper and Mrs. Harper, Rev. L. I. Cox, Rev. J. O. Cox, Dr. W. C. Wicker, and Rev. J. F. Morgan.

Mr. and Mrs. C. A. Howell, Branford. Fla., were pleasant visitors last Thursday.

Mrs. J. H. Walker and Mrs. M. L. Holton and little daughter, mother and sister respectively, of Mrs. W. A. Harper, visited the College Thursday and Friday.

Mrs. A. V. Lightbourne and her husband, evangelist Lightbourne, with little Miss Ruth, came down from Greensboro Saturday and visited with the friends here. There was great regret that Mrs. Lightbourne's cold did not permit the expected concert in the auditorium that evening. They have decided to locate at Elon in December.

Brother S. A. Horne, of the Foster Shoe Co., Burlington, N. C., entered his son Harvey in College Saturday. Every day brings some addition and prosperity continues to smile here, because loyal hearts work and pray in many quarters. "X."

GULPH MILLS (PA.) LETTER

After a vacation of two months our Men's Bible Class met on the second Sabbath for a re-opening with 72 men present. On the following Sabbath they re-elected all the old officers who have so ably managed the organization from the first. The Class is now in its third year, with a promising outlook. The membership is now, I think, about two hundred, and several new members have been received recently. On Thursday evening they held their first class social at the church, which consisted of addresses, music and recitations. After the exercises the entire audience, filling the church practically, retired to the basement where light refreshments were served and the people engaged in social conversation, handshaking and renewing of acquaintances.

The usual small church attendance of Summer is improving, and congregations are moving back toward normal again.

It was my privilege to attend services at our Wilmington, Delaware, church last Friday evening at their new place of worship, Corner Jefferson and 7th streets. I reached there in time to hear very much of Dr. Lightbourne's sermon. To the writer the outlook there is promising. In company with Dr. Lightbourne I called to see Rev. Geo. L. Wolfe, who has been a great sufferer for several months. He was improving some, but still a sufferer, yet has some hope of attending the Springfield Convention. He is a most patient sufferer and a sweet spirited man.

Although Dr. Lightbourne has been confined to his bed recently by deep cold, I never saw him looking better nor in finer spirits. His wide acquaintance and splendid abilities naturally bring to his attention and heart many duties from the outside of his large Dover field.

I desire to acknowledge in this way kindnesses shown me this Summer by the families of Brothers John Rinehart, John Harbison, Mrs. Margaret Stiteler, Mrs. Keyley, and am indebted to my friend, Mr. Clyde Lobb. These expressions of personal interest will not be forgotten. The Delmarvia Conference people unite with others in rejoicing with the people and pastor of the new Baltimore Christian Church, and here to them in behalf of our Delmarvia Conference, our greeting and hand.

MURDOCK W. BUTLER.

CHRIST DIED FOR SINNERS

One of the great outstanding facts in the history of Christ's life on earth is that He died for sinners. He never would have come into this world if there had been no sinners in it. If there had been a world where only pure angels were in it, Christ would not have gone to them on a mission of mercy. He said that He did not come into this world to call righteous ones to repentance. He said that He came to call sinners to repentance; and He knew that all people, in their natural state, are sinners. All of His preaching and exhortation were based on the ground that He would die on the cross as a sacrifice for the sins of all people. It was in anticipation of an atoning death that He offered external life to all who would believe on Him. He forgave people of their sins, not primarily because He was a holy man, nor because He came from heaven, but especially because He was going to die as a ransom for sinners. He said that He had power on earth to forgive sins; but that power was attached to His coming death and sacrifice. Even the Father in heaven would not forgive sinners, apart from the death of Christ on the cross. That death was an essential part of the plan of salvation. Well did Paul say: "Christ died for our sins." He died as the Just One for unjust people. Notice how often Paul put emphasis upon Christ's death for sinners. In one form or another, this great truth runs all through Paul's letters, and also in the writings of others. What a contrast this is with the idea of many in these days, that sinners may become saints by religious education! Men may despise the death of Christ, but they will die in their sins at last. C. H. Wetherbee.

In the hour of sorest trial, poor, lonely, ill, Beethoven faced life with unflinching courage, and life poured into him the wealth of knowledge and feeling which enriched all time in the "Ninth Symphony." "From the brink of the grave," said a noble Frechman recovering from a perilous illness, "I measured, not the vanity of life, but its importance."—*The Outlook.*

A PRAYER FOR A BROTHER

BY REV. CARLYLE SUMMERBELL, D. D.

O Lord, we come before Thee now,
Our brother's cause to plead;
The richest blessing, God, we ask
Upon a brother's need.

Our earth is darkened by the woe
Of countless hosts in war:
They know not what their task should be,
Nor what their prayers are for.

Again the Christ is crucified;
Again the crown of thorns;
Sad mothers' hearts and children's sobs
Follow the silent forms.

The earth is crimsoned with the blood
Of men like cattle slain.
The heathen shouts of mighty foes
The air of nature stain.

Thy kingdom come, thy love abound,
In spite of hate and sword.
Let peace the whole earth girdle round
All countries, soon, dear Lord.

AMEN.

Wolfeboro, N. H.

VIRGINIA'S PROHIBITION LAW

On Tuesday, September 22d, the State of Virginia by an overwhelming majority of approximately 35,000 out of about 140,000 votes cast, declared for Statewide Prohibition. The act of the legislature of 1914, under which the special referendum election was held, provides:

On and after November 1, 1916, it will be unlawful for any person, social club, firm or corporation, to manufacture for sale, sell, or purchase for sale, transport for sale, dispense or otherwise dispose of any spirituous, vinous, fermented, distilled or malt liquors, or intoxicating bitters within this State, except for medicinal, scientific, sacramental or mechanical purposes as may be allowed under the provision of such acts as the General Assembly may pass at its next regular session.—Ex.

NOTICE—ALABAMA CONFERENCE

The Conference will meet with Forest Home church five miles northeast of Roanoke October 20-22 inclusive. Those who expect to come by rail will please notify Bro. W. L. Smith, Roanoke, Ala., R. F. D. 2. He will provide conveyance to carry you to conference. Trains will arrive at Roanoke on the A. B. & A. and Central of Georgia Rys. at noon and at night.

C. W. CARTER, Pastor.

Wadley, Ala.

GOOD HOPE CHURCH

Rev. J. Lee Johnson assisted us in revival services at this place. Everybody enjoyed hearing him as he presented the gospel of Christ in such a beautiful way. Sinners came to the altar and gave their hearts to Christ. Eleven professed and four united with the church. I baptized three. Will take more in next Sabbath. This was indeed a good old-time revival. We feel very grateful to Rev. Lee Johnson for his assistance. H. F. WOLFE.

WEAR COTTON DRESSES

As a means of enlarging the market for cotton, ladies prominent in official society in Washington have organized a movement for a Nation-wide Sale of Cotton Goods during the week beginning Monday, October 5. Telegrams have been sent to dry goods stores and department stores all over the United States urging them to put on special sales of cotton goods and all kinds of articles made of cotton during that week.

The movement is arousing a great deal of interest in the dry goods trade and indications are that it will be entirely successful and will result in the immediate marketing of large quantities of cotton goods and in stimulating a larger permanent demand.

In connection with the movement, the ladies have arranged for a National Cotton Fashion Show in the Red Room of the Willard Hotel in Washington on October 7 and 8. At this show there will be displayed gowns made entirely of cotton goods, designed by Miss Genevieve Champ Clark, daughter of the Speaker; Miss Lucy Burleson, daughter of the Postmaster General; Miss Callie Hoke Smith, daughter of Senator Hoke Smith of Georgia; Miss Sallie Williams, daughter of Senator Williams of Mississippi; Miss Mabel Stone, daughter of Senator Stone of Missouri; Miss Nancy Johnson, daughter of Representative Johnson of Kentucky; Miss Margaret McChord, daughter of Interstate Commerce Commissioner McChord; Mrs. Josephus Daniels, wife of the Secretary of the Navy; and Mrs. Duncan U. Fletcher, wife of Senator Fletcher of Florida.

The purpose of this display is to demonstrate the practicability of making artistic gowns for evening wear and for all other occasions in Winter as well as in Summer, entirely from cotton goods. Photographs of these model gowns are to be made for reproduction in the leading fashion magazines of the United States.

WAR ON TUBERCULOSIS

Red Cross Seals Compose the Army.

Yuletide will soon be here. Your letter of good cheer to a friend, or your package that you send as a present, will not be complete without the Christmas Sticker. The Red Cross Seal is as representative of Christmastide as any other sticker you can buy. Besides, the entire proceeds from the sale of Red Cross Seals is spent in the fight against tuberculosis.

The people in North Carolina who desire to do some good, who desire to be of service to mankind, bought a million of these Red Cross Seals last year and used them on their letters and packages, and the $10,000 they paid for them was every bit spent in North Carolina, fighting tuberculosis.

The larger part of the money is used in the community where the seals are bought. In some places they employed visiting nurses; in others they sent patients who are unable to pay to the State Sanatorium; in others they bought eggs, milk and food for tuberculosis patients who were unable to provide these things.

Why buy Christmas stickers from a corporation when you can do as much good as this with your money? These Red Cross Seals will be on sale in every towns and in every community in the State. Buy them, use them, and enjoy the good you can do to others thereby.

—Tuberculosis is not only the most deadly disease known to man; it is likewise the most costly. The disease is estimated to cost the people of our nation half-billion dollars annually through the loss of wages and the value of produciton. We are spending $20,000,000 a year to exterminate this "white plague." Much has been achieved, as the death rate from the disease has decreased in the last 20 years from 245 to 158 per 100,000 of population.

—The European war continues with unabated fury and madness. Since the outbreak, instead of a series of battles it has been almost one continuous battle from day to day. The battle of the Oisne, for instance, is said to have commenced seriously September 25, and since that date the fighting has been reported as more violent and deadly every day, and neither side yet claims any decisive gains. The number of slain in this battle is not given, but is known to be appalling.

OUR CRADLE ROLL

Colors: Green and White
Motto: First the Blade

Dear Cradle Roll Superintendents:

A few days ago I saw a statement in a paper that a famous physician had said that in a few years we should be ashamed to speak of "infantlie diseases." He claimed that whooping cough was more deadly than smallpox, and that there was no disease of childhood that could not be prevented and finally totally eliminated by care and proper sanitation.

I suppose it comes as a shock to most of us to think of *disease* in its final analysis being simply *dirt*. People have long been accustomed to regard such things as unpreventable. I remember hearing my mother tell of a doctor who assured a mother that her little girl was "a very badly brought up child" because she was ten years of age and had had none of the infantile diseases. "She ought to have had 'em and gotten over 'em by now," said he, and my mother congratulated herself that we children had had most of the ills that infant flesh is heir to, not that she was careless or allowed us to be unduly dirty, but that she had been brought up in the same belief, and had consequently never tried very hard to keep us from being infected, supposing that the sooner we had these childish illnesses and got over them, the better off we would be. When we were ill, she nursed us devotedly, and then said with a sigh, "Well, that is one more thing off my mind."

Today we are learning better about diseases, but I wonder if we are not treating *soul sickness* in much the same way. We take it for granted that a child must have so much "meanness" in his composition, and we neglect to prevent, or to apply the remedy until the little one is badly infected and has perhaps infected our neighbor children as well. I remember an indulgent parent who remarked when evidences of his child's vicious habits were brought to him, "Oh, that don't make any difference; he's just a little animal, he'll outgrow it." But will he?

"Doctor," said a mother, "when shall I start the education of my little four-year-old girl?" "Madam," returned the wise prysician, "if you have not already started, you have wasted four years."

Dear friends, let us not waste the precious years of infancy. Let us train up our babies in the love of the church, in Sabbath keeping, in knowing and honoring the ordinances and teachings of the church. Let us see that the men and women of tomorrow belong to the Sunday school of today. Let us help the parent to help the child to become the kind of child they wish him to be, and perhaps some day we shall know by a blessed experience that "they that turn many to righteousness shall shine as the stars forever and ever."

Cordially, your Cradle Roll Superintendent,

MRS. F. BULLOCK.

Face to face with these millions in darkness and degradation, knowing the condition of their lives on the unimpeachable testimony of those who have visited these countries, this great task, this great unfinished task, this unattempted task, calls today for those who are willing to endure and suffer in accomplishing it.—Selected.

—The German army which invaded Russia is reported to be defeated with a loss of 70,000 men.

—Portugal is said to be mobilizing her troops for the purpose of entering the theater of war against Germany.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON FOR OCTOBER 11

The Last Supper.—Mark 14:12-25.

Golden Text.—As often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come.—1 Cor. 11:26.

Time.—April 6, A. D. 30.

Persons.—Jesus, twelve disciples, and a man carrying a pitcher.

On account of the crowding of events on Tuesday, Christ, being a physical man, became tired. This being true, He needed rest. Nothing is recorded on Wednesday, and we presume He rested and was much in prayer with God on Wednesday.

On Thursday preparation was made for the feast. Two disciples were sent to prepare the upper room. All things being in readiness, Jesus and the disciples reached the room late in the afternoon.

Before taking their seats at the table, they questioned among themselves who should be the greatest. Jesus, knowing their hearts, procured a basin and washed their feet to show them that a requisite of greatness is humbleness.

Being seated, Christ declared that one present would betray Him. He did not rebuke Judas openly, but quietly dismissed him, only John and Peter knowing who the betrayer was to be. The betrayer being absent, Jesus spoke in tenderness to the remaining eleven. He always does. When we are with Jesus alone, evil being cast aside He speaks so tenderly and embraces us with such magnitude of love. It pays to keep evil out of our lives so that we may have Jesus with us always.

When the third cup had been blessed and passed He instituted the rite which we call the Last Supper. Immediately following, Peter was informed that he would deny his Master thrice. On the inquiry of Thomas as to the way of the journey, we have the beautiful words: "I am the way, the truth, and the life; no one cometh unto the Father, but by me." This is the only way. If we trust in self we are doomed already to destruction.

Then He prepared the disciples for the coming events which were to be so great and trying. After praying and singing a song, they departed for the Garden of Gethsemane.

Remember

Jesus Christ wanted His followers to remember Him. "Do this in remembrance of me." Representing His body by unleavened bread and His blood by unfermented wine He bade His disciples to eat and drink in remembrance of Him. We are so prone to forget that our Savior died for our salvation; that He bids us come to Him for He is the only way whereby we can be raised to a happier life. Our lives will appeal to othres who are watching every day. If we remember Him and do His will we will be able to get the fulness out of earthly life. More love, more joy will be found therein.

Dr. Clark is hailed as the "world's most traveled man." It is estimated that he has traveled 825,000 miles—325,000 of this by water, 425,000 miles by rail, 25,000 miles by wagon, horseback, camel, in man-carried hammocks, etc. He has addressed over 2,000,000 people.

CHRISTIAN ENDEAVOR TOPIC: OCTOBER 11

Next Steps for Our Society.—2 Peter 1:1-8.

We have been sailing along very nicely for a long time—all Summer. Those who have had their vacations have returned and they are better prepared for larger usefulness.

It is high time to make that needed step in the Christian Endeavor Society. It may be one or more of the various steps mentioned below. Surely there is a step for every society to make.

Every organized progressive business firm at some time during the year takes an inventory of stock. The business is summed up from every point of view. The line of goods is viewed and reviewed. If some articles do not bring the desired results in business they are disposed of, many times at a sacrifice, at the earliest possible date. The commodities which pay the most for the merchant to handle are increased and more attention is paid to them. Then, too, if the capital has been running too low to present the goods to the best advantage, the capital is increased.

So it should be with the society. An inventory is needed. See to it that your society takes an inventory; find out what you have and what you do not have that would be well for your society to have. When you take your inventory you will no doubt find some things that are objectionable. In eliminating the objectionable part or party care and tact must be used. Indeed it may mean a sacrifice at the present, but it will only make more room for greater and nobler and more useful articles. If you have something good for your society keep it; enlarge it; let it grow; make it grow. In taking the inventory you may find that you have used your capital very little in presenting the society to the church, to the community, to the world. The officers and committees are the capital of the society.

Is Your President Wide Awake?

Mr. President, are you putting forth your best efforts for your society? Is your cabinet punctual at the regular business meetings? How can the members of any organization be interested or willing to take hold of anything when their officers, who should be the leaders, are not loyal to the cause? Step in and revive the officers; this is vital to good organization.

Prayer Meeting

Do you have a full attendance at your regular prayer meeting? If not, here is an important step for the pledge-keeping committee. Devise some plan to get a full attendance, and then keep the members by good meetings.

Is Your Society Doing Anything For Missions?

We are aware of the fact that all progressive churches give much to missions. It is no less true of societies which are progressive. It may be that you need a step to Missions.

Is Your Lookout Committee on the Alert?

This committee has a splendid opportunity to enlist faithful members especially at this time of the season. They should keep busy.

Do Your Socials Count Most for Christ?

If they are not elevating and do not bring the members closer in unison for the good work, then they are a failure. Make them perform the required task that is assigned to them.

S S NOTES AND NEWS C E

We ask for a report of the Sunday School Convention from Frederick County.

By the united efforts of Endeavorers in the recent election the city of Winchester and County of Frederick gave adry majority of 258 and 240 respectively.

Rev. Francis E. Clark, D. D., LL. D., founder of the Christian Endeavor Society and President of the World's Christian Endeavor Union, celebrated his sixty-third birthday September 12.

As a monument to him and his good faithful work, the Christian Endeavor Society is going to erect a building costing $300,000. This building is to be used as the International Christian Endeavor Headquarters. $150,000 of the above amount has been raised, the remainder, it is hoped, will be raised by November of this year.

NOTICE—EASTERN VIRGINIA CONFERENCE

The next session of the Eastern Virginia Christian Conference will meet at Liberty Spring church, Nansemond County, Va., October 27-30 inclusive. This church is located about two or three miles from Nurney, Va., or about eight miles from Suffolk. It is very important that all delegates and visitors who expect to attend this conference and wish entertainment over night to notify Mr. C. E. Byrd, R. F. D. 2, Holland, Va. When you write to Mr. Byrd be sure to state whether you will go by private conveyance or by train. Those going by train will go by A. C. L. Ry. to Nurney, Va. It is desired that all arrange to go on the train reaching Nurney about 9:45 a. m. This train leaves Suffolk at 9:30 a. m. All persons who wish to make arrangement to be met at the train will please notify Mr. E. B. Rawles, R. F. D. 1, Suffolk, Va., who is chairman of the committee on transportation. Those who wish to secure homes over night will please notify Mr. Byrd as directed. This request is made to every one who expects to attend Conference. Do not take it for granted that some one will meet you, or that it will make no difference about sending in notice before Conference.

I. W. JOHNSON, *Pastor.*

If you have the above, then take steps to the church, in aiding her the best way. Confer often with the pastor and see what he would have you do. Then turn to the community and give first hand assistance—right the wrongs which sometimes only need a word.

Bible References

Deut. 8:3; Ps. 119:103; Ps. 19:8; Matt. 4:4; 1 Pet. 2:2; John 12:26; Eph. 6:6; Mark 10:44; John 13:14; Gal. 5:13; 6:2, 10; Mark 2:3; John 1:41, 45; Acts 11:26; Jas. 5:20; Rom. 12:6; 1 Cor. 12:1, 4, 8-11; Eph. 5:11-13; Ezra 7:26; Prov. 24:21; Matt. 17:27; Rom. 13:1; Tit. 3:1; 1 Pet. 2:13.

TO THINK ABOUT

Instituting a Mission Study Class in every Sunday school.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
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LITERATURE OFFERING IN OCTOBER

All of our W. M. Societies are asked to take an offering at their October meeting for a Literature Fund, averaging five cents per member. This was passed upon at our Portsmouth Convention and if all will comply, we will have the means for doing our printing, providing leaflets etc., without drawing on our General Fund. And so we would urge all Societies not to neglect this request.

OPENED MITE-BOXES

The Woman's Home and Foreign Missionary Society of the Christian church held its semi-annual mite-box opening at the home of Mrs. John R. Foster Monday afternoon and when the amount had been totaled it was found that the litle children had collected the sum of $4 during the past half year.

The Missionary Cradle Roll children entertained the meeting with songs and recitations, all of which were enjoyed. Pastor A. B. Kendall then gave a short talk on the Japanese Orphanage at Sendai and the Christian Orphanage at Elon College. Both these institutions are beneficiaries of the Cradle Roll.

Rev. Victor Lightbourne, evangelist, who had come down from Elon College, where he had been holding services, then entertained the gathering with a violin solo. Upon request he then favored them with "Because," by Godard and later gave "Humoresque," by Dvorak. Mr. Lightbourne's playing was delightful and aided by Mrs. J. L. Scott at the piano the audience was enchanted with his music.

A quartet composed of Miss Sadie Fonville, Mrs. A. B. Kendall and Messrs. Kendall and Cates sung "Send the Light" in a beautiful rendition.

At the conclusion of the musical and recitative program the mite-boxes were opened and their contents combined with the Cradle Roll contributions made up an offering of something like $18.

Refreshments were then served, Mrs. Foster and daughters, Misses Beulah and Mary, making ideal hostesses, and all went away feeling that they had spent a profitable as well as a pleasant afternoon.—Burlington News.

ELEVEN REASONS FOR ATTENDING MISSIONARY MEETINGS

(Clippings from a Woman's Journal)

AGNES A. REED

When one's entire life-work is prompted by love or fixed principle, and not by mere sense of duty, it is never necessary to search for a reason for doing anything, but about a year ago I decided to think each month of some special cause why I should attend the missionary meeting. I became quite interested in my reasoning, and give you the record, hoping it may be found not altogether lacking in helpfulness.

MARCH.—Friday. Mud! mud! mud! Well, if I were looking for one, I could easily find a reasonable excuse for staying at home to-day. It certainly is dreadful. Now, if I lived in town, it would be different. I just wish some of those town women could live in the country a while. They would learn to reconstruct their estimates of the obstructions in the shape of mud, slush, rain, snow and sunshine, existing between their doors and the church door, or I am very much mistaken. This certainly is not a delightful prospect, but then the sun is almost shining, and it is not impossible or impassable, so I will go. As old Dobbin splashes along, I shall have ample time to think of the millions of souls plodding along life's highway in all the misery of sin, not knowing or not caring that for them there is another "way," a way of pleasantness and peace, that for them the Sun of righteousness is shining, if they will only look up and see it. Yes, I will go to-day, because it is muddy.

APRIL.—FRIDAY.—The divine element must be sadly lacking in me, or I should not have to confess, Journal, that I really should like to stay at home to-day and finish that painting. John says it is good, and John is critical. And, from a worldly standpoint. I suppose I ought to finish that dress. I shall not have time tomorrow. Why must work pile up so on Fridays?

I had it all nicely planned, but, through the innate obstinacy of objects animate and inanimate, here I am, at half past twelve, waiting patiently (?) for John and the farmer to come to dinner; but, of course, at this identical time all the elements agricultural must needs combine in mutinous warfare to detain them. And I just know I shall have to let those dishes stand till I come home, and I do not enjoy coming back to an exhibition of that kind more than the average woman. But there, I ought to be ashamed of myself, for what will this, or anything like it, matter by and by, when I reach my Father's house above? And when I sit down to the marriage supper of the Lamb it may be that I shall learn that some soul has been washed white in the precious blood through influences set in motion this day. So I will go to-day because of the great unsaved throng.

MAY.—FRIDAY.—House-cleaning time! If you were a woman, dear Journal, you would know what that means. But if Christ has gone to prepare a mansion for me, a mansion that will abide forever, I ought to be willing to at least try to help some other soul to reach a mansion, too. So I will go to-day because of the joy which the possibilities of that thought give me.

JUNE.—So many reasons present themselves for going to the meeting today, that it is difficult to condense them into one, but I believe that good rules were made to be kept, and my rule is to go, if I can. That may be because I am a Daughter of the Revolution, and belong to a line of soldiers—and should not a soldier of the cross, a daughter of the King, a child of the Church, obey the rules of the order?

And then, too, it will cheer the heart of the president to have a full meeting, for it is disheartening to put one's best thought into preparation for people who do not care to come. So I will gather a bunch of roses for the president's table, and go. Yes, and I must not forget to put some flour and potatoes into the wagon for Widow Jones. And I believe she would enjoy some roses, too.

JULY.—Everything just glided along to-day. Of course, I was tired, but that made the "Come unto Me" more sweet, and I was glad for the blessed privilege of attending the restful, happy meeting. Happy because we were conscious of the Spirit's presence; conscious, too, that our work is done for Him who said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

AUGUST.—I scarcely think there will be many at the meeting to-day, as there is to be no special entertainment; but as I am not a "specialist," I will go. I shall count for one more at any rate, and fill one of those forlornly empty chairs. Oh, dear, it is hot! It is always cool here, if anywhere, so it must be scorching in the sun to-day. But, then, it is not as hot as Africa or India, and our missionaries there were once only accustomed to an American climate, and possibly my going today may be the means in God's hands of placing some soul on the heavenly side of the "great gulf" that is "fixed." Yes, I will go to-day because it is hot.

SEPTEMBER.—It seems scarcely possible that this is Mabel's sixteenth birthday. How time does fly! Shall I not be glad when boarding-school days are over and I have my children at home again! Of course, when the children were babies, they received babies' care, but I do not think I ever told you, Journal, how, when we were living in town, and the children grew older, it used to grieve me if they came home on Friday afternoons and did not find me there.

I spoke to them about it one day, when Mabel exclaimed: "Why, mamma! that is all right. Just think of all those little girls who have no schools, and whose mammas don't know how to teach them." While Rob chimed in with: "And then, you know, mamma, we are trying to save this world for Christ. Won't it be splendid when it is all done, that we had a hand in it?"

So, with two pairs of arms around my neck and two pairs of lips pressed against my cheeks, and my arms encircling them, that question was settled finally. So I will go today for the sake of the children.

OCTOBER.—This is a beautiful autumnal day, but I missed the meeting because I was really too ill to go anywhere. Between the hours of three and four I had a little missionary meeting of my own. That is one of the comforts of God's omnipresence.

But, whether from physical depression or what, I soon found myself saying to God, that "I didn't believe there was much use after all in trying to help. It seemed foolish, anyhow, to consider myself of so much importance in the world, for both the world and the meeting were getting along just the same without me, that He knew I wanted to glorify Him, but I knew that I had made a sorry failure of it." Then, somehow, I seemed to see Christ on that high mountain, and clearly to hear Him say: "Get thee behind Me, Satan." And then I said it, too, pretty forcibly; for it is remarkable how readily Satan recognizes a "No" that has a little bit of "Yes" in it, and then I heard just as clearly: "When I am weak, then am I strong." "We walk by faith, not by sight." "My grace is sufficient." "Lo, I am with you alway." "Go ye." And my temporary pessimism had all vanished.

NOVEMBER.—I have the loveliest thing to tell you this time, Journal. According to promise, young Mrs. Graham went with me to the missionary meeting. I have been watching her for some time, seeing, as she did not, that, in spite of her wealth and culture, she was missing

much of the highest and best of which she is capable. During the service, I caught one glimpse of her face, and I shall never forget it. There was a mingling of holy awe with the surprise of a new enjoyment, like a child who for the first time sees some strange and beautiful thing.

Except a conventional comment or two, no reference was made to the meeting until just as we parted, she said: "I thank you for taking me there today—I intend going regularly. I didn't understand before; I thought there was nothing in it, when it was only my ignorance. It wasn't just the bright room, or the earnest voices, or the things I heard read or said—it was the being a part of it all. It came to me all at once. A part of—of—" and then she looked up with a smile that held a tear in it. "You help me say it—you are used to it—and I am just beginning, you see."

"Never mind," I replied; "that expresses it very well. I understand your meaning, but I would rather have you find the words for yourself." And I gathered up the lines preparatory to starting. But, while I was about reiterating my command to Dobbin, who is like some people, in that he requires a strong incentive to action, she said: "Please wait until I say just this: "I know there are yet higher things which may be revealed to me. I have been a Christian five years, and I have never searched for them—but I will."

"And, my dear child, you will find them, too," I responded. Then I drove on.

I knew she was just catching her first faint vibrations of the universal heart throb; finding the keynote to the harmony of the ages; and that God could teach her as I could not.

DECEMBER.—

Why will I go? Because—
As the Father's arm upholds us,
So I hold in my thought, a baby,
A baby who lived in times that are old,
Whom, with gifts and with gold
Of our hearts, we hail as the Christ-Child.

Pure as the snow that enfolds us,
Pure as the blue above,
Pure as the cloudlets drifting,
Pure as His Father's love—
He lies there—smiling,
His smile the world uplifting.
And I love not the Christ-Child only—
But I love the Lord who died;
And "when I awake with His likeness,
I shall be satisfied."
To-day I go to the meeting,
Because I love Him so.

JANUARY.—Since my last entry, dear Journal, we have had a guest at our house. His name is Death, and when his visit was ended he left a newly-made grave on the hillside; and life can never be just hte same again because of it. But then there are aching hearts the world over, which know nothing of the tender love of God, nothing of the wondrous power of faith, which brings Christ near to the sorrowing soul. So I will go today because of those to whom death means darkness and despair.

FEBRUARY.—This is the day for the annual meeting, and our society's silver wedding day, and the president asked me to prepare a paper, so that surely even Dobbin could find sufficient cause for action. In addition, I will go because it is my present opportunity to express my gratitude that the year, though seemingly filled with sorrow and suffering, has yet held for me a new perception of God's purpose to us, and has brought to me a clearer light, a dearer Christ, a nearer heaven, where, having been refined "as silver is refined," we shall bear the image of Him whom our souls love.—*Selected.*

NO ALUM
IN
ROYAL BAKING POWDER

WAITING HARVESTS

"Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." The predominant characteristic of our age is not the superb advance of discovery or invention, but the vast and mysterious movement of the peoples. Everywhere there is a certain uneasiness as of giants in unsound sleep, or of giants just before turning over as they wake from their slumber. Everywhere, I say, you will find this movement. It is as though some mysterious hidden leaven were in the world making ferment in every people. Everywhere there is dissatisfaction, disquietude, yearning, aspiration, movement.

You find it first of all in the homes of civilization, in the old world and the new. Our brilliant works of discovery and of invention are not proving to be the parents of contentment. Even where these most abound there is agitation, like a heaving sea. Science brings her bountiful gifts, but even the privileged who enjoy them are not quieted and found in peace. Our age is breeding great scientists, great discoverers, great inventors, but we are not at rest. We are not breeding similarly statured giants in poetry, in art, in music, or in the realms of general literature and we are disquieted within us. Peoples cannot find their essential life in the brilliancy of science, or in the material comforts which are the gifts of many inventions.

The soul of our complicated age is clamoring for its own, as did the simple villagers in the simple life we saw at Jacob's well. Our age has more comforts, but it lacks satisfaction; it has more ease but it lacks peace; it has more science but it secretly hungers for Christ.

The modern ferment is the leaven of the Holy Spirit. The eternal God will not permit our souls to find their permanent rest in the things of the passing hour. And so we are mercifully kept "on the move," and our time is gloriously full of movement, and all its disquietude means opportunity and harvest-time, and it sounds a challenge to every reaper in the holy Church of Christ. Men and women of our day listen to the word of the Lord! "Say ye, there are yet four months, and then cometh harvest! Lift up your eyes and look on the fields for they are white already unto harvest."—Rev. J. H. Jowett, D. D., in The Christian Observer.

WHAT CHRISTIANITY HAS DONE

Some gentleman tell us very complacently that they have no need of religion; they can get along well enough without it. Let us tell you, my friends, the worst kind of religion is no religion at all. And these men who live in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies, like the South Sea Islanders, or cut off their heads, like the monsters of the French Revolution.

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy respected, womanhood honored and human life held in due regard—when the skeptic can find such a place on this globe where the gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither, and there ventilate their views.

But so long as these men are dependent upon religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—James Russell Lowell.

NOTICE

To the Members of the Sunday schools of the Eastern Virginia S. S. Convention:

I have prepared and mailed to each of our Superintendents a letter together with a copy of the by-laws and constitution of the Eastern Virginia Sunday School Convention. The letter is in compliance with a motion made at the business session of the Convention at Virginia Beach in July last. I am requesting that all schools taks immediate action on the matter and write me their wishes at once, so that the Executive Committee can comply with the orders of the Convention.

For particulars of the motion and its contents, be at your Sunday school to discuss and vote on same when presented by your Superintendent.

Respectfully,
JAS. H. BLANCHARD,
Corresponding Secretary.
113 W. 14th St., Norfolk, Va.

"Do not pray for easy lives: pray for stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle." He could not have chosen words more applicable if he had spoken of the evangelization of the unoccupied fields of the world with their baffling difficulties and their glorious responsibilities. God can give us power for the task. He is sufficient for those who are out today.

CHURCH NEWS

HAPPY HOME

Here we began our revival the third Sunday in August and closed it on the fourth Sunday. We had large congregations all the time. The singing was very good. The pastor was assisted by Rev J. F. Apple. Bro. Apple is a young man in college, but is a good preacher. He made many friends here. There were some 14 professions and reclamations. The church was much revived; but we met with some hindrances in this meeting. There were some who called themselves "Holy Dancers and the Unknown Tongue Speakers," who came into this congregation and at the most interesting part of the revival began dancing at the altar and making a noise like unto a gang of "wild geese," or as unintelligent as a parcel of ducks in a pond of muddy water, and this hurtful influence was not overcome during the meeting. We have one of the best Sunday schools at this church said to be in Rockingham county.

SMITHWOOD

We began our meeting here on the fourth Sunday in August and closed on Thursday with some 12 professions. Our congregations were not so large as usual, owing to a camp meeting on one side of us. The preaching was done by my brother, Rev. P. T. Klapp, whose sermons were strong and well listened to by the congregation. The Sunday school here is in a very good condition.

PLEASANT GROVE

We began our meeting here on the first Sunday in September and closed on Thursday. Here our congregatoins were large all the time. The preaching was done by Rev. P. T. Klapp, Rev. W. C. Strickland, Baptist minister and pastor These brethren did good preaching, and as a result there were about 30 professions and reclamations. There will be 26 to be baptized at my next appointment, the first Sunday in October. Rev. H. A. Albright was there a few days and rendered good services.

KEYSER

Our meeting is expected to begin in Keyser the fourth Sunday in October. This little church is struggling under great disadvantages, caused by the death of so many of its strongest members. Yet our faithful few are in real earnest and are trying to hold the work together. I have been pastor here for eight years and I have found a faithful little body of Christian workers. We have a very good Sunday school here. We are working hard to repair the house of worship and if some of our real good friends knew just how worthy this cause is here, they would send us a little help.

DANVILLE, VA., MISSION

I have been preaching in Danville, Va. since last April. We have one of the best Sunday schools to its age and surroundings at large that I know of anywhere. At my last appointment there were 162 on the roll. My congregations have been good. The greatest need is that of a house large enough for our school and congregation. We are using the graded school building for our services. We are to begin a revival there next Sunday. Rev. J. F. Morgan is to be with me. I regard this an important mission. S. B. Klapp, Pastor.

Greensboro, N. C.,
September 25, 1914.

HAYES CHAPEL, N. C, (GARNER)

The revival commenced first Sunday in September, and continued until Friday night. There were five converts, and about six or seven reclamations. There had been a good meeting a few weeks before at the Methodist church. So there were only a very few non professors in the congregation at any one time. God's people of all the churches worked together in great unity. Bro. Neal Rowland did all the preaching. Those who know him know he is a preacher of real ability and great spiritual power.

He closed a meeting last night in Morrisville (September 29,) of wonderful power. It continued eight days, with a house packed to overflowing. It is the universal verdict that it was the greatest meeting ever held in Morrisville. Seventy or more converts and back sliders reclaimed. To God be all the glory.

W. G. Clements.

(CONTINUED TO PAGE 15)

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Ad.

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

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Traveling Passenger Agent.

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Dentist

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Howard Nursery Co., Box 212, Stovall, N. C.

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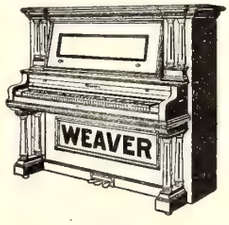
LADIES' and MISSES' fleece-lined medium weight UNION SUITS, well worth 50c and 75c

Our Price, 25c the Garment

On the above date we will give FIVE VOTES for each ONE CENT PURCHASE on winter underwear



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Officers of the Orphanage.

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W. P. Lawrence, Treas., Elon College.

Brought forward $2,862.34

CHILDREN'S DUES

Annie Lee Felton .$	.20	
Madeline Atkins ..	.10	
Helen Scholz	.30	
Herbert Scholz ...	.30	
Elizabeth Scholz ..	.30	
Jessie Scholz	.35	
William Cheatham.	.10	
Harvey Cheatham .	.10	
Glenn Pickard ...	.25	
Lillian Horne	.10	
Ruth Horne	.10	
J. T. Williams	.30	
Kathrine Williams.	.30	
Thomas Williams..	.40	3.30

S. S. OFFERING

3rd church, Norfolk$	5.40	
Wakefield, Va. ...	4.00	
Windsor, Va.	5.99	
Catawba Springs ..	3.51	
Ebenezer, N. C. ...	1.47	
Linville, Va.	1.05	
Morrisville, N. C. .	6.53	
Hank's Chapel ...	2.17	30.12

SPECIAL OFFERING

Lebanon church ...$17.50		
A. H. S. S., Suffolk	5.00	
Mrs. R. Craven ...	.50	
Miss Maude Craven	.50	
Mrs. Charlotte Peel	1.00	
J. D. Dalton	2.00	
Y. P. W. Society, Damascus, Gates.	10.00	36.50

DINING-ROOM FURNISHINGS

Two china closets, donated by Mr. and Mrs. S. A. Caviness $54.00		
Set of table ware contributed by the following Ladies' Aid societies:		
Suffolk	10.00	
3rd church, Norfolk	10.00	
Holland	10.00	
Memorial Temple .	10.00	
Elon College	10.00	
Union (N. C.)	10.00	
Franklin, Va.	10.00	
1st Ch., Greensboro	10.00	
Burlington	15.20	
Berea (Nansemd.).	10.00	
Sanford	5.00	
Pleasant Grove ...	5.00	
Graham	5.00	
Haw River	5.00	
Philathea Cl., Suff.	5.00	
Mrs. John Cuthrell, Berkley, Va. ...	5.00	
Mrs. T. A. Jones, Norfolk, Va. ...	5.00	
A Friend	.50	194.70

Total rects. for week ....$ 264.62
Grand Total $3,126.96

Dear Friends of the Orphanage:

We are glad to greet you with a better report this week. Many interesting letters and a better financial showing. And then we are telling that secret we have been keeping so long. It is so good that we can't keep it any longer. A word of explanation will be necessary for a clear understanding of the situation. We did not have enough dishes to set our tables, and we were embarrassed when company came. So we ordered a complete set of table ware consisting of a nice set of "Hotel China" with the name of the Orphanage on each piece; silver plated knives and forks and spoons; a barrel of thick tumblers and other needed glassware. We made provision for 72—enough to accommodate our family and have plenty when company comes. The whole set cost $156.56. We ordered on faith, and then asked the good ladies of our church to help us out. It seems that our faith was well grounded, as we now lack only $15.86 of having the entire amount in hand. Here is hoping that some Missionary or Ladies' Aid society who has not yet had a part in this good deed will complete the amount, as we want it to be a gift from our ladies.

One good deed is usually followed by another; so it was in our case. Brother S. A. Caveness of our Greensboro church came by one day and we were showing him our nice new set of table ware, and he was delighted with it; but saw we had no good place to keep it, so he proposed that he and his good wife would provide this needed equipment. So in a few weeks' time we received two nice oak-veneered china closets with even the freight prepaid. The two cost $54 and are by far the most handsome pieces of furniture in our building. We are just as grateful as we know how to be to Brother Caveness and his good wife for this valuable gift; also to all the good ladies who had any part in furnishing our table with this complete and beautiful set of ware.

If you will pardon me for constantly calling attention to our many needs, I will say that a nice set of dining room chairs would help the appearance of our dining hall very much. We are now using stools which were made when the institution was first opened, and were intended to serve temporarily. After seven years of faithful service I think the stools might be excused and our children have some nice comfortable chairs to make more beautiful, attractive and comfortable our dining room. Now, if some good liberal friend wishes to take a hint, just write me a line. It will be appreciated.

We are in receipt of another table cloth given by Mrs. A. D. Brinkley, of Suffolk, Va.; also a nice bed-spread given by our good friend, Miss Lula Oliver, of Semora, N. C. And then Brother W. H. Freeman of our Ether church, sends a dozen cans of tomatoes; and Masters Henry W. and L. Craven Huffines, Jr., of Guilford county, gladdened the hearts of our children with a large box of the finest apples we have had this year. When it rains it pours, so from Eastern Virginia came a barrel of fine pears given by Elizabeth and Harvey Vincent. Many thanks to all.

Burlington, N. C., Sept. 24, 1914.

Dear Uncle Jim:—

Here it is nearly the last of September and I have not written my letter yet. You will have to excuse me this time, as school has started and I have to get to my lessons, but I will try to write earlier next month. I have just finished getting my lessons and I thought I would write my letter and send my dues, as I know the orphans need it. I will have to close for this time. Sincerely,

Lillian Horne.

Hope you may have a good year in school. Learn fast so you can soon be ready for college.

Liberty, N. C., R. F. D. 3,
September 22, 1914.

Dear Uncle Jim:—

I have not forgotten you and the cousins, and mama said if I would write my letter I might go to the creek and go in bathing. As the cool days are coming and I have my new shoes I will send 25 cents to help get the orphans shoes.

Much love to all.

Glenn Pickard.

Thank you, Glenn. If all of our cousins would remember us as they get their new shoes it would lighten our task wonderfully.

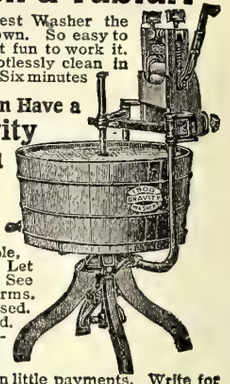
Roxboro, N. C., Sept. 24, 1914.

Dear Uncle Jim:—

I am four months old today and weigh only 6¼ pounds. The old doctor told daddy this week that he thought I would never live through July, but he has hopes of my life now. We hope Mrs. Bullock's new cradle roll baby is improving. I joined Miss Nora's cradle roll before I was four days old, and Florence Harvey and William Staley both joined the very day they came to live in the world. There has long since been a gilt star by the dear little sister's name on the framed list that hangs on the wall of the infant class room in the Suffolk Christian church. Mother says she is a little star angel in heaven and that she has golden stars in her tiny crown. Of course we think Miss Nora's and Mrs. Smith's cradle rolls are nicest of any.

When Annie came, like many others, she remarked of my bright eyes. The other members of the family had told her how thin and frail I was, but she couldn't realize it until she saw me. She said papa told her I was a cute interesting baby. Annie was afraid to hold

Just Six Minutes to Wash a Tubful!



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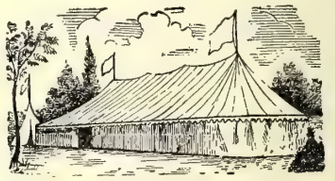

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Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.

Electric-Lighted Sleeping Cars between Raleigh and Norfolk

In effect February 1, 1914.

N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.

E. D. KYLE, Traffic Manager, Norfolk, Va.
H. S. LEARD, Gen. Pass. Agt., Norfolk, Virginia.

me unless I was on a pillow and Willie said, "It almost breaks my back to hold him."

Uncle William Long took supper with us one night in August and when mama showed me to him she said, "Here is your own flesh and blood," and turned my head towards him, nad he said: "Why, he has red hair." Here is my third and last dime grandma sent me. Judging from the letters in the corner, grandmas have more money than mamas do. Love to all.

Harvey Cheatham.

We are so glad that the doctor was mistaken, and your bright eyes still gladden the home and your letters and dimes brighten the corner.

Burlington, N. C., Sept. 8, 1914.

Dear Uncle Jim:—

I am a little late this time. School started today and I am glad. I have all my books but three. How would you like to teach a room with over 100 children and some of them look almost like babies? My letter has been written some time, but I have been so busy with my lessons I failed to mail it. Lovingly,

Ruth Horne.

I would have a delightful time with a hundred children.

Suffolk, Va., Sept. 28, 1914.

Dear Uncle Jim:—

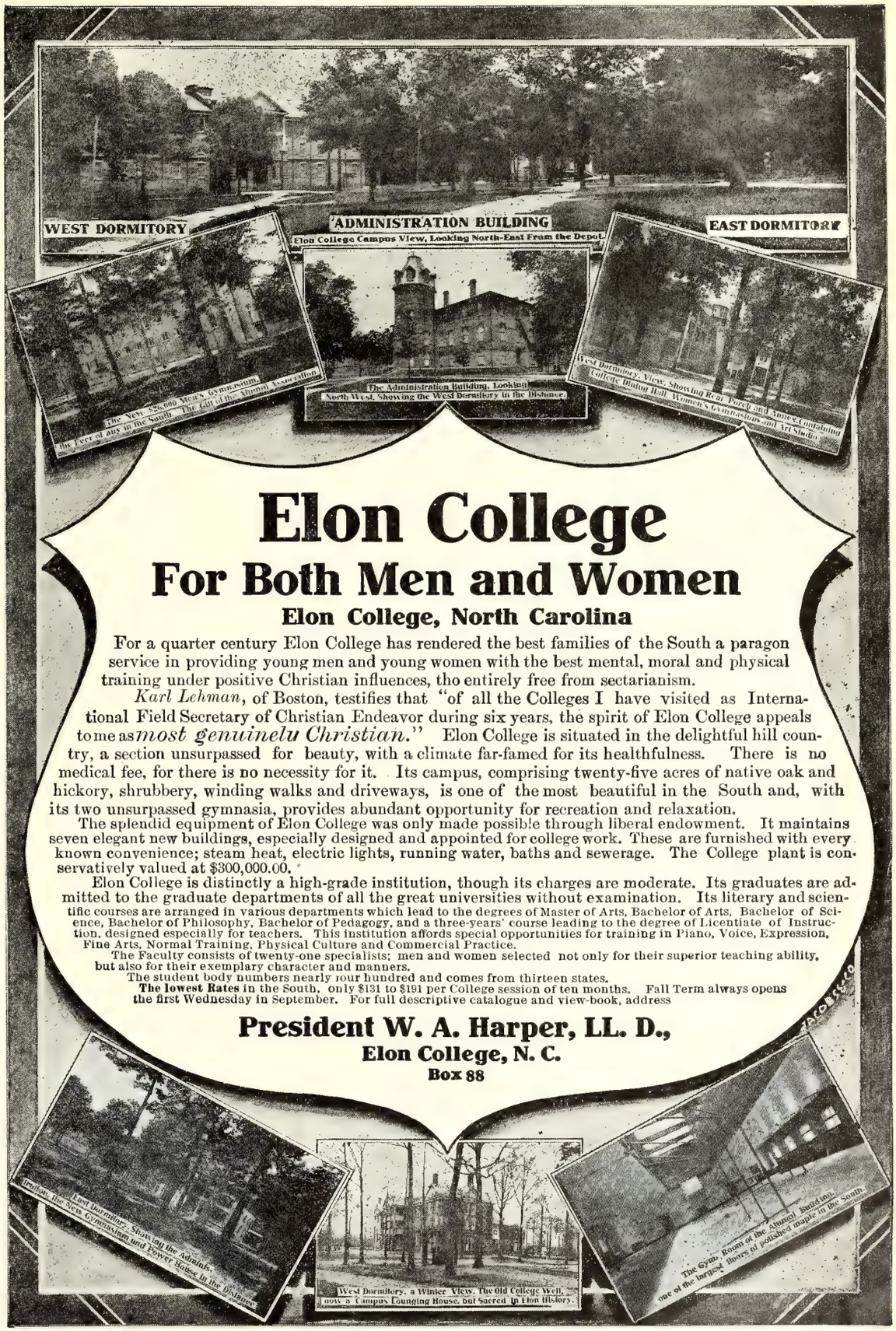
We have failed to write as we should, but better late than never. So we will endeavor to send our dues with a few lines and many good wishes for you and the little children that are not blessed with a happy home. Find enclosed one dollar. The little Williams children, J. T., Kathrine and Thomas Williams.

Thank you for your good wishes and liberal help.

Roxboro. N. C., Sept. 16, 1914.

Dear Uncle Jim:—

This is little sister's birthday. She would be three years old if she had lived, but she went to heaven before she was two years old. She lived just long enough to have her first party and eight more months. So I enclose her birthday offering, $1.00. Fifty cents is to treat Virginia and her little brother and the eight youngest children at the Orphanage and the other fifty cents is toward the heating plant. I hope some more of the cousins will have birthdays and do as Mabel Virginia Wells did. Annie is here, she arrived last Friday p. m. It has rained every day since she came. Two years ago when Annie came it also rained every day she was here, except the first day after her arrival. We have had a nice time, anyway, and we needed the rain to settle the dust on our sand-clay street now being made. It is so cold that we have fire. Mama has to stay at home so close with little brother that I go calling with Annie. Mrs. Foreman came by and went with Annie and me to Sunday school and church Sunday a. m. We are going to prayer


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.
West Dormitory, View, Showing Rear, Front and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio.
Elon College
For Both Men and Women
Elon College, North Carolina
For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.
Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as most genuinelu Christian." Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.
The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.
Elon College is distinctly a high-grade institution, though its charges are moderate. Its graduates are admitted to the graduate departments of all the great universities without examination. Its literary and scientific courses are arranged in various departments which lead to the degrees of Master of Arts, Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Bachelor of Pedagogy, and a three-years' course leading to the degree of Licentiate of Instruction, designed especially for teachers. This institution affords special opportunities for training in Piano, Voice, Expression, Fine Arts, Normal Training, Physical Culture and Commercial Practice.
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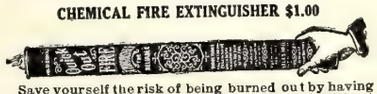

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meeting tonight and then to the moving picture show.

Mother gave Annie a party, and as several of the young men were out of town, I heard mama say there would be two girls to every man. Dr. Nichols came and brought two ladies, and then Prof. Alderman brought only one. I said, "Mama said every man would bring two girls, but that there one didn't," and pointed my finger at him. Some of the ladies asked me if I played rook. I said I couldn't, but I wished they would play "old maid" with me. One said she would like it as long as it was only play.

I know several sentences in German now and also have learned the names of some parts of my sloop. A few days after I recevied my birthday check that papa sent me from grandma, I endorsed it and sent it to Mr. Jones in Suffolk and asked him to deposit it. I enclose a dime grandma gave me when I was there. Mother received your letter telling about the ten-pound boy. We hope he is as much pleasure to all of you as mine is to us.

Fondly, William Cheatham.

Thank you for the nice interesting letter, liberal help and good wishes.

Magnolia, Va., Sept. 25, 1914.

Dear Uncle Jim:—

It has been so long since I wrote to the Orphanage, I guess you have almost forgotten me. I intended to write in August, but I was so busy going to the protracted meetings I just neglected it from one time to another till now. I am sending my dues, 30 cents, for August, September and October. Lovingly,

Annie Lee Felton.

We never forget our cousins if they do us.

Holland, Va., Sept. 25, 1914.

Dear Uncle Jim:—

We send you by today's freight a barrel of pears which we hope the boys and girls will enjoy. They are not mellow now, but in a few days they will be nice and good, if you spread them out on a floor. We just pulled them from the tree this morning.

Your little friends,
Elizabeth and Harvey Vincent.

Many thanks. The pears came all right and much enjoyed by all our girls and boys.

Isle of Wight C. H., Va.,
September 23, 1914.

Dear Uncle Jim:—

I am rather late this month. Yesterday was election day. I do hope Virginia went dry, don't you? I favor Laura Smith's suggestion that one of the children at the Orphanage write each month and give an account of the work there. We have had two temperance rallies snice I last wrote. I had a part in both of them. Little brother can sit alone and I am glad of that. But I will be still gladder when he can walk and talk. As ever,

Madeline Atkins.

Yes, Uncle Jim rejoices with all our Virginia cousins over the great victory in old Virginia.

Macon, N. C., Sept. 28, 1914.

Dear Uncle Jim:—

Enclosed you will find a check for $1.25, our dues. Our school started the 7th of September. We are having a pretty tough time battling with Caesar this session, but I hope he will come out conqueror. I like the idea of giving one day to the Orphanage, but do you not think school children have a right poor show? With best wishes for you and all the cousins,

Helen Winborne Scholz,
Herbert Scholz, Jr.,
Elizabeth Scholz,
Jessie Lee Scholz.

I hope Caesar may be conquered this time. School children may not be able to do as much as others who are at work, but they can do some and get others to do more.

DAINTY COOK BOOK FREE

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package, if your grocer does not sell it. **KNOX GELATINE**, 201 Knox Ave., Johnstown, N. Y. Ad.

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Norfolk, Va. Adv.

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CHURCH NEWS

(CONTINTED FROM PAGE 11)

SEVERAL REVIVALS

I have had good meetings at all my churches this summer, but have not received as many members into fellowship as I had hoped for. Rev. C. E. Short assisted me at New Hope and Beulah. I had no ministerial help at Antioch, but had a good meeting. Bro. Young preached one sermon and Rev. T. H. Elder preached one during the meeting. Rev. J. D. Dollar assisted me at LaGrange, Ga. Here we had a fine meeting, beginning fifth Sunday in August, and continuing until first Sunday in September. We received to fellowship 16 members. Had previously received 13 and have received one since, making a total of 30 received during the year. At our last appointment we had a wonderful meeting. Saturday night we raised $49.50 on our church debt. Sunday at 11 a. m. we held our mission service and it was an inspiration to be there. The people at the close of the service were requested to make a free-will offering to the Lord's cause, and they made it. The conference assessments are about $24.00 for this year, but when our service closed we had raised $40.00 and before we left the house the amount had reached $47.50. It seemed like the people could not help giving. Perhaps you remember that one year ago the conference appropriated $50.00 to help pay our church debt, and we are going to send up to Conference this year a like amount. We still owe a small amount on our new church, and a few of our members have given until they feel it, but God is blessing them and increasing their joys. I have been called to serve them another year. The pastors of our Conference met in council at Wadley, on the night of the 22nd, inst. We had an interesting meeting. Will meet again the last of November. Conference is soon to convene. May we be ready. G. D. Hunt.

AMERICAN MISSIONARY IN CUBA PRAISES PIANO CLUB

The following letter just received by the Managers of the Christian Sun Piano Club shows the tremendous saving in price which you can secure by placing your order for a Piano or Player-Piano through the Club of One Hundred. Owing to the high import duty on new Pianos we recommended to this Club Member that he select a slightly used instrument which could be shipped to Cuba at reduced rate of duty, and which cost him only one hundred and ninety dollars. Read Mr. Mullen's letter and you will see that, according to his estimate, the Club has saved him two hundred and sixty dollars. Here is the letter:—

Guantanamo, Oriente, Cuba,
August 3, 1914.

Ludden & Bates,
Atlanta, Ga.

Dear Sirs:—The Piano came about the 23rd or 24th and was in our home on the 27th. I was absent, in Havana, attending an Institute, and did not get back till the latter part of the week. So this is the first chance that I have had to answer.

We are very much delighted with the instrument, and are fully persuaded that we did a wise thing in buying from you. An instrument not a whit better would have cost us at least $450 down here. In fact we were interested in such a proposition when we heard of your plan. In all that long trip and in the hands, here at least, of inexperienced handlers, it does not seem to be in the least out of tune.

Sincerely yours,
W. M. Mullen.

If **your** home needs a good Piano or Player-Piano we cordially invite you to write for **your** copy of the Club's handsomely illustrated catalogue which describes and pictures the many beautiful instruments and explains the great saving in price, the protective guarantees and the convenient terms. Hundreds of Club members have written letters similar to that of Mr. Mullen and we are sure that **you** would also be delighted with the Club and its instruments. Address the Managers, Ludden & Bates, Christian Sun Piano Club Department, Atlanta, Ga. Ad.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once. Ad.

REPORT OF THE CONDITION OF THE ELON BANKING AND TRUST CO., AT ELON COLLEGE, N. C., At the Close of Business Sept. 12, 1914.

RESOURCES

Loans and discounts		$13681.89
Overdrafts—		
Secured	$525.32	
Unsecured	15.59	
		550.91
Banking House	$1474.43	
Furniture and Fixtures	1090.61	
		2565.04
Due from Banks and Bankers		2727.51
Cash items		2691.88
Gold coin		380.00
Silver coin, including all minor coin currency		57.16
National bank notes and other U. S. notes		691.00
Total		$23345.39

LIABILITIES

Capital stock paid in	$ 5000.00
Undivided profits, less expenses and taxes paid	1342.76
Bills payable	2000.00
Deposits subject to check	9609.96
Savings Deposits	4682.31
Due to Banks and Bankers	604.34
Cashier's Checks outstanding	106.02
Total	$23345.39

State of N. C., Co. of Alamance, ss:

I, W. L. Smith, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

W. L. Smith, Cashier.

Correct—Attest:

J. J. Lambeth,
W. C. Wicker,
G. S. Watson,
Directors.

Subscribed and sworn to before me, this 30th days of Sept., 1914.

H. D. Lambeth, Notary Public.

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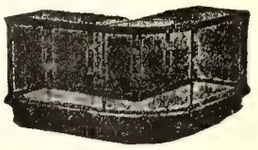
For Drug Store outfits ask for catalogue 26; for wall or street cases ask for catalogue 27; for our general line ask for catalogue 28.



HIGH POINT SHOW CASE WORKS, High Point, N. C.

To Church

Finance Committees Secretaries Treasurers

IF YOU have been using the individual Envelope System for your church offerings, you know already the comparative ease with which funds for church objects are raised. If you have not used this system, begin NOW.

We are supplying a system, composed of an envelope for each member, for each Sunday in the year, dated, numbered and delivered in neat carton, which we believe to be equal, if not superior, to any system on the market at any price. Ours may be had for less than others. We guarantee satisfaction.

Below is shown the general appearance of the envelope. The printing may be changed to suit purchaser :

No...... NOVEMBER 1, 1914

"Let every one of you (*Individually*) lay by him in store on the first day of the week (*Systematically*) as God hath prospered him" (*Proportionately*).—1 Cor. 16: 2.

THIS ENVELOPE CONTAINS

For Building Fund and Pastor's Salary, ... $.....

For Extension of the Kingdom—Conference App'ment, $.....

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Name.....

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ELON COLLEGE, N. C.

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., OCTOBER 14, 1914 NO. 41

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

One War Victory

When Russia began to mobolize her vast armies for the present conflict she ordered her saloons closed. This temporary closing has proven so beneficial to her citizenship that Russia has decided to keep the saloons closed permanently. And this is done in face of the fact that Russia handled its own whiskey business and derived vast revenue therefrom. There is something of far more worth than revenue to a country, and that something is a sane and sober citizenship. Russia has at least gained one great victory by her great war.

The Prayer-Life

This every Christian covets, or should covet. Yet one cannot enter into the prayer life until one has got a vision of some big problem. One reason why our Savior's was the prayer-life was that He caught and kept before Him daily visions of great world problems. He got beneath the world's burdens. He saw the world's needs. He could, therefore, enter into the prayer-life. If we catch a glimpse of actual conditions of need, a vision of tremendous and momentous problems, we can then enter into the prayer-life. One reason why many of us do not really pray is because we have caught no vision, had no glimpse of great pressing problems.

Crime and Conscience

A woman of Denver, Colorado, dressed in her night clothes rushed into police headquarters the other night, and begged the officer in charge to protect her from the fury of a man who, she said, was pursuing her with a gun trying to kill her. Enquiring who the man was she saw and feared, it developed that "it was the man she had murdered eight years ago." She had served a short sentence for the murder, but her conscience was more relentless than the civil law, and the blood of her victim cried out to her from the dark depths. The remorse of an offended conscience is pitiless and relentless. There is only one power on earth, under earth, or in heaven that can stay it. And that Power many will not seek, but David in bitter tears sought it when he cried, "Deliver me from blood-guiltiness, O God, thou God of my salvation" (Psa. 51:14).

A Worthy Example

The town of Siler City in this good State has given other towns a lead worth considering. At a men's Sunday afternoon meeting recently a movement was inaugurated to rid that town of the deadly cigarette. A committee was appointed at the men's meeting to thoroughly canvass the town, the result of which was that every merchant and dealer signed voluntarily the following pledge:

"We, the undersigned merchants or dealers of Siler City, recognizing the baneful influence in the use of cigarettes, and willing to do all in our power to wipe out this terrible evil, mutually pledge ourselves not to sell or keep in our places of business cigarettes or tobacco with papers after January 1, 1915.

"We further pledge ourselves not to open our places of business to sell or offer to sell any goods, wares or merchandise on the Sabbath day, except in cases of sickness, death or dire necessity after October 11, 1914." We are going to learn some day that the best economy is also the best morality, and that God never gave man a law for man's injury, hurt or impoverishment.

Pursuing Peace

Somebody in New York recently made the suggestion that the city arm the school boys with rifles and provide military training in all the city public schools. Promptly Thomas M. Churchill, president of the Board of Education declared the suggestion preposterous and then added: "No occasion should be neglected to impress upon our children the horrors of war—not merely the immediate horrors of the battlefields, but the collateral horrors that follow in the wake of war— the orphaning of tender children, the widowhood of loving wives, old age deprived of its natural support, the flower of a country cut off in its youth, the poverty, the disease, the unspeakable anguish of mind and body. And all this to the end that our children, to whom, in years to come, may be committed the issues of peace or war for our beloved country, may learn that war is so dreadful a thing that it should never be entered upon lightly, but only as a last resort." If the nations had sought peace as diligently as they had war, had prepared for peace as zealously as they had for war we would not now see Europe drenched in blood. The divine injunction is "Seek peace, and pursue it" (Psa. 34:14).

"Revelations"

Even so shrewd and discerning a paper as Harper's Weekly writes it "Revelations," using the big R and refering to the last Book of the Bible. But even this great contemporary could be pardoned if it were alone in its guilt. But it is keeping bad company. Has the scholar of Harper's read his Bible to such poor purpose that he neither knows the name nor intent of Revelation? Of course there are revelations all through the good Book, and out side of it. But there is only one Revelation as a separate book, as an entity, as a completed whole in itself. And this is the Revelation, not of John, not of Peter, not of Paul, not even of Harper's Weekly, but of Jesus Christ. Might as well use "Christs" in the plural as "Revelations." The world has one Christ, and it has one Revelation of Him and only one. We refer the pluralizers of this word to Revelation itself Chapter I verse 1 "The Revelation of Jesus Christ, which God gave unto him, ... and he sent and signified it by his angel unto his servant John." "Revelations" —fie, fie!! Harper's. You should have known better.

A Profession and More

When tourists were seeking to get out of Paris, at the recent outbreak of war, it was observed at police stations, where permits were applied for that "Under the word 'Profession'? wives put a blank." "No one writes wife or mother as a profession, though a trained nurse or a paid housekeeper states her occupation" observes an exchange. Being a wife, being a mother is a profession, and it is more than a profession. Abraham Lincoln is said to have gone away from Gettysburg with a heavy heart, and to have bitterly complained to a friend next day that not one person who had heard him applauded his now famous Gettysburg speech. The reply of the friend was "Why, Mr. President, did you expect an audience to applaud as sublime and sacred an utterance as yours at Gettysburg yesterday?" So the wife and mother need not write down theirs as a "profession." The world knows that they have the most sacred and sublime calling occupation given to mortals. "House and riches are the inheritance of fathers: and a prudent wife is from the Lord" (Proverbs 19:14).

The Kaiser, and the Christ

The Kaiser of Germany has often, in the months and years past, expressed to the world his ideas of himself and what he is here for. Here are some of these opinions in his own tongue, and one may judge the man by what he thinks of himself: "It is the tradition of our House to look upon ourselves as designed by God to govern the peoples over which it is given us to reign." "There is but one master in the country—myself. I will tolerate no other." "The supreme law is the will of the sovereign." "Confiding in God, I accepted the burden of power, knowing well that the army was the chief buttress of my country, the pillar of the throne of Prussia, to which the will of God called me." "It is the soldier and the army, not majorities and parliamentary decisions, that have forged the unity of the German empire. It is on the army that my confidence rests." "Mine is the will and mine is the command." "The soldier must not have his own way, but must have only one will, and it is mine. There is only one law, and it is mine." So here is the man who thinks and openly says that his will is supreme, and is law. How different that other One who came into the world to establish a universal kingdom. As He bows in the Garden, beneath burdens that no mortal could bear, in agony we hear him say: "O my Father, not as I will, but as thou wilt." (Matt. 26:39). And some how one feels that the latter is better prepared for world leadership than the former.

EDITORIAL

CONFERENCE CALENDAR—1914

Virginia Valley Central, Rev. W. T. Walters, Pres., met at Antioch church, Rockingham county, Va., August 13.

Alabama meets Tuesday, October 20, 10 a. m., Forest Home church. Rev. G. O. Lankford, Wadley, Ala., President; Rev. E. M. Carter, Secretary, Columbus, Ga.

Georgia and Alabama meets Tuesday, October 27, Oak Grove church. Rev. H. W. Elder, President, Richland, Ga.; Edwin E. Hill, Secretary, Box 64, Phoenix, Ala.

Eastern Virginia, Tuesday, October 27, 10:30 a. m., Liberty Spring church. Rev. C. H. Rowland, D. D., President, Franklin, Va.; Rev. I. W. Johnson, D. D., Secretary, Suffolk, Va.

Eastern North Carolina, Thursday, November 5, 10 a.m., Henderson, N. C. Rev. C. E. Newman, President, Raleigh, N. C.; Rev. W. C. Wicker, D. D., Secretary, Elon College, N. C.

Western North Carolina, Tuesday, November 10, 10 a. m., New Providence church, Graham. Rev. L. I. Cox, President, Elon College, N. C.; Rev. J. W. Patton, Secretary, Greensboro, N. C.

North Carolina and Virginia, Tuesday, November 17, 2 p. m., Berea church (Alamance). Prof. W. P. Lawrence, President, Elon College, N. C.; Dr. W. A. Harper, Secretary, Elon College, N. C.

C. M. A. of Eastern Virginia Conference, Tuesday, December 8, Lambert's Point, Va. Rev. J. W. Harrell, D. D., Dayton, Ohio, President; Rev. R. H. Peel, Secretary, Wakefield, Va.

THE CHURCH OF THE FUTURE

The church of the future is going to be different from the church of the present. Its activities are going to be different. Its methods of work are going to be different. Its spirit of operation, co-operation and fellowship is going to be different. We are even now in the period of transition, and the old methods, activities, pursuits are passing out.

First of all the church of the future will be progressive. Christ was progressive. He was the original Progressive. He cut across the hard and fixed lines and traditions of His time. He broke away from prevailing codes and opinions. He lived a life of progress, development and constant revelation.

If the church is to keep pace with Christ it must go forward, onward, upward, meeting the actual moral and spiritual needs of the time. The church which embodies the spirit of Christ, a throb and a thrill with divine life, cannot stand still. Life means movement. The most romantic thing in this world is righteousness, and the pursuit of God's purposes and plans for us. The church of our day is awakening to the fact that new enterprises must be undertaken, new plans laid, and new ideas put into practice if it is to fulfill its God-given mission.

Furthermore, there is an awakening consciousness, on the part of the church, that the followers of Christ must be one: not one in comity, but one in purpose, one in aim, one in sacrifice, one in sympathy, one in aggressiveness.

The absurdity of division and strife and schism and enmity is apparent, becomes more apparent constantly, and the feeling grows that church members, for carrying out God's great plans, must get together with Jesus Christ as Leader. We agree with a recent writer who said that if the apostles of the early church had separated on such insignificant themes as instrumental music, a missionary offering, the manner of observing the communion, the manner and mode of baptism, then the church could not have survived the first century. We are learning that denominationalism was only a factor which the church used in its own evolution toward Christ's ideal. In this development it may have been necessary to emphasize vigorously certain fundamental ideas. But these have been sufficiently emphasized and have served their purpose in the process of evolution. But Christ prayed that they all may be one. And this ideal He held up before Him and us as that to which the church would come. The message of the present church to that of the future is "Get together."

And again, the church is becoming aware of itself as a world power. Not ours only, but all nations of the earth are to be taken for Christ. The church of the future will be missionary in a new and enlarged sense. A returned missionary recently said that it even now seemed as if the greatest church, the most aggressive and potent, in the not far distant future would be, not ours in America, or even in Europe, but the Christian Church in China, in Japan, in India. The nations of the earth are to be taken for Christ, and the church even now begins to grapple with world problems.

The church of the present has hardly begun to give, to be liberal, to show vital interest in a whole gospel for a whole world. The church of the future will be awake to the injunction of our Lord, "Go ye into all the world and preach my gospel to every creature."

The church of the future will be the mightiest missionary force that this world ever saw.

For the church to fulfill our Lord's mission it must be missionary.

THE STUDENT CONFERENCE

One of the most notable, and to our thinking, epochal meetings Elon College ever had was that from Wednesday till Sunday, inclusive, last week. It was the Y. M. C. A. Students' Conference of North Carolina. The University and all the leading male colleges and several of the High Schools of the State were represented. For five days these men sat in conferences, three sessions a day, lasting almost through the whole day, counseling and planning together as to the best methods of winning men to Christ, and doing Christian work.

The various lines of Christian service were discussed, much emphasis being laid on Bible study.

One of the most brilliant and thought-provoking addresses delivered was by Dr. W. L. Poteat, the cultured and scholarly President of Wake Forest College on the "Modern Hero." Dr. Poteat gave his address a practical turn and showed how college men could become heroes, if they would, in doing valiant service for their fellowmen in the name of Jesus of Nazareth.

The most moving and telling speaker was Rev. Mr. Hounshell, a returned missionary from Korea, now Student Mission Secretary of North America with headquarters in New York. Mr. Hounshell is one of the most thoroughly consecrated and devoted Christians we have heard in public address. His appeal to the men to become missionaries was one of the most powerful addresses we ever heard. It will tell in the years to come.

Dr. Weatherford, Nashville, Tennessee, Student Secretary for the South, led several conferences and gave three addresses to the public that were greatly enjoyed. President Harper of Elon College conducted a round table for three afternoons on "Preparing for and Teaching Bible Groups."

To see the picked men from all the colleges in the State sitting together in heavenly places, studying for hours consecutively the best methods of learning and teaching the Bible, winning college men to Christ, undertaking to do Christian service while in College, talking, singing and praying about missions, and other matters of the kingdom, was indeed a beautiful and significant spectacle.

It was a great gathering. It means much for the students of Elon and for the students in the other institutions of the State to come together in such a gathering as that.

Surely the hand of God is getting strong grasp upon the stalwart manhood, and the brave womanhood of our day.

PREPARING THE WAY

It is as necessary to prepare the way for religious work as it is to prepare the soil for planting a crop. And one element entering into the great success of modern evangelists is the preparation beforehand for the work to follow, and the power of organization on the art of those who are to lead.

For weeks now pastors and laymen by the hundreds in Philadelphia have been preparing for the evangelistic meetings which Billy Sunday is to begin there in November. On the last Sunday in this month, just before the meetings begin, 1,000 converts from the Billy Sunday meetings in Scranton are to speak in 500 Philadelphia churches. In addition to this 50,000 men of Philadelphia are to be organized into Bible study classes for aggressive personal work during the meetings. So for a period of several weeks the life and teachings of Jesus are to be made preeminent in the thought and consideration of one of our greatest cities. One cannot comprehend what this must mean for Christ and truth and righteousness in the years to come.

In all probability the Billy Sunday revival in Philadelphia is to be the greatest and most thorough evangelistic campaign ever witnessed in America, if not in the world. We predict beforehand great results because of the thorough and prayerful and elaborate preparations made in advance. It is worth while yet for us to hear and heed the words of the prophet: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isa. 40:3.)

A MAN'S LIFE

If one is looking for novelty, variety, the romantic, the heroic, and in fact all that makes life interesting and worth considering, consider for a moment that of Dr. Francis E. Clark, president of the United Society of Christian Endeavor. He has just celebrated his sixty-third birthday. He was the pastor of a small church in Maine at the age of thirty. Thirty-three years ago he founded in his church the first Christian Endeavor Society. The Society now has 4,000,000 members. It is known and is at work for Christ, righteousness and the church throughout the whole world. Dr. Clark has gone five times around the world, and as did Paul by tent making, so has Dr. Clark by writing paid his own expenses and salary. He has traveled 835,000 miles, 325,000 by water, 435,000 by rail and 25,000 by wagon, horseback, camel, jinrikshas, etc. He has addressed 2,000,000 persons in the name of Jesus Christ; he has been in danger by sea and by land, in riots, earthquakes, tornadoes, blizzards, cyclones, shipwrecks, train wrecks and other hazards. It is impossible to estimate the worth or value of a man's life like that.

NOTES AND PERSONALS

—There are twelve hundred subscribers of THE SUN whose subscription is past due. Will not these friends look at their label, take the hint and send the needed $1.50? We need now, and would very much appreciate these remittances.

—*The Presbyterian* points out the significant fact that one-half of all the American people now living in license territory live in four States—New York, Pennsylvania, Illinois, and New Jersey. One-fourth of all the people who live in license territory live in six cities—New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland. One-half of all the saloons in the United States are located in fourteen cities.

—Bro. M. E. Winston, Publishing Agent of the Southern Christian Convention, will attend the Alabama, and the Georgia and Alabama Conferences in company with Rev. R. F. Brown, in behalf of THE CHRISTIAN SUN and our Publishing House. Bro. Winston is anxious to get acquainted with all our ministers and all SUN subscribers in fact, and will attend as many of the conferences as he can.

—Rev. Victor Lightbourne closed his engagement as evangelist with Greensboro First Church Sunday night with an overflow congregation, we learn. At the final service there were three converts. Congregations grew in size from night to night under the drawing power of the gospel message as delivered by this gifted man of God. Bro. Lightbourne is entirely a talented man, a gifted orator, and a power for God in winning souls to Christ. He left Monday a. m. for Harrisonburg, Va., in the vicinity of which he is to assist Rev. A. W. Andes in several meetings.

—This fine definition by *Lutheran Church Work* is biblical and practical: "The Christian religion is not an evolution; it is a revelation. It is not so much a record of man's search for God as a record of God's search for man and His gracious discloseures to him. "Ye have not chosen Me, but I have chosen you." "We love Him because He first loved us." In the Bible we see that God always made the initiative. And so He does today. Said Christ, 'No man cometh to me except the Father draw him.' In their natural state men are dead in trespasses and sins, and would never seek God truly; but when He by His spirit through His holy Word calls men to repentance and faith, then and then only will they come to Him. But that He has done and is ever doing through the dissemination of the gospel."

—Of a recent service in Greensboro First Church, held by Evangelist Victor Lightbourne, *The Daily News* thus speaks: "'The Quest of the Age" was the theme of a powerful sermon by Rev. A. Victor Lightbourne before a large congregation at the First Christian church last night. The musical preacher-poet thrilled his congregation with his discussion of the great desire of man which he declared to be life—eternal life. Mr. Lightbourne holds his congregations by his powerful grasp upon scriptural truth combined with great eloquence. He is a word painter. He has wonderful imaginative and descriptive faculties. It is really marvelous that a man converted just ten months ago could preach with the power he does. He declares that he means to use his great gifts of eloquence and music for the church in the future. Mr. Lightbourne again played a violin solo last night and Mrs. Lightbourne, who has a splendid voice, sang a solo. After the sermon she sang "O, Sinner, Come Home.'"

—From the Berkley, Va., correspondence in *Virginian-Pilot* Monday, October 12: "Revival services were begun last evening at the First Christain church, to continue ten days or two weeks, during which time the pastor, Rev. L. F. Johnson, D. D., will be assisted by Rev. B. F. Black, of Holland, Va. The services were conducted by the pastor last evening, who used for his subject, "Encouragement to Those Working Out a Program of the Life to Come." Mr. Johnson made a strong appeal to the unsaved to seek Christ and live an active, working, Christian life. He contended that no individual is safe beyond the ever binding influence of the church, regardless of what the individual may think. He said that his principal reason for urging a professing Christian to be a member of the church is because Christ himself preached this. He said to become a Christian the professor must know seven stages in his life. They are: Conviction, repentance, faith, surrender, confession, union and service. Mr. Johnson announced that Mr. Black will arrive today and will do the preaching this week, the services to begin each evening at 7:30 o'clock."

M. E. WINSTON, PUBLISHING AGENT OF THE SOUTHERN CHRISTIAN CONVENTION

We are pleased to present to SUN readers this week the fine face of Brother M. E. Winston, Elon College, N. C., our recently elected Publishing Agent. Brother Winston wants to meet every SUN subscriber and friend of our Publishing House, but until he can do that he allows us to present his face from this printed page. He has been busy in the office since his taking up the work September 15, but this week leaves for our Alabama and Georgia Conferences in behalf of THE SUN and the Publishing House. He is a capable and courteous business man, and under his careful supervision accounts in the House will be efficiently handled, and the business well cared for in every particular. Write him when in need of anything that pertains to our publishing interests.

APPOINTMENTS

Of Rev. R. F. Brown, Representing Elon College, and Bro. M. E. Winston, Representing our Publishing House in the Alabama, and Georgia and Alabama Conferences

ALABAMA CONFERENCE

Friday, October 16, 7:30 P. M., New Harmony.
Saturday, October 17, 11 A. M., Dingler Chapel
Saturday, October 17, 7:30 P. M., Wadley.
Sunday, October 18, 11 A. M., Beulah.
Sunday, October 18, 7:30 P. M., New Hope.
Monday, October 19, 11 A. M., Rock Springs.
Monday, October 19, 7:30 P. M., Rock Stand.
Tuesday, October 20, 10:30 A. M., Ala. Con.
Wednesday, October 21, 7:30 P. M. Bethany.
Thursday, October 22, 7:30 P. M., Mt. Zion.
Friday, October 23, 11 A. M., Pleasant Grove.
Friday, October, 23, 7:30 P. M., Antioch.

GA. AND ALA. CONFERENCE

Saturday, October 24, 7:30 P. M., LaNette.
Sunday, October 25, 11 A. M., Langdale.
Sunday, Oct. 25, 7:30 P. M., Rose Hill, (Clbus.)
Monday, October 26, 11:30 A. M., Richland.
Monday, October 26, 7:30 P. M. Beulah, (Pheonix City).
Tuesday, October 27, 11 A. M., Ga. and Ala. Conference.
Thursday, October 29, 7:30 P. M., LaGrange.

Will friends make these appointments known. Bros. Brown and Winston will certainly have that to say which will interest and edify the people. J. O. ATKINSON, Ed. Sun.

YOUR CONFERENCE PROGRAM

The Southern Christian Convention elected a Field Secretary for Missions. The one chosen, Rev. Dr. C. H. Rowland, did not accept at this time. A Committee consisting of the Convention President, President of the Home Mission Board, and the Chairman of the Foreign Mission Committee, Rev. W. W. Staley, D. D., Col. J. E. West, and the writer was appointed to secure a Field Secretary and look after that work. The Committee has not yet secured the Secretary and the Conference sessions are drawing near, so the committee has appointed representatives to visit each conference and present the work the Field Secreatry would present if he were there. We have three matters at least that we desire presented at each conference and we ask now that those who make the Conference programs will kindly give our representative three periods during the session of at least thirty minutes each to present the work we have in mind. The subjects are vital and we believe that each conference will be glad to give that time. The representatives are as follows:

Eastern North Carolina Conference, Rev. C. H. Rowland, Franklin, Va.
North Carolina and Virginia Conference, Rev. C. H. Rowland, Franklin, Va.
Western North Carolina Conference, Rev. J. O. Atkinson, D. D., Elon College, N. C.
Georgia and Alabama Conference, President W. A. Harper, Elon College, N. C.
Alabama Conference, Rev. H. W. Elder, Richland, Ga.
Eastern Virginia, Warren H. Denison.

For the Field Secretaryship Committee,
WARREN H. DENISON.

MISSION TREASURER'S STATEMENT

For September, 1914, as per standing rule of the Mission Board:

RECEIPTS FOR THE MONTH

For Home Missions	$1,388.00
For Foreign Missions	3,357.50
For All Other Purposes	627.90
	5,373.40
Cash Balance September 1, 1914	2,563.29
	$7,936.69

DISBURSEMENTS

To Home Missions	$ 231.15
To Foreign Missions	1,299.59
To Bills Payable	2,000.00
To All Other Purposes	1,193.56
	4,724.30
Cash Balance September 30, 1914	3,212.39
	$7,936.69

LIABILITIES

Bills Payable	$ 4,000.00
Due Accounts	9,312.95
	13,312.95
Less Cash Balance	3,212.39
	$10,100.56

NOTE. This is Ledger statement at the close of the month. The making of the proper transfers for closing the year's work will cut down the deficit somewhat.

J. G. BISHOP, Treasurer.
October 5, 1914.

The Beneficent School of Experience

A SERMON BY REV. CARLYLE SUMMERBELL, A. M., WOLFSBORO, N. H.

Text: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Romans 6:23.

THESE words were written by St. Paul to citizens of the great military city of the ancient world. The word translated wages was originally used for the provisions beside bread which came as rations to the soldier, and in time signified his wages. These wages, these provisions, must come promptly, day by day, and were of necessity regular, so long as the soldier continued in warfare, or in the army. To the Romans who were the best disciplined and educated soldiers of their time, the figure of speech was especially apropos and suggestive. Some of our greatest military leaders believe that the comissary department of the army, and the finances necessary, are the paramount sinews of war.

What a true and terrible statement!—*The Rations and Wages of Sin are Destruction.* With the heart of a brave soldier, the apostle to us Gentiles, did not deny the existence of sin, or like the bird of the desert hide his head in the sand, thinking to put the pursuer out of sight was to eliminate the fact, as is done to day by a hibrid scientific Christian sisterhood; but the body acknowledged its existence. He saw Sin, he knew Sin, but with the help of almighty God, he would destroy Sin. For God is with us; who can be against us? There is the reality of sin, but there is also the reality of God, and his free gifts of life. This note of ultimate victory is what makes the rational Christian optimist, which is not the shallow, "Smile, smile, in order to smile," but "We have a right to rejoice for God is with us. 'The God of peace shall bruise Satan under your feet shortly.' "

Jonathan Edwards one of our greatest theologians also clearly saw the horrors of sin. But to Edwards the servants of sin received their wages, not daily, but once for all, at the end when they should receive their just deserts. In his famous sermon Edwards preaches, "The wrath of God is like great waters that are damned for the present; they increase more and more, and rise higher and higher, till the outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course when once it is let loose. It is true that judgment against your evil works has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the meantime is constantly increasing, and you are every day treasuring up more wrath; the waters are constantly rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God that holds the waters back, that are unwilling to be stopped, and press hard to go forward."

Again Edwards says, "The God that holds you over the pit of hell—much as one holds a spider or some loathsome insect over the fire—abhors you, and is dreadfully provoked. His wrath toward you burns like fire; He looks upon you as being worthy of nothing else but to be cast into the fire."

Edwards identifies the sin and the sinner. I think it would be fair to say that he did not perceive what a "mixture," the souls of many men are. This may have been partly from the single track life of the scholar and the influence of his wife, whose exalted spirituality must have deeply moulded his philosophy and theology. Did Edwards understand Paul's description of himself after conversion, when he says,

"For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do . . . . . But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me?" Paul recognizing his intent and purpose to be right, yet so closely analyzes himself that he finds his personality a stream, with constituent parts not fully under his control. And not all of himself, Paul considers, to be his real self.

Edwards as a thinker could not believe fully in man's complete freedom of will. What thinker can? But he does not perceive fully that any really good thing can be in an unregenerate man; therefore man deserves what sin deserves. Man and sin are the same; can God love the sin? God could pity, but how could he love?

"But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us," writes St. Paul in the fifth chapter, and in the eighth "For we know that the whole creation groaneth and travaileth in pain together until now." And again, "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Therefore there is not only something to be loved in sinners, but things created look earnestly for the revealing of glory by the sons of God, for all creation came from the good Creator.

In this same spirit of appreciation of the universe Coleridge says in the rhyme of the Ancient Mariner,

"He prayeth best, who loveth best
All things both great and small:
For the dear God who loveth us,
He made and loveth all."

It is in complete accord with this sprit of an All Loving God seen by ancient and modern prophets that the law operates, "For the wages of sin is death."

Suppose this law were not true, and that the wages, the pay of sin, were life, what an inferno would be all creation! Then lawlessness would reign instead of law, the abnormal, the unnatural, the grotesque, would increase after their kind, and the world would grow increasingly worse. The thought is most appalling and frightful.

But God through his mercy, and his love, has made the results of sin to be their own undoing, and the inevitable consequences their destruction. They that take the sword shall perish by the sword, and they who accept sin will suffer accordingly. For its wages are paid promptly.

The man who lies, need not wait for the consequences to come after death; they are here and now. His soul loses its power of sincerity, its robustness is weakened in the way of life. That man has caused death in a part of his real self.

The man who commits adultery at once receives the awful result of his act; his heart is impure, and he cannot see God as if he were pure. A part of his spiritual eyesight is destroyed, and his sight is deadened. His world becomes darkened., for the sun of righteousness expires.

The man who steals, steals from himself far more than from his neighbor. Being a soul and not a body, his loss is always greater than his gain. And it is hard for him even to understand the words of the Master to lay up for himself soul treasuries, where the bank never fails, and where the dividends will always be paid.

The man who is selfish to the slightest degree, where it infringes upon the rights of others, is himself his worst enemy. For the wages of his action is sure. He cannot escape.

And let us be thankful that he cannot escape from the hands of a God who will be kinder and more loving than he can imagine. Anger is sometimes the accompaniment of love; and God is truly angry with the wicked every day. Even as a mother is angry with a son who is capable of great deeds and spends his life in rioutous living, so God is angry at times with his children. How could He be otherwise and be a God of Love?

And it is because of love that He allows sin in the world, and it is because of love that He punishes the sinner, and it is because of respect and sympathy that He pities and is yet indignant at the faults of his dear children.

In the words of the Hebrew poet,

"What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than Elohim,
And crownest him with glory and honor."

In the words of our English dramatist,

"What a piece of work is man!
How noble in reason!
How infinite in faculties!
In form and moving how express and admirable!
In action, how like an angel!
In apprehension, how like a god!"

But alas, man can act like a fallen angel, and his apprehension may make possible the increase of his ungodliness. And then, begins his discipline through limitation, and limitation means death. Man can also let God work thru him, and the Father hastens with joy to bestow the abundant eternal life.

Thus when man is born in the world, he enters the university of experience, where he at once begins to acquire merits and demerits. Punishment and rewards, whether he would or no, fall upon his head, and he is pushed like an unwilling soldier into the battle of life. He often sighs for death, hoping that then there will no longer be any sin or suffering; the curriculum seems so hard, the day is so long—will it never end, and he go home to rest and sleep?

But the great Taskmaster loves him too well, and thinks too much of his ability to leave him off from a single recitation, or allow him to skip one lesson in the school of life.

"But the free gift of God is eternal life in Christ Jesus our Lord."

Jesus came living and bringing the abundant, full life. And the light He gave to humanity has never disappeared since he walked and talked by Galilee. He brought immortality to light; he made man not only see who he is but what he is caable of being and doing.

And yet man has not earned the charming personality of Christ. It was a free gift from the Father of Lights.

Man has not earned this world; it is a free

gift from the great Creator. The sunshine brightens our lives, and the rain blesses the earth, but they are free gifts from God.

Little did the world know when the first great Christmas present was made; when the wee Jewish child lay in the Madonna's arms. Who could understand the priceless gift that was to come to all nations?

Well might the devout Channing pray: "We thank Thee for Jesus Christ; that He came, not to bless one people or one age, but all nations and times; that He came to establish such a religion, to seal such a covenant; that He came to be a bright manifestation of God, to give everlasting happiness."

The beauty of this eternal life, the life harmonious with God, is that it is for all. The everlasting happiness is the will of God for every child of his.

Friends, are we willing to accept this happiness; this eternal life which begins here and ends never?

Death is limitation, life is expansion. The wages of sin is limitation, the gift of God is eternal life in the way of the Christ. Are we in this way?

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Is the kingdom of heaven now ours?

"Blessed are they that mourn: for they shall be comforted." Have we been comforted, so as to help others in their affliction?

"Blessed are they that hunger and thirst after righteousness: for they shall be filled." Are we full of righteousness, and do we seek it more and more?

"Blessed are the merciful: for they shall obtain mercy." Have we obtained mercy, so that this life is in itself heaven?

"Blessed are the pure in heart: for they shall see God." Do we see God for ourselves, and not alone through others?

We can know that we have passed from death unto this life by one infallible test. "We know that we have passed from death unto life, because we love the brethren."

How simple! How sublime!

GEORGE WHITEFIELD, EVANGELIST

BY EVANGELIST C. G. JORDAN

Memorial days and services should be last neglected and forgotten. Feeding on lives and deeds immortal, we grow strong in exalted resolve and actions divine. Let December 27th, 1914, be a memorial day, reminding us that on December 27th, 1714, two hundred years ago the glorious life of George Whitefield dawned upon this gloomy world. As we recall his career, the evangelistic note will ring more clearly in our souls. He was a pioneer in evangelism, as Washington was in democracy and Cromwell in human freedom.

George Whitefield's life began in an invironment most uninviting. He was born in an inn. His father was an inn keeper. At his father's death Whitefield, a lad, mixed and sold drinks over the bar. In this work he never gloried. To him it soon became an intolerable burden. His conscience was quickened by a study of the Bible. Frequently at night late did he sit perusing its contents, over the room where during the day he sold intoxicating drinks. He who lingers long to read His word will soon long to rid himself of sin. No book like the Bible, as a microscope, so reveals the least of sins, and as a telescope the greatness of the minutest. It not only reveals the deadliness of sin, but convinces the unsaved man that he is a sinner hopelessly lost without the saving grace of Jesus Christ. It so convicted Chas. G. Finney and Whitefield. Convicted of sin and seeking light, Whitefield was doubly fortunate while a student at Oxford to fall in with the Wesleys. The three with others formed what was called the "Holy Club." Together they toiled upward through prayer and meditation into the light in Christ that knows no dimness.

Repenting, converted Whitefield had a longing that would not leave, to lead others to the Master. A minister of the gospel he became. His message was, "Men are dead in trespasses and in sins," "He that believeth not shall be damned," "The wages of sin is death," "Repent and be baptized for the remission of sins," "There is none other name under heaven given among men, whereby we must be saved." Proclaiming sin, eternal death through sin, and salvatian through Christ, he had a hearing and produced conviction. As on the day of Pentecost men were pricked in their hearts and cried out, "What shall we do?" They did not hear, "Be good," "Take absent treatment," but "Repent or be lost." Jesus saves and Jesus only. This has been the foundation of evangelistic preaching since Pentecost. It is the true Church builder. It is Biblical. It first displeases, then pleases men, because it convicts, leads to conversion, then salvation. Let us then remember after the passing of two hundred years, the keynote of the conquering preacher and evangelist—George Whitefield. May we not, in these rose water and delicate tinted days, with profit in soul winning, emulate his example. A little of future retribution from the pulpit with all the help from the throne of mercy is good medicine now as then for the sin-sick soul.

Plain Pentecostal preaching disturbed the sense of propriety of the formal, veneered churches of the day. They said, "He is undignified; we will have nothing to do with him, he is mad." They closed the doors of their churches in his face, but by so doing they failed to close his mouth. As the doors of the churches were closed the doors of the groves, God's first temples , were opened. To the fields, the groves, the parks, he went to preach. The word of God he must present to dying men. The man with a vision of lost men must preach, if not in the church, then outside. Multitudes heard him everywhere and were profoundly impressed. No preacher ever faced l;rger audiences. They were composed of all classes and conditions of men. The common people heard him gladly, so the uncommon. Lady Huntington, Benjamin Franklin and Chesterfield were among his most ardent admirers. The infidel Bolingbroke was by him profoundly moved. His was the eloquence irresistible, the eloquence, speech and manner of a man with a consuming passion for souls. Such a passion makes the illiterate speak with power. God give us such a yearning.

Whitefield's preaching in the fields and parks was after the method of the Master. After no synagogue bade Him welcome, the fields were his temples. Whitefield did more than preach. On board the ship bearing him the first time across the sea, he won the hearts of the captain and crew, not by first preaching, but by his care for the sick and general service. In the new world, and later in the old, orphan asylums he built and established. He visited the sick, fed the hungry, clothed the naked, cared for the orphan, while preaching repentance and breaking the bread of life, while multitudes were converted and led to lead true lives; by him many were helped to bear the common burdens of every day life. He was a manifold man touching every side of needy men. His was the eloquence of word and service combined. While making clear the way to the kingdom of heaven hereafter, he built up the kingdom of heaven here.

The work of Whitefield was untiring, almost herculean. He burned out. On an average he preached three times daily in addition to his other multitudinous cares. The field of his effort was the world. Seven times did he cross the ocean. In the new world was he when the end came. His bones as well as his spirit thus became our heritage. After preaching two hours, weary he lay down to rest. 'Ere the morning came the hand of the Lord outstretched, lifted him to rest, higher service and richer joys.

George Whitefield's memory teaches us that they who live for most, for Christ in all, live longest in the memories of men. His life was one of the choicest inspirations of Christendom. An evangelist was he, a glory to the name.

CONTINUED CONFESSION

I have never found any word in the Bible which encouraged the thought that a Christian is under no obligation, at any time, to confess his sins to God. If anyone can find in the Bible a permission to a Christian to cease confessing his sins to God, either publicly or privately, I wish that he would show it to me, or anyone else. As for myself, I may say that I would feel condemned if I had no disposition to daily confess my sins to God. I consider that I am under obligation to God to make such a confession. I am under moral obligation to ask God to forgive me, not only of the sins which I know that I have committed, but of the many that I was not aware that I committed. I am not a true judge of my own self. My judgment of myself is likely to be biased, partial, and incomplete. Only God Himself knows me altogether. He sees me as I cannot see myself. He sees sinful thoughts in me which I often fail to discover. And my sins of omission are many more than I can reckon. Shall I say, then, that I do not need to continually confess my sins to God? Have I the right to say, at the close of one day, that I am free from the obligation to confess any kind of sin for that day? Oh, no. I must not presume on my knowledge of myself. I would ask God to forgive me according to His knowledge of myself. I may not intentionally sin against God, and yet I may unwittingly do so; therefore I will continue to confess my sins to Him, and pray for pardon and cleansing. The more that I know of my real self, the more I see the need of confessing my sins, both of commission and omission. It is difficult to understand how it is that any Christian, having much knowledge of the Bible and of himself, can have a clear conscience, and refuse to continually confess his sins to God. He is at fault somewhere.

C. H. WETHERBE.

NOTICE

To the Members of the Sunday schools of the Eastern Virginia S. S. Convention:

I have prepared and mailed to each of our Superintendents a letter together with a copy of the by-laws and constitution of the Eastern Virginia Sunday School Convention. The letter is in compliance with a motion made at the business session of the Convention at Virginia Beach in July last. I am requesting that all schools taks immediate action on the matter and write me their wishes at once, so that the Executive Committee can comply with the orders of the Convention.

For particulars of the motion and its contents, be at your Sunday school to discuss and vote on same when presented by your Superintendent. Respectfully,

JAS. H. BLANCHARD,
113 W. 14th St., Norfolk, Va.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

As so much has been written on "Higher Education," I thought I would write a letter on "Lower Education."

By "Higher Education" is meant more years in school, more studies in the course, more thorough knowledge of books.

No sane person could object to "Higher Education," It involves all advancement in learning. It is, really, the aristocracy of education. "Lower Education" is the democracy of education. The few reach "Higher Education," the many need and may have "Lower Education." It is really foundational, fundamental, practical. All knowledge is not found in books, and all learning is not found in schools. There is as much education in a broom or a currycomb as in a pencil or a pair of dividers. There is as much education in digging up stumps as in extracting cube roots. There are common things to be learned, and common things to be done, that add to the happiness of mankind and the wealth of the world. These everyday lessons are full of knowledge as well as necessity. The art of learning the common things and doing the common tasks in a beautiful way would make a new gallery in the world's fine pictures. The unpainted scenes and persons far outnumber those that bang on the walls of art galleries. The heroes whose portraits or statues grace the halls of fame are few compared with the uncounted numbers who have dared to know and perform the common duties of life in some humble home or some obscure neighborhood.

The education of the present day deals too much with "ideals" and too little with ideas. We point the young man too much to the great men and great women, the great achievements, and the great things done, instead of pointing out to them the lower walks of life in which most men tread, and the lower fields where most people work. It must remain true evermore that most human beings must walk and work on lower levels and the true education for this line is "Lower education." It must be kept in mind that this field is not "lower" in the sense of slurring it, but "lower" in the sense of being the broad road in which the human race must travel in largest numbers.

Some scholars learn how to figure out fortunes that do not know how to figure out paying a grocery or tailor bill. Some women know how to grace a ball-room that have not learned to grace a sick room, though it may contain a sick mother. Some men know how to arrange business so as to attend club, that do not have time to attend prayer-meeting. The little obligations in society, the humble service in the home, the small duties in the church and the State, all require a delicate sense of right and a tact and art of great value to human progress. The out-of-sight arts deserve mention as well as the great works that are known to the world. To do deeds that others shun, to perform the task that others decline, to say the word that only the lowly may hear, to bear the burden that breaks the heart, to cherish the love that the helpless need, this is making the world know the Savior.

If you want to be most like Jesus do not hunt the high seat, nor the big position, nor the great word; but seek the lowly seat, the little position, and the simple word. The simplest elements in education thoroughly mastered and practiced will do the world more good than the highest learning in lives that feel too big for work. In other words education is too "high" that makes sons and daughters ashamed to help father and mother in the daily service of the home. Jesus came *down* to help men; yet "He spake as never man spake." He did not speak in more learned terms, but in more helpful terms. His words contained wisdom, grace, and love. He knew what was in man; and He knew man's needs. The field of sorrow is a great school; and to learn how to sympathize with the heart-broken is a lesson divine. I am writing this letter as woman prepares a "wash-day" dinner; but I trust it may suggest lessons for the young whom I love and would help, if I could. It takes "lower education" and "higher education" to complete the course.

W. W. Staley.

ELON COLLEGE NOTES

The week just passed has been a memorable one indeed for the College. We were privileged to entertain the student representatives of the College Y. M. C. A.'s from Wednesday till Sunday night. It is needless to say it was well done, nor even that it was very well done. All who know the Elon student body will vouch for that. The Conference brought the choicest men of all the N. C. Colleges—some eighty visitors—to our midst. It also brought many of the great religious leaders among students in the South. The fellowship was fine and a new vision and a new life were given the local organizations.

This morning (Monday) at 5:44 the Elon contingent left for the American Christian Convention at Springfield, Ohio. In the party were Rev. L. I .Cox, Rev. J. O. Cox. Dr. J. O. Atkinson, Rev. J. F. Morgan, Dr. W. C. Wicker, President and Mrs. Harper, and perhaps others. They all left full of hope for a great gathering and a larger place of usefulness for the Christian church in the coming days. Dr. Atkinson is to preach a missionary sermon, and that will mean much for the Convention. Dr. Wicker is to submit his report as Sunday School Secretary; Mrs. Harper is to read a paper before the Women's Mission Board. President Harper is to speak two or three times. Rev. J. O. Cox is to represent the Orphanage, and Rev. L. I. Cox and Rev. J. F. Morgan are expected to do their part in general discussion.

The Women's Missionary Society was addressed Sunday afternoon at 3:30 by Dr. G. C. Hoenshell, New York City, a former missionary to Korea. A splendid service was the result.

Dr. W. C. Wicker was called to Henderson, N. C., on Wednesday to attend the funeral of Mrs. Lena Wicker, wife of his brother. Mrs. Wicker will be remembered by former Elonites as Miss Lena Green. Her host of friends will be shocked at her death, in the very prime of life, and will extend to her beloved husband and family full and deep sympathy in their loss.

Mrs. E. A. Crawford and Miss Ruth are guests at Prof. Brannock's.

Miss Myrtie Lawrence, Class of 1913, and a very talented teacher, is visiting her uncle, Dr. Lawrence.

Trustee D. R. Fonville and his brother, Mr. C. C. Fonville, spent Sunday on the Hill. They are two of the leading citizens in Burlington's progressive enterprises.

Mrs. A. C. Wicker has taken up her duties as Matron of the Christian Orphanage. She is daughter of Hon. W. A. Ellington, Pittsboro, N. C., and is heartily welcomed to our midst.

Mr. W. C. Whitaker is visiting at Mrs. W. Z. Atkinson's. We are always glad to see the Old Guard on hand.

Miss Louie Williams, former Matron of the College and of the Orphanage, was a pleasant visitor to Elon the past week. She has a host of devoted friends here and wherever Elon is known.

Among recent marriages in which Elon people will be interested were Miss Bronna Clymer, Greensboro, N. C., to Mr. Ellis of Richmond, Va.; Miss Annie Spencer, Asheboro, N. C., to Mr. Bunch, an editor of that city; and Mr. P. B. Lamm, High Point, N. C., to Miss Roberson, of Robersonville, N. C. This scribe on behalf of the Elon family wishes them all a happy and prosperous life.

Several Elon students volunteered for the foreign field during the Y. M. C. A. Conference here, among them being Revs. H. S. Smith, J. G. Truitt, R. P. Merritt, and S. S. Myrick, and Misses Alma Bowden and Callie Dunlap. Others are seriously considering the matter.

Rev. R. F. Brown and Publishing Agent M. E. Winston and Rev. J. V. Knight will attend the Georgia and Alabama Conference this Fall from Elon. Brother Brown will represent the College and receive remittances on the Special Fund pledges, and Brother Winston will represent The Christian Sun and other publishing interests of the church.

Prof. E. L. Daughtry, Gibsonville, N. C., was a pleased and pleasant visitor here Sunday. His school is moving on nicely.

The local Y. M. C. A. and Y. W. C. A. have decided to have a student secretary and to raise $200 for their part of College Hall at the Blue Ridge Conference property, Black Mountain, N C.

The spirit among the students was never more vitally spiritual than at this time. The evangelistic campaign recently held has given a flavor to things that will not out. We confidently face our best year, under God, and will appreciate the prayers of all the brethren and friends.

"X."

WAKEFIELD NOTES

Meetings have recently been held at New Lebanon, Burton's Grove, Union (Surry), and Dendron. We had good meetings at all these points. The churches seemed revived and some some new members received. Four members were received at New Lebanon and one at Dendron. Several will likely join at Burton's Grove and Union in the near future.

Rev. W. H. Garman aided me at New Lebanon and Union, Rev. Stanley C. Harrell at Burton's Grove, and Rev. I. W. Johnson, D. D., at Dendron. All did good work, and their efforts were blessed of God.

No part of church work is more pleasant and profitable to pastor and people than the revival season. When special efforts are put forth to bring men and women into the Kingdom, the heart must realize its entire dependence upon God. This realization brings the life in closer touch with God and our life is blessed by efforts to bring others to Christ. The church at Wakefield has added 25 members during this Conference year.

R. H. Peel.

NOTICE

Rev. C. H. Rowland, D. D., Vice-President of the Eastern Virginia Christian Missionary Association is hereby requested to present the claims of the Asociation at the Annual Conference and make all arrangements for the annual meeting at Lambert's Point church December 8, 1914.

J. W. Harrell, President.

Publicity Department

M. E. WINSTON

You will notice an advertisement this week in THE SUN featuring special prices of Holman Bibles and those that are thinking of buying a Bible soon should take advantage of these prices at once, for I feel sure you cannot get a better price on this class of workmanship. Read the advertisement carefully and let us have your orders.

If you do not send in your subscription before your conference meets, be sure to make it a point to see the SUN Representative at conference. Our creditors are looking to us for settlement of billsfi and if you can collect closely on the subscriptions, why, it will help greatly.

The list of churches that have adopted the "Every Member Canvass" relative to church finances, is larger this week than last. Those who have charge of raising the finances of their church should get in touch with us and learn about the system.

Have you in your home—

"The Life of Rev. James O'Kelly"?

"Principles and Government of the Christian Church"?

"Mother's Answered Prayer"?

"Wellons' Family Devotions"?

These books should be on the shelves of every Christian home library.

ELON'S REPRESENTATIVE AT GA. AND ALA. CONFERENCES

Owing to the conflict of date between the Alabama Conference and the American Christian Convention, and between the Eastern Virginia and the Ga. and Ala. Conferences, it will be impossible for me to realize my long cherished hope of another visit to our brethren of the far South. I am particularly fortunate, however, in having secured the services of Rev. R. F. Brown as my personal representative to these two Conferences.

Brother Brown is now a member of the Junior Class in Elon College and is a product of the Alabama Conference. In a fine sense, therefore, he will be able to interpret us to his people. He will speak on Christian Education wherever he goes and will have the list of those large-hearted, generous-spirited friends who in October 1911 subscribed to the College Special Fund and I know it will be a pleasure for all of them to remit to him. Any favor shown Brother Brown will certainly be appreciated.

I was asked to speak on Missions at the Alabama Conference. Brother Brown will perform that duty also, and he will do it well, explaining the duplex envelope system, the every member canvass, and the missionary work in general as the supreme business of the Church.

W. A. HARPER, President.

DAYTON LETTER

Since moving to this city it has been my purpose to write to THE CHRISTIAN SUN, but the convenient time has not been found, so I will write any way. My time has been filled with many duties and responsibilities. There has not even been time to get homesick. Soon after reaching here the Miami Ohio Christian Conference met with our church. This was a busy Conference and full of interesting things from the beginning to the close. The Conference has 58 churches, is well organized and doing aggressive work. The attendance was large and a splendid interest manifested in all the different departments. Excellent reports were given by the department secretaries. They showed a considerable increase over the previous year. The misionary increase was very marked. The missionary spirit was strong and has promise of larger things in the near future. Brother Hremon Eldredge was with us by invitation and delivered some telling addresses. They were very helpful and highly appreciated by the Conference.

We are highly pleased with the church and people we are serving. They have made us feel perfectly at home from the time that we landed here. They have shown themselves warm-hearted and anxious to enter heartily into the work of the Lord. The servicese have been well attended and deep interest manifested in them. The every-member canvass for local church support has been made and the men who made the canvass delighted with the effort. This was a new experience to them. There were ten teams of two men each. I never saw men work better. The canvass for missions and benevolences is to be made in the near future. The duplex envelopes are to be put in the first of November. Six new members have been received into the church since the beginning of our pastorate. We are looking to the future with hope. Pray that God may bless the work.

Our last day at Portsmouth is one that we will not soon forget. It was hard for us to pull away from a work and a people that had become so dear to us and with whom we had been associated so long. We look back upon those days with a great deal of pleasure and interest. They were rich with many a blessing and fraught with many opportunities. We thank God for them.

On that last day the Men's Bible Class presented me with a gold watch chain and the junior girls with a gold scarf pin, and the ladies gave to Mrs. Harrell a set of silver spoons and a piece of cut glass, and the girls presented her with aportable lamp. We prize these gifts very highly and are by them constantly reminded of the givers and the love that prompted them. God bless the work at Portsmouth and make it go forward as never before in all of its history. Under the new pastor we are looking for large results and rich harvests for the Kingdom of God.

J. W. HARRELL.

NEWPORT NEWS LETTER

"I see," said the blind man. He did not see with his natural eye, but he grasped a thought, he had a mental concept, a doctrine was made plain. There are people who have eyes and see not, and there are others who, "looking at the things that are not seen," are enabled to endure and to suffer and to render a service that makes the world to be astonished. "The secret of the Lord is with them that fear him, and he will show them his covenant." "We walk by faith and not by sight." "Open thou mine eyes that I may behold wondrous things out of thy law."

I use these expressions under a deep sense of the importance of an intelligent conception of the mission of the church, and of the principles involved in spiritual life and development. I wish again to speak of some "needs as I see them." The word information calls to my mind some things pertaining to the kingdom that the people ought to know, and also suggests the thought of responsibility resting upon those whose mission it is to set forth the truth concerning these things. The matter of first importance is to know God. "The people that know their God shall be strong and shall do exploits." "They that know thy name will put their trust in Thee."

But it is not enough to simply trust Him for salvation but for guidance and power in undertaking the great work that He has commissioned His people to do. Not simply to know Him but to be in such fellowship with Him as to know one's true relationship to humanity and to the great movements in the world. In some way the large number who have not felt the responsibility, nor realized the claims, nor experienced the blessedness of such knowledge and fellowship must be reached and their interest secured.

Our people need to read the Bible with the inquiry, "Lord, what wilt thou have me to do?" and with a disposition of heart to do the things that He commands. They need to read missionary literature until they get the missionary vision and out of a consecration of heart to God, place themselves at His disposal in seeking to respond to the "Macedonian cry" for help. There is needed a more general and united spirit of intercession among our people to the end that many of the young men and women now in our Christian institutions of learning may be led to devote themselves to special Christian service.

I started to write with three words in mind: Information, Agitation, Inspiration. If the importance of some truth or measure has gripped our hearts and we are impressed with its value to the kingdom, then "we do not well if we tarry till the morning light." Let's go and tell the King's household.

But those who have seen a truth, before it has dawned upon the people generally, may not find it all pleasant sailing if he launches out into the deep of the truth that has gripped his heart. We need to "talk up" the things we stand for and the effect will depend very much upon the way the thing is said. Men who effectually teach the truth must live the truth. The work of the pastor is important in that he is to give information and to stimulate habits of study and to advocate measures that the church should espouse.

But we are beginning to see the importance of having a wide-awake, consecrated and enthusiastic Field Secretary, who by visiting the different churches and conferences may render an essential service in bringing about a greater unity of vision and of effort, looking towards the progress of the kingdom. The information and inspiration that he would get by special study and contact with the work and workers generally, if he be led of the Spirit, would enable him to render a service that the pastor could not render, however consecrated and devoted the pastor might be. And would we not do well to keep in mind the suggestion and request coming out of the hearty sentiment expressed at the last Southern Convention, that we be much in prayer to the end that the man for this position may be forthcoming and that the way may open for him to enter such a field.

We need information, to be sure, but we need inspiration for whole-soul activity in living up to the light already received. And while essentially it is "the inspiration of the Almighty that gives understanding," He works through human agency. In spite of wars and rumors of wars there is a brighter day ahead, and the "prospects are are bright as the promises of God."

W. D. HARWARD.

October 8, 1914.

Antwerp, said to have been the best fortified city in the world, has fallen under the terrible shot and bomb of the German soldiers, and the Germans are moving into France. The reports from the front the last few days are favorable to the Germans.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: OCTOBER 18

In the Garden of Gethsemane.—Mark 14:32-42.

Golden Text.—Watch and pray, that ye enter not into temptation.—Math. 26:41.

This lesson follows immediately after the lesson of the Last Supper. We can see the Christ as He walked with the disciples from the upper chamber to the Mount of Olives. The way was so dark. The burden was so heavy. Stopping in front of the gate He asked the disciples to wait until He returned, taking Peter, James and John with Him. He made His way a few paces in the Garden, bidding them to tarry. He stepped forward, and kneeled to the earth and poured out His soul to the Father. His heart was overwhelmed with agony; He thought it more than He could bear. "He came to his own, and His own received Him not." It seemed that every one on earth had forsaken Him in this the darkest hour of woe. Even the ones who had been nearest to Him had fallen asleep when He had asked that they only watch one hour. They failed in the most needed time. In the stillness of the night how much darker was it for His soul. Going back to God He prayed that the cup might be lifted from Him. While there pleading earnestly with the Father that there might be some other possible way, He was assured that that was the only way whereby the plan of salvation might be completed for a sinful world.

After praying the third time He received the answer. The answer was in accordance with the will of the Father. The heaviness of the load had been lifted. He had obtained the will of the Father and was now ready to take the consequences. He was victorious.

There is a Gethsemane in every one's life. It may come early or it may come late. The responsibilities of life may seem so heavy that they are almost unbearable. The Gethsemane of life may be when a dear one has departed from this life of toil. Earthly seeming friends may have turned their backs and made a cold cut into your happiness. Some one thing may be the greatest turning point in the life of the indivdiual. Go to the Father. He will heal the wound. Christ suffered: He was victorious. You will be victorious. Just as Christ asked Peter, James and John to watch while He prayed, He likewise commands us to watch constantly and pray that we may not enter into temptation.

Sentence Sermons

Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—*Dr. Alexander MaClaran.*

He enters into temptation who neglects to pray.—*Jerome.*

The Garden and the Cross give us some idea of the cost of our salvation.—*Gerard Hallock.*

Our wills are ours, we know not how;
Our wills are ours to make them Thine.
—*Tennyson.*

I require a well-kept life to do the will of God, and even a better-kept life to will to do His will.—*Henry Drummond.*

Lest in temptation's past ye gang astray,
Implore his counsel and assisting might:
They never sought in vain that sought the Lord aright.
—*Robert Burns.*

CHRISTIAN ENDEAVOR TOPIC: OCTOBER 18

A Saloonless Nation: Why Not? How?—Heb. 2:1-14.
(Temperance Meeting)

This meeting coming, as it does, on Good Citizenship Day, we ought to make it a meeting worth while. The citizens of these United States of ours like to boast of their progressive nation. Indeed they have a right to boast; for the United States has proved her high standards of ideals in these past few months as relative to serious and important matters between nations. We like to point to the high class of labor that we have within the bounds of our states; the quality of the articles that our manufacturing establishments give to the public; the accommodations that we receive from the transportation companies; the government of the counties, states, and the federal government; to all these we point with pride. Then, too, we love to think of our country as being a Christian nation. Is it? This is the question that confronts every young people's society and it is for the Christian Endeavor Society to voice its sentiments along the line of answering this question.

The wealth of a nation is in the young manhood of that nation. This being true, it is logical that we should destroy the thing that is pulling the young men of energy to total uselessness, public nuisance and an early grave. We have testimony upon testimony that the product of the saloon is a deadly poison bringing its dreadful results sooner or later and in many different ways. The capital invested in the production of liquors brings less value to the consumer than in any other industry of like magnitude. Then from an economic viewpoint the saloon should be abolished, not to say anything of the degradation that it brings upon innocent homes and inmates it sends to the state penitentiaries.

If it is not for the best interest of young men to have the saloon, then it is not for the best and highest development of a nation to have a saloon in her borders.

This will answer the first question of the topic in part at least. The next question is for you to answer right in this meeting now. This is the time set apart for the united societies to plan to make our nation a saloonless nation. The Christian Endeavor Societies will be the largest factors in bringing about the desired end—a saloonless nation.

Bible References

Num. 6:3; Deut. 29:6; Prov. 23:31; 31:4; Jer. 35:6; Dan. 1:8; 10:3; Matt. 11:18; Rom. 1421; 1 Cor. 8:13; Prov. 26:9; Eph. 5:18; Isa. 5:22; 28:3; Deut. 21:20; Prov. 20:1; Isa. 5:11; Rom. 13:13; 1 Thess. 5:7; 1 Sam. 25:36; 1 Kings 16:9; 20:16; Esth. 1:10; Isa. 56:12; Luke 12:45.

To be humble is to take God at His word, to be what He makes us, to rest where He places us, and to do as He tells us—to be always emptying, because God is always filling. —*J. O. Miller.*

Empty hours, empty hands, empty companions, empty words, empty hearts draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defense against the inroads of evil.—*William Arnot.*

SS NOTES AND NEWS CE

The editor of this department desires that the Sunday schools and Christian Endeavor Societies make general use of this column. If you have a good movement started in your school let us know about it. If you have a problem that you find difficult to solve in reference to your Sunday school work let us know about it. Some other school may have had the same problem and have it solved. They will be able to give you the proper solution.

Winchester, Va., October 8, 1914.

Our Sunday school here has increased quite a great deal in interest, during the last six weeks, owing to the red and blue system. We have gained twenty-five new members.

Last Friday night, the 2nd of October, we gave a reception to the new members of our school. It was a pleasant time for all of us. We had a short program followed by a happy social evening. Refreshments were served.

Sunday, October 4th, we started the Crusader's Shield system. Every person present at Sunday school received a button, his first shield. It was Roll Call Sunday with us. Our Superintendent provided nice white ribbon badges, and each person who came received one at the door on entering. Instead of the lesson, the secretary of each class read the list of names, the pupils present answering, as their names were called. Then each class read, recited, sang a song, or in some way was represented. So we had quite a program. Home members of our school and the Cradle Roll were also represented. We hope for added interest and a greater increase in membership during the next few months.

NOTICE—EASTERN VIRGINIA CONFERENCE

The next session of the Eastern Virginia Christian Conference will meet at Liberty Spring church, Nansemond County, Va., October 27-30 inclusive. This church is located about two or three miles from Nurney, Va., or about eight miles from Suffolk. It is very important that all delegates and visitors who expect to attend this conference and wish entertainment over night to notify Mr. C. E. Byrd, R. F. D. 2, Holland, Va. When you write to Mr. Byrd be sure to state whether you will go by private conveyance or by train. Those going by train will go by A. C. L. Ry. to Nurney, Va. It is desired that all arrange to go on the train reaching Nurney about 9:45 a. m. This train leaves Suffolk at 9:30 a. m. All persons who wish to make arrangement to be met at the train will please notify Mr. E. B. Rawles, R. F. D. 1, Suffolk, Va., who is chairman of the committee on transportation. Those who wish to secure homes over night will please notify Mr. Byrd as directed. This request is made to every one who expects to attend Conference. Do not take it for granted that some one will meet you, or that it will make no difference about sending in notice before Conference. I. W. JOHNSON, *Pastor.*

TO THINK ABOUT

Do you have a teacher training class in your school?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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MONTHLY PROGRAMS—OCT., 1914--SEPT., 1915

Motto: "Power belongeth unto God."

We give our readers this week the monthly programs prepared by the A. C. C. Woman's Board. These will be found suggestive and helpful to societies using the text books: "In Red Man's Land" and "The Child in the Midst." *The Christian Missionary* will from month to month contain articles bearing on the subjects studied. MRS. R.

OCTOBER

"Prayer is Power."
Devotional Service: Intercessory Prayer. Acts 12:5-11.
Business.
News from our Mission Fields.
The Red Man of Yesterday and Today.
Motherhood in Heathen Lands.
"Of Countless Mothers, I Am Only One." (Poem.)

NOVEMBER

"Wait on the Lord and He shall strengthen thine heart."
Devotional Service: God answers prayer. 1 Kings 18:41-45; Jas. 5:17, 18.
Business.
Echoes from Woman's Board Meeting at Springfield.
"The Fruits of Might and Right."
Home Life in the Orient.

DECEMBER

"Nearer is He than breathing, closer than hands and feet."
Devotional Service: God Provides. Deut. 8:1-18; Ps. 105:1-8.
Business.
Christmas Thoughts.
Debate: Resolved, That the white man has benefitted the Indian more than he has injured him.
The World's Children at Play and at Work.
New Year's Greetings sent to our missionaries.

JANUARY

"Wait on the Lord."
Devotional Service: God Strengthens. 1 Kings 19:1-8.
Business.
News from *The Christian Missionary.*
"Put Yourself in His Place."
The World Family at School.

FEBRUARY

"The first and greatest of all facts is God."
Devotional Service: God's Ways. Is. 35.
Business.
Question Down. (Questions from last *Christian Missionary.*)
"A Trip to Alaska." (Exercise.)
Whom Shall They Worship?
A Postal Shower for some missionary.

MARCH

"In the flood of greatwaters they shall not come nigh unto him."
Devotional Service: God Protects. Ps. 91.
Business.
Missionary Brevities.
The Hopefulness of Indian Missions.
Children at work for Jesus.
"God Wants Them All." (Poem.)

APRIL

"What should be done we must attempt to do."
Devotional Service: The Secret of Victory. John 14:11-21.
Business.
The latest from the Firing Line.
Touring in Japan.
The Task in America.
The Redemption of Porto Rico: Our Share.

MAY

(Meeting with young women.)
"The King's daughter is all glorious within."
Devotional Service: Personal Consecration. John 12:24-26.
Business.
Sharp Shooters.
Young Women in Christ's Program.
"Tired of Missions." (An exercise.)

JUNE

(Cradle Roll Day)
"Of such is the Kingdom of Heaven."
Devotional Service: The Christ Child. Luke 2:8-19.
Business.
Where the Babies' Money Goes.
Song: Cradle Hymn.
Curious Cradles.
"Babies of All Lands." (An exercise.)

JULY

(Literature Meeting)
"How shall they hear without a preacher?"
Devotional Service: "Leaves for the Healing of the Nations." Rev. 22:1-5.
Business.
A Missionary book I have read this year.
The Need of Christian Literature in the Orient.
"How My Becky Got Her Subscribers." (Reading.)

AUGUST

"The heavens declare the glory of God."
Devotional Service: Bible Birds.—Luke 12:24; 12:6, 7; Gen. 8:8, 12; Isa. 40:29-31.
Business.
Where Our Missionaries "Rest Awhile."
Missionary story.

SEPTEMBER

"Ye have not passed this way heretofore."
Devotional Service: God Guides. Is. 58:11, 12.
Business.
News from our missionaries.
My Work for the Society: Personal experiences of the officers.
A Look Ahead.
Lest We Forget: News from our monthly meetings.

NOTE.—Societies wishing to provide material for filling in the above programs may secure the following from the Southern Christian Publishing Company, Elon College, N. C.: "In Red Man's Land," "The Child in the Midst."

TO THE WOMEN OF THE EASTERN VIRGINIA CONFERENCE

It is the desire of the Woman's Mission Board of the Eastern Virginia Conference that there be a large number of women from the various churches of the Conference in attendance at the annual Missionary Conference, held in Suffolk on Friday, October 23.

While it is expected that each society shall be well represented it is also desired that churches having no societies may be represented. We feel that we are doing a good work and engaged in a worthy cause, and are solicitous that all our churches may join us in the work. We are going to endeavor to have an instructive and inspirational program and we believe all our women would be benefitted by attending this session. And so the Woman's Board extends a cordial welcome to our women of the Conference to be wtih us in Suffolk, Friday, October 23. MRS. C. H. ROWLAND,

MISS ALICE TRUE, MISSIONARY TO JAPAN

Miss Alice True, our Missionary to Japan for the past 13 years is home on furlough. It is hoped that arrangements may be made to have her visit the conferences in our Southland and some of the churches as well. We hope that she may be able to return with the southern delegation from the Springfield Convention and attend and speak at the Women's mass meeting of the Eastern Virginia conference at Suffolk October 23, and the Eastern Virginia Conference at Liberty Springs church the following week, and so on to as many Conferences as shall follow and at a number of the churches. Full announcement will be made as soon as definite knowledge as to her ability to come at that is had.

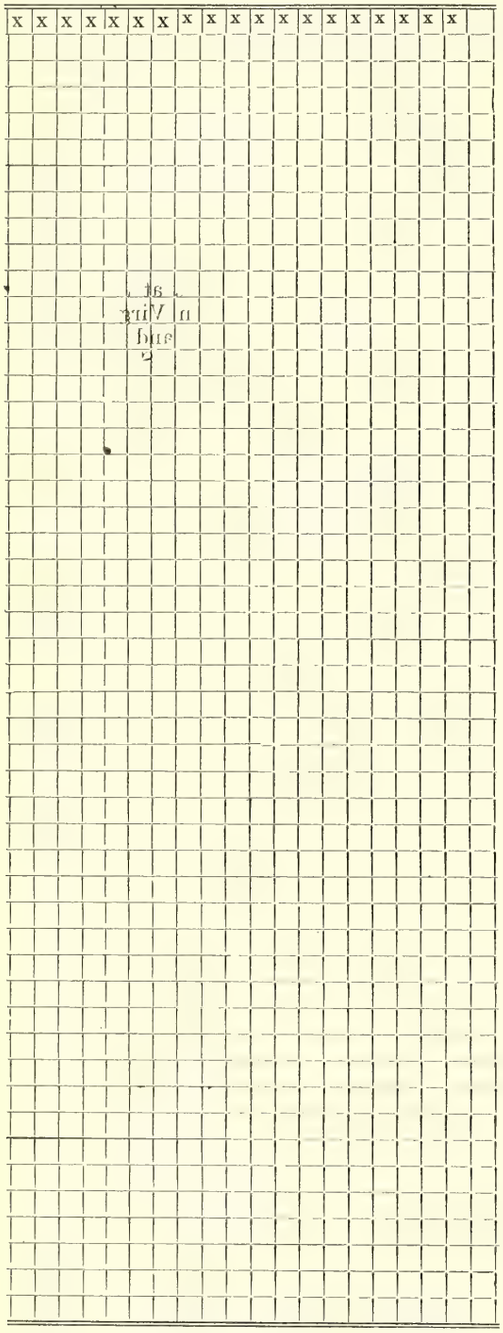
Foreign Missions Committee S. C. C.
WARREN H. DENISON, Chairman.

TWENTY QUESTIONS FOR A QUIET HOUR AT THE CLOSE OF A YEAR'S WORK

1. There have been regular meetings held during the past year; at how many of these have you been present?
2. Why were you not at the others?
3. You know that the continued interest of the monthly meetings depends on the efforts of individual members. What have *you* done to add to the interest?
4. Have you made persistent efforts to induce one person to join the Society?
5. Have you grown in knowledge during the last twelve months? Do you know more about India, Africa, China, etc.? Have you learned more of the work of Christ in your own land? Are you better acquainted with God's Word?
6. Do you subscribe for the magazines?
7. Do you read them?
8. Do you forget what you read, or do you talk about it to your friends, and so impress the fact on your memory?
9. Have you secured one new subscriber?
10. Have you remembered to make your payments regularly?
11. Have you always contributed as much as possible, or as little as possible?
12. In what have you denied yourself, that you might have more to give to Him who for your sake became poor?
13. Have you endeavored to interest others in the work, and secure contributions from them?
14. Three hundred and sixty-five days have passed since our last annual meeting; on how many of these days have you remembered to pray for Christ's Kingdom?
15. Did you ask the Lord, during the year, what special work He had for you to do?
16. Have you asked Him whether He wants you to "go teach all nations," or whether He wants you to stay at home?
17. Are you willing to do His will in this, either to go or stay?
18. What have you done this past year to make yourself more fit for His service?
19. What are you going to do this coming year in the line of working, giving, praying?
20. Will you be here at the next annual meeting with a better report of another year's work, or will you have gone to the other world to give your last report of faithfulness or unfaithfulness?—*Reprinted from a leaflet.*

HOW MANY BLOCKS?

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*



How soon shall we fill these? Who will be first? We are expecting many to be taken next? We are expecting many to be taken X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

"No Alum"

must be the watchword when the housewife buys baking powder.

Alum is well known to be a powerful astringent, and should never be used in food.

Prof. Geo. F. Barker, M. D., of the University of Pennsylvania, says: "I consider the use of alum baking powder highly injurious to health."

Food economy now, more than ever, demands the purchase and use of those food articles of known high quality and absolute purity and healthfulness

ROYAL

Is a Pure, Cream of Tartar

BAKING POWDER

Contains No Alum

Perfectly leavens, leaves no unhealthful residues, makes the food more delicious and wholesome.

CHRISTIAN ENDEAVOR IN FOREIGN LANDS

BY JOHN R. CLEMENTS

President of the N. Y. State C. E. Union

The Young People's Society of Christian Endeavor stands as the great service organization in the church; it is the one only interdenominational, international young people's federation for the development and betterment of the youth of today. Born to meet the need in one church, it has gone unostentatiously and without deliberate premeditation literally "into all the world," and it has proven in "lands afar" the same helpful, uplifting, developing agency applied to the young life in the church, that it showed itself to be in the little Williston Church in Portland, Maine, where it had its beginning.

The story of Christian Endeavor in foreign lands reads, in many of its details, like a new book of the Acts of the Apostles. It has found its way not only to the continental countries, but in the islands of the sea its strength and helpfulness is beautifully manifested.

In the PHILLIPINES it is attached to the principal missionary churches; in FORMOSA it is steadily gaining ground, and in MADAGASCAR government permission has been given, and the society is rapidly progressing. In the ELLICE ISLANDS the society has a following of more than 500 members. On the island of FUNAFUTI there are 250 people, and of these 150 are Endeavorers, loyally living up to the principles of the pledge. These Endeavorers are erecting a church to take the place of one that has served its day.

The LOYALTY ISLANDS form a French penal colony; but even here Christian Endeavor has demonstrated its adaptability in a new way by helping keep young converts firm in the faith. Nearly 4000 Endeavorers are found on the Marshall and Caroline Islands, and in almost every other island of the Atlantic, the Pacific and the South Seas some measure of usefulness is being made possible through the world-wide scope and fellowship of this wonderful society. AFRICA has opened its doors to Christian Endeavor in very generous measure. There are unions of Dutch speaking Endeavorers and unions of English speaking ones as well. A strange discovery was made some years ago by a German Endeavorer when he found on top of one of the pyramids the Christian Endeavor monogram.

AUSTRALIA has, since the time when the society was but a year or two old in America, been a large field for its activities, most of the denominations there having welcomed it and incorporated its basic principles into all their work for young people.

In SOUTH AMERICA Christian Endeavor has gained a considerable footing despite the fact that most of the countries are Roman Catholic. As far back as 1891 a society was formed in Santiago, Chile, and since then the society has accompanied Protestant missions everywhere in Chile, Peru, and other South American countries. In Brazil and British and Dutch Guiana it is unusually strong.

The story of Christian Endeavor in ASIA is an absorbing chapter of unique accomplishments. At Madura, in South India, recently, 1500 native Endeavorers assembled for a convention. Two thousand five hundred people attended a pageant at which Bunyan's Pilgrim's Progress was presented in song and story.

In Burma, China, Korea, Turkey and Persia the movement is well known and equally successful. European Christian Endeavor had its beginning in 1888. The society flourishes in most evangelical denominations, and has the approval of leading ministers in all parts of nearly every country. In Great Britain, France, Switzerland, Spain, Italy, Germany, Scandinavia, Finland, Russia, Poland, Hungary, and the Balkan States its pledge has been traslated not only into the language of the country, but into the shinig, living deeds of progress and sacrifice, in the lives of many thousands of young people in each of these countries.

MARRIAGES

Anderson-Howerton

The home of Mrs. Cora V. Howerton was the scene of a pretty, quiet wedding last Sunday morning at 10:30 o'clock, when her daughter, Miss Vannie Elizabeth Howerton, bceame the bride of Mr. Astor Eugene Anderson. The home was beautifully decorated for the occasion, the color scheme being pink and white.

The bride was beautifully attired in a suit of blue with hat and gloves to match. The groom wore the conventional black. Miss Nellie Melvin, maid of honor, wore white lingerie. Mr. Marvin Anderson, brother of the groom, was best man. Miss Annie Anderson, sister of the groom, attired in white lingerie, was bridesmaid; and Mr. Albert Melvin acted as groomsman. Miss Thelma Melvin presided at the piano while Rev. W. C. Wicker, the bride's pastor, spoke the words that made them one. The bride has served for several years as the efficient organist of Hines' Chapel church, and has greatly endeared herself to the people of the entire community by her faithful and efficient services. It is a source of pleasure to know that this young couple will reside in the community in which they were married, Guilford county.

October 5, 1914.

Temple-Harris

A beautiful home marriage took place at the home of Deacon John H. Harris, Wakefield, Va., October 1, 1914, when his youngest daughter, Mary Lee Harris, became the bride of Mr. J. Jordan Temple, of Prince George, Va. Miss Grace Harris, sister of the bride, was maid of honor, and Mr. Wilson, of Prince George, was best man. The wedding march was rendered by Miss Hargrave, and Miss Lilla Richardson sang just before the couple entered the room. Beneath an arch of evergreen the words were spoken that made them husband and wife, and they went immediately to Prince George where they will make their home.

R. H. PEEL.

CONSTRUCTION vs. DESTRUCTION

While the devil's work of hatred and destruction is going on in Europe we who can should redouble our efforts in God's work—the work of construction. Of the fields for which the American Section of the World's Sunday School Association is in whole or in part responsible, South America, China, Korea, Japan and the Philippines are all accessible, and the work there can go on as usual. Only in Moslem lands is there temporary uncertainty, and the time of "watchful waiting" for the situation to clear is being profitably employed in more thorough preparation for effective work.

A good time to subscribe for THE SUN—$1.50 year.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond,

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

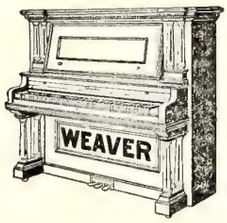
No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

J. O. JONES.
Traveling Passenger Agent.

POPULAR SONG BOOK FREE



to any person sending us the name and address of some one (their own name or the name of a friend) who expects to buy a piano in the near future.

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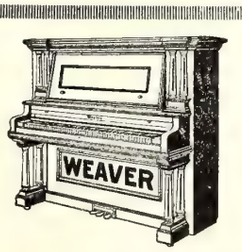

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$3,126.96
CHILDREN'S DUES		
J. M. Alphin	$ .10	
Virginia P. Ayscue .	.10	
Florence P. Holden.	.10	
J. Newman Denton .	.10	
S. E. Denton, Jr. ..	.10	
Jos. Rabb Denton ..	.10	
Carrah Lee Pierce .	.20	
James Brooks	.10	
Samuel Brooks	.10	1.00
S. S. OFFERING		
Hines' Chapel	$1.28	
Timber Ridge	1.61	
Bethel (Va.)	1.00	
New Hope (Va.) ..	1.08	
Pleasant Hill	2.75	
Oak Level	1.00	
Henderson	2.01	
Elon College	5.61	16.34
SPECIAL		
Mrs. Hattie Murry .	$3.00	
Mrs. Minnie Andrews	1.25	
Miss Loue Williams.	1.00	
House rent	2.00	7.25
Total rects. for week		$ 24.59
Grand total		$3,151.55

My Dear Children and Friends:

We are glad to greet you with a number of interesting letters this week, though our financial report is a little off. The war talk I suppose is having its effect on our contributors, but it has not yet reached the appetites of our children. They eat just as heartily as they did before the war broke out. And I hardly think that the warm time they are having in Europe will protect our children from the cold this Winter. So we are arranging to buy shoes and clothing for each of our children, and we are depending upon the church to do its part in caring for its orphan children.

The following cheering word is received from the Baraca and Philathea Classes of Liberty Sunday school, Vance county, N. C. The letter is from Miss Alston, the teacher of the Philathea Class, and is as follows:

"At a meeting of the Wellons Philathea Class of Liberty church several weeks ago, we decided to unite with the Baracas in the support of an orphan. You wrote us that you could support one on seventy-five dollars; so the two classes agreed to raise that amount. We want to send half the amount before Conference nad the balance in the Spring. Hoping to send you check within the next few weeks, and with best wishes for the Orphanage, I am yours truly,

(Miss) Vallie V. Alston.

We are very grateful to these classes for their interest and liberal help, and we pray that their number may be multiplied many fold. We have a hundred or more organized classes in our midst that could do likewise and be the happier and better by it. And how much good would be accomplished! It would enable fifty worthy boys or girls to have a good home with Christian education and training. Who can estimate the worth of fifty trained men and women? We are telling this with the hope that many other classes may be benefitted.

We are also very grateful for the following from our good friend in Norfolk: "I have taken, for the Orphanage, a year's subscription to *The Youth's Companion,* hoping the children will enjoy the stories.

I remain, sincerely yours,

Fannie W. Brickhouse."

This is also related with the hope that it may bear fruit. Hundreds of good folks want to help the Orphanage but can't decide on what to do. We want to help that class, and have decided to present our children with a nice library and reading room as a Christmas present, and any one wishing to have a part will please send their donation to Miss Ella Andrews, Teacher, Elon College, N. C.

We were delighted with a pleasant visit from Miss Louie Williams, a former matron of the Orphanage, the past week. She expressed herself as much pleased with improvements made to our building and those now going on. She is deeply interested in the Orphanage and rejoices with every step of progress.

Ingram, Va., Oct. 5, 1914.

Dear Uncle Jim:—

I have been begging mother a long time to write to the Orphanage for little brother and me, and today she said she would do so. I am just three years old and brother is only twenty months old. We have a good time playing together. I went to see my grandma and grandpa Brooks last Sunday, rode in an automobile and enjoyed it fine. Well, as this is our first letter to the Orphanage we will close for this time and come again soon. We are sending 20 cents each for the little orphans. With love we are your little nephews,

James and Samuel Brooks.

We are so glad to have each of you join our ranks of faithful helpers, and we greatly appreciate your help.

Suffolk, Va., Oct. 1, 1914.

Dear Uncle Jim:—

I am having a good time going to school. My teacher's name is Mrs. Iona Aters. She is a good teacher, too. Hope the orphans have a good teacher. Enclosed please find twenty cents for September and October. Love to you and the Cousins.

Carrah Lee Pierce.

Glad you are enjoying school and have a good teacher. The orphan children have a most excellent Christian lady for teacher. Her name is Miss Ella Andrews.

Louisburg, N. C., Sept. 30, 1914.

Dear Uncle Jim:—

I dread for Winter to come, for I do not like the cool weather we have already had. Mother won't let me walk in my walker out in the hall when it is cold, and I put my finger on the oil heater and blistered it, so I don't see how I am going to keep agreeable if I have to have burnt fingers and cold feet for several months. Love to you and the Cousins.

Florence Patricia Holden.

I hope you may find Winter better than you think. Mother wiil soon put away the old oil stove and have a nice cheerful fire and warm room. And then in the midst of Winter comes Christmas and Santa Claus—and what a gay time he will bring.

Fort Valley, Ga., Sept. 30, 1914.

Dear Uncle Jim:—

We are so glad to see the weekly report go up. We felt so bad when you reported so little. We help another orphanage which is in Macon, and last Saturday was workday for it. The offering was taken on Sunday. Our Sunday school gave $75.00. The manager there is "Uncle Jim" too. We like that name; it just seems to fit the place. He sent posters and a pamphlet called "The Orphan's Appeal" to each church and Sunday school. We had some special songs and recitations by the children. This Orphanage has done much good in the forty years past, and cares for nearly 200 children now. We love the orphans as mama and papa do. We have had fires for several days. It is cold and rainy. Our dimes go with love and best wishes.

J. Newman Denton,
S. E. Denton, Jr.,
Joseph Rabb Denton.

We are grateful for love for and interest in the orphans, and glad that you have had a part in helping the other Uncle Jim and his orphanage.

Henderson, N. C., Oct. 5, 1914.

Dear Uncle Jim:—

Now I must tell you that we had one of the best meetings at Liberty we have had in a long time. Mr. Morgan made lots of friends down here and we want him to come again. Uncle Jim, Mr. Stuart has gone back to his school and I miss him so much. I call him and go to his room and look for him. I will be two years old the 23rd of this month. Hope I will have a happy birthday. I can count to ten, but I can't go into the teens, my tongue gets wrong. Dr. Herndon spent

GET A FEATHER BED
SAVE $7.50
LOOK! Greatest Value
One 40-lb. feather bed, one 6-lb. pair pillows, all new feathers, Amoskeag ticking with ventilators, pair full sized blankets, one full size comfort—retail value $17.50, shipped for only $9.92. Delivery guaranteed. Money back if not satisfied. Mail money order today or write for full details. AGENTS WANTED
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NORFOLK SOUTHERN RAILROAD
Route of the "Night Express."
Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.
Electric-Lighted Sleeping Cars between Raleigh and Norfolk
In effect February 1, 1914.
N. B.—The following schedule figures are published as information only and are not guaranteed.
Leave Raleigh
9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.
Arrive Raleigh.
From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.
Leave Goldsboro
10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.
For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.
E. D. KYLE, Traffic Manager, Norfolk, Va.
H. S. LEARD, Gen. Pass. Agt., Norfolk, Virginia.

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That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fall down. Mrs. S. E. Hart, Cross Trails, Ala., says:—"I used Tetterine for tetter which has been running for five years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

last night with us. We were very sorry to see him so feeble. I will close with my dues for the month and love to all the Cousins.

Lovingly,
Virginia Pearl Ayscue.

We rejoice with you over the good meeting at Liberty. Hope you may have a happy birthday.

Sunbury, N. C., Oct. 5, 1914.

Dear Uncle Jim:—

I am late in writing this time, but hope I am not too late to be accepted. I am going to school at Sunbury now. My teacher is Miss Beulah Hedrick, and I would like her fine if she would not keep me in for talking; it just seems to me like I can't stop that. I am in the fourth grade and like geography best of all my studies. Enclosed find my dime for September. I will tell you how I got it; grandma gave me one hen and I get all the eggs she lays; so I have saved a dime for your children, and I am going to send some more if my hen keeps laying, If she does not then I will provide some other way to get my dimes. Please excuse me this time for I must get my lessons for tomorrow. Hope you are all well and happy. With best wishes and love for you and your big family, J. M. Alphin.

Many thanks for this nice interesting letter. Glad to learn you are doing so well in school. Hope your hen may continue to lay.

SEABOARD AIR LINE RY.
Schedule Effective April 12, 1914.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
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H. S. LEARD, G. P. A.,
Norfolk, Va. Adv.

ONE OF THE MANY MOTHER'S JOY HAS SAVED

Burlington, N. C., Nov. 19, 1913.
Goose Greese Company,
Greensboro, N. C.
Gentlemen:

I am writing this letter because I think it is due you and for the sake of Humanity. I am not a man that wants my name paraded in newspapers. Coming from Baltimore on a sleeper my little girl took a severe cold and cough. For three weeks the doctors came to see her three times a day. Instead of getting better she grew worse. On the night of which I am speaking the doctors left me some emergency medicine and told me if the cough did not stop give her this. We gave it to her but with no benefit whatever that we could see. We had used other croup salves and they did not seem to do much good. My wife advised me to get a jar of Mother's Joy. I did so, using a half jar on my child's throat and chest and in fifteen minutes she stopped coughing and did not cough another time during the night. Now I am not a believer in Patent Medicines, but I think that you have the best Croup and Pneumonia salve made.

Yours very truly,
COL. J. H. HOLT,
Adv. Burlington, N. C.

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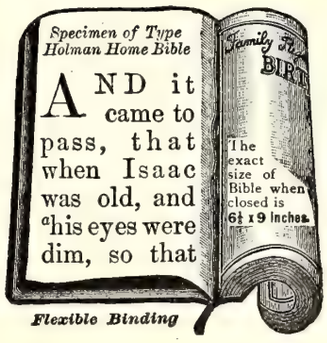
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Dear Cradle Roll Superintendents:

"I have just been thinking of a visit I paid some time ago to one of the pastors of our church. You would all know him, I suppose, were I to name him, but it is not necessary for what I wish to tell you that I should do so.

He very cordially received me into his study, and talked with me most kindly and encouragingly. I noticed his Bible lying open upon the study table, and his eyes following mine, he said: "Do you know, it is a habit of mine to keep my Bible open. I like to come in the room and drop down on the chair and see the open Bible at my hand."

I have thought of it many times since then. We do not all have a study where we can leave our books lying around with fear of little hands, and we cannot all keep an open Bible at our hands for sheer lack of space, but we can all take home the thought of it, can't we? An open Bible in the home. How much it means. A letter from our Father at our hands, ready to be picked up. Advice, love, help, hope, inspiration ready for our use at all times.

Too many of us, I fear, close our Bibles, dust them carefully, and lay them in a drawer out of reach of dust and dirt. I am reminded of the story of two little girls who were each given a Bible as a gift from a visiting relative. The next year the same relative paid a return visit. One of the little girls brought forward her Bible rather diffidently. It was soiled and stained, marked with peneil and ink, dogeared, and rather generally disheveled. The second little girl brought hers forth with proud confidence. It was carefully wrapped in a silk handkerchief and deposited in a bureau drawer in the spare room. "See," said she, "how carefully I have kept your gift." "Yes," said the giver, as she drew the first child to her side, soiled Bible and all, "I see. I gave you the book to use, and you have thought so much of the outward appearance of the book that you have failed to read it at all. My child, there is only one place to keep a Bible, and David tells us where that is: 'Thy word have I hid in my heart.' By not using my gift, you have despised it. This little dogeared Bible of Mary's shows twice the love that yours shows, for she has used it, and I am sure she cannot have used it as much as she has without 'keeping' it in her heart, as well."

Dear friends, is there not a message for us here? We are dealing with the future generation; we are forming the thoughts and opinions for nations and peoples yet unborn. You can no more tell where your influence ends than where the tide begins. Said some one: "Our lives are like sticking your finger in the ocean and pulling it out. There is no place to tell where we have been, and no space empty because we are not there. True, perhaps, but science tells us that the ripples caused by putting your finger in the ocean and pulling it out, go on and on in ever widening circlese, touching lands which you and I will never see, for no one can say where the energy generated by that action will cease to influence the ocean, vast and great as it is.

Let us keep the open Bible before us in spirit if we cannot in fact. Read it, study it, learn it, love it.

Cordially,
Your Cradle Roll Supt.,
MRS. F. BULLOCK.

DEATHS

Moore

Brother Ernest L. Moore died at his home near Franklinton, N. C., September 23, 1914, at the age of forty-three. The deceased left home in his usual health for Franklinton on Friday a. m. before his death. When near town his horse became frightened, reared and fell, breaking Mr. Moore's leg. The limb was set and the patient was taken to his home. The following day complication set in. Drs. Harris and Henderson of Franklinton, Royster of Raleigh, together with a trained nurse, rendered all aid possible, but to no avail.

He was the son of the late Alex and Emma Moore, of Franklin Co. On January 13, 1897, he married Miss Benja Kerney, who survives him, together with seven children. There are also two brothers living.

Brother Moore began life without means, but by industry and busines ability had become independent. Besides being a prosperous farmer, he was one of Sheriff Allen's deputy colectors and had recently been nominated for township constable. He was a good citizen, a faithful husband, a devoted father and loyal church member. A large crowd was at the funeral and burial, which were from Pope's Chapel, on the afternoon of the 24th, conducted by the writer, assisted by Rev. Mr. Parker of the M. E. Church. The prayers and sympathy of the writer together with a host of friends are with the widowed and fatherless. May grace sustain now and save in death.

C. E. NEWMAN.

FORTUNATE FOR THE SOUTH
Skin diseases seem more prevalent in the warmer climates, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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The Christian Sun

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J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

OUR DEAD

Rogers

Blanche Virginia Rogers, only child of Bro. J. W. Rogers and wife, died September 20, 1914, aged two years, one month and 20 days. She lived only a few hours after she was taken, and was not thought to be seriously sick but a short time before she was called away. She was taken with a chill in the afternoon which developed into a congestive chill, and she died before midnight.

May the Lord comfort the grief-stricken parents in this sad hour of bereavement, and may their hearts be cheered with the hope of meeting Blanche by and by.

R. H. PEEL.

Hundley

L. H. Hundley died October 6, 1914, aged 43 years, 1 month and three days. He was married to Miss Bettie Laine about 15 years ago. Two children survive from this union. A loving wife, who is a sister of Rev. W. J. Laine, a mother, three brothers and two sisters mourn his death. May the Lord, who alone can comfort, be with these sorrowing ones in these dark hours.

R. H. PEEL.

Wright

Whereas, Our heavenly Father has, in His infinite wisdom, removed from amongst us one of our worthy and much loved sisters, Mrs. Carrie Wright, of Good Hope church; therefore,

Resolved, That such a life from our midst leaves a vacancy and a shadow that will be deeply raelized by all the members of the Ladies' Aid Society, and will prove a loss to her immediate relatives and friends.

Resolved, That with deep sympathy to the bereaved relatives of the deceased we express our hope that even so great a loss to us may be for good.

Her words of comfort, cheer and hope of past years have often given us courage. Her tender sympathy has often healed our hearts from deepest pain. We pray that in a brighter world we shall all meet again.

MRS. V. DAVIS,
MRS. N. PEARCE,
MRS. I. MAY,
MRS. JACKSON,
Committee.

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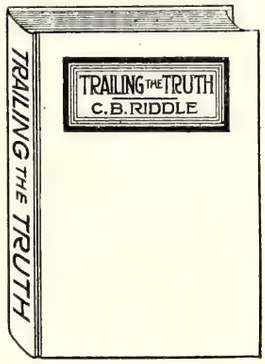

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The Author of this book is also the Author of "College Men Without Money," published in New York by Thomas Y. Crowell Company and for sale of this house. This volume has met with a large sale, and there are all evidences that TRAILING THE TRUTH will do likewise.

Southern Christian Publishing Co.

ELON COLLEGE, N. C.

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APPLE MOLASSES

In former years the surplus crop of apples was converted into brandy or cider, but prohibition broke both wings of that industry. It has now been discovered that a fine quality of molasses, or table syrup, may be made from apples, and for the process the United States Department of Agriculture has applied for what it calls a "public service" patent. The product is said to be an amber colored fluid of about the consistency of maple syrup and goes well with buckwheat cakes. We do not understand, however, why the Government should protect this process by patent. A thing of that sort should be the common property of the people, but perhaps the Government is merely using caution to see that the new industry is started out in the right way. It ought to be popular in North Carolina.—*Charlotte Observer.*

A CAMPAIGN FOR SOUTH AMERICA

Many Americans do not think of South America as a mission field. Deceived by the splendor of a few great cities and by the number of great cathedrals, many of them very beautiful, they do not consider that North America has any responsibility for moral and religious conditions in the southern republics. Now that the attention of American business men is being drawn to South America as never before, in view of possible closer relations on the opening up of the Panama Canal, it is right that Christians in America should be brought to realize how shockingly low moral and religious conditions are in Latin America, under the control of a corrupt and decadent church. The World's Sunday November public meetings in Plainfield, Summit, Montclair, Bridgeton, Elizabeth and Trenton—all in New Jersey—to arouse interest in South America as a field for religious education and to secure support for a Sunday School Secretary. Among the speakers will be Dr. Robert E. Speer, Rev. S. Earl Taylor, Bishop W. F. Oldham, Bishop T. B. Neeley, Mr. Frank L. Brown and Mr. Harry Wade Hicks.

There is a power in the peace God giveth of which the men who are rushing along the broad and dusty highway can form no idea. The meadows on which the soul refreshes itself are ever green.—*Ex.*

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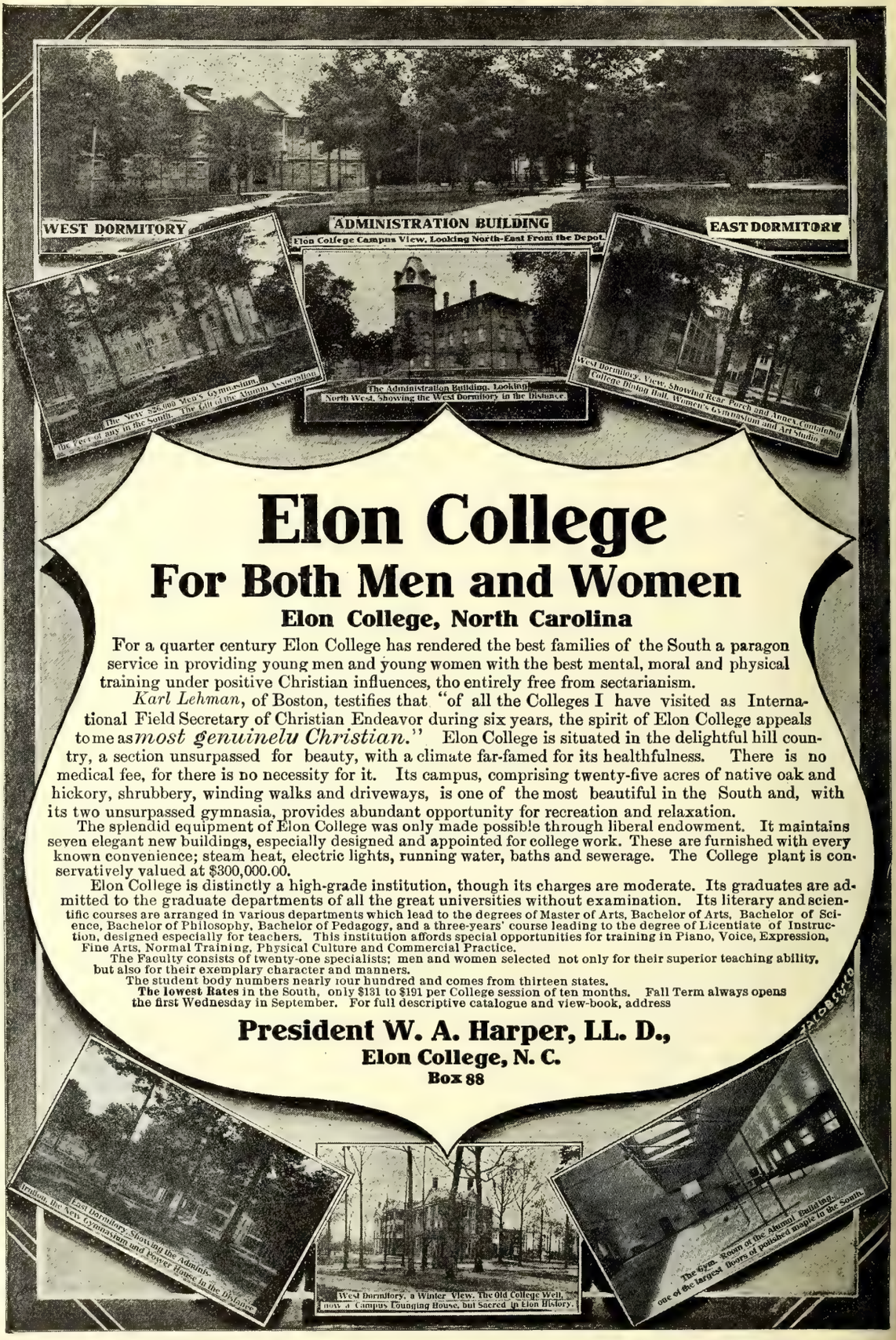
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Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.
West Dormitory, View, Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio
East Dormitory, Showing the Administration Building, the New Gymnasium and Power House in the Distance.
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., OCTOBER 21, 1914 NO. 42

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Report of the Commission on Missions

Presented to the American Christian Convention at Springfield, Ohio, October 15, 1914

Commissioners

Rev. Warren H. Denison, D. D., Chairman, Norfolk, Virginia, Member Mission Board, Chairman Foreign Mission Committee Southern Christian Convention.

Rev. J. G. Bishop, D. D., Dayton, Ohio, Member Mission Board.

Rev. F. G. Coffin, D. D, Albany, New York, Member Mission Board

Rev. W. P. Fletcher, Keswick, Ontario, Member Mission Board.

Rev. Charles B. Hershey, Farmer City, Illinois, Secretary Department of Evangelism and Missions, Illinois State Christian Conference.

Rev. Horace Mann, Olney, Illinois, Pastor Home Mission Churches.

Rev. Wilson P. Minton, Goshen, Indiana, Misson Secretary Indiana State Conference, Mission Secretary Eel River Conference.

Rev. Milo T. Morrill, Dayton, Ohio, Foreign Mission Secretary.

Rev. Oliver W. Powers, D. D., Dayton, Ohio, Home Mission Secretary.

Rev. Omer S. Thomas, West Milton, Ohio, Mission Secretary Miami Ohio Conference.

Hon. J. E. West, Suffolk, Virginia, Chairman Home Mission Board Southern Christian Convention.

Introductory

Your Commission feels very keenly the responsibility and the privilege that is before the Christian Church to do her full share in the evangelization of this world; your Commission is not unmindful that this will require a strong and consecrated Church in the home land, a Church alive to the one great mission of the whole Church, a Church with a vision of the uttermost parts, a Church with a spirit of sacrifice, a Church inspired with the Spirit of the living God.

Therefore, your Commission on Missions calls upon this Convention, first of all, to issue a manifesto and a challenge to our brotherhood and would urge that in every possible way such emphasis and publicity shall be given these until they are ingrained into the very thought-life, prayer-life, preaching, teaching, writing, of our officers, ministers, teachers, laymen, editors, that the action taken by this Convention shall become the very heart-life of our entire brotherhood, and we shall fully realize our chief mission and shall do a worthy part in the evangelization of the world.

Manifesto

Devoutly grateful to Almighty God for manifold mercies and blessings heaped upon us during the quadrennium just closed, we, members of The American Christian Convention gathered in the quadrennial session at Springfield, Ohio, for ourselves and brotherhood declare our fealty to God our Father, to Jesus Christ His Son, and to the Church universal of which we are a part; deliberately and thankfully dedicate ourselves to advancing the kingdom of our Lord, and to spreading the gospel in this and other lands as we may be led and prospered, in fulfillment of the commands laid by our Master upon the whole body of believers and upon us, one and all.

We, therefore, representatives of the Christian denomination in America, pledge ourselves, and summon our brotherhood, to unceasing efforts to greatly increase our missionary activity in the next four years, to enlarge our contributions until we realize the true measure of our Christian stewardship and adequately support and man our present missionary work, and until we shall fairly evangelize the mission souls we have adopted as our Christian trust.

May our purpose remain true, our zeal never flag, and may our prayer for the coming of the kingdom of God be ceaseless and availing.

AMEN.

Challenge

With all the emphasis we can command, your Commission on Missions calls attention to the massing of home and foreign mission agencies in America, and the launching already of a comprehensive campaign to forward missionary work at home and abroad; we call attention to the movement among American Christian students and American laymen directed toward equipping the foreign field for thorough evangelization; to the unprecedented multiplication of missionary literature and wide dissemination of missionary information, betokening growing interest; to the exceeding urgency of the call for the gospel and more missionaries from all mission lands, where now countless doors are open and no door closed against Christ our Lord; to the mighty beneficent transformation already wrought by the gospel missions in every field of the world. We are overborne by the conviction that such facts unmistakably point out the will of God for the whole Church.

We furthermore direct your thought to the real missionary awakening in certain sections of our own brotherhood—an awakening that should extend to every member of our churches; and to the continued success attending our limited atempts at evangelization; and to the equipment and readiness in our fields for an advance; also to the unprecedented readiness of the people in our fields to receive our ministrations; all of which speak with a mighty voice, urging us to hasten our pace.

Wherefore, let this Convention challenge every *member* of the denomination to do his missionary duty; every *minister* to faithfully forward the spirit and cause; every *conference* to fix a goal and work toward it; every *institution of learning* to thoroughly teach it; every *individual* and *organization* to promote mission study, missionary giving, missionary conferences, and the widest possible participation and co-operation in all movements calculated to advance the cause of our Lord and Master.

Intercession

Missionary enterprises are conceived, born, and developed in prayer. God enlarges His kingdom only as His people manifest a desire to have it enlarged by giving themselves to prayer and service. Prayer is the first requisite to missionary success. It opens fields and furnishes workers: "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." It is a potent factor in the getting of results: "The effectual, fervent prayer of a righteous man availeth much." And united prayer availeth more: "If two of you shall agree on earth as touching anything that they shall shall ask, it shall be done for them of my Father." If we ask for the heathen, they shall be given us. Therefore, it is the earnest conviction of the Commission that no greater service can be done for our missionary enterprise than to bring our people into the spirit of constant and united prayer in its behalf, such a spirit of prayer as will break down prejudice and overcome difficulties. Upon it we must depend for the future success of our mission cause. We urge a definite and continuous campaign of prayer for missions throughout our Church. It should begin in this Convention, it should find a larger place in all our conference sessions. Special conferences for prayer and Bible Study in relation to missions as held by other denominations, should become a part of our mission work. Our religious papers increase the interest as they give it repeated emphasis. Upon each pastor rests the duty of leading his people into the blessed privilege of becoming intercessors. He must do it, both by teaching and example, must present it from the pulpit, teach it in special Bible study, then lead the membership to pray definitely by the use of intercessory prayer lists. He may organize them into groups whose object shall be prayer for missions, teaching them to pray for our own missionaries and members of our Mission Board by name. They need and are entitled to our constant support in prayer, and as we thus hold up our hands they shall the better plan and wisely execute.

Our Ministry

Your Commission would in its most emphatic way call our ministry to its true place of leadership in missions. In a very large measure our pastors hold the future of our mission interests in their hands. The missionary and the non-missionary pastor can be easily traced from church to church. It is within the pastor's power to help build up, encourage, co-operate

(Continued to page 4)

EDITORIAL

CONFERENCE CALENDAR—1914

Alabama meets Tuesday, October 20, 10 a. m., Forest Home church. Rev. G. O. Lankford, Wadley, Ala., President; Rev. E. M. Carter, Secretary, Columbus, Ga.

Georgia and Alabama meets Tuesday, October 27, Oak Grove church. Rev. H. W. Elder, President, Richland, Ga.; Edwin E. Hill, Secretary, Box 64, Phoenix, Ala.

Eastern Virginia, Tuesday, October 27, 10:30 a. m., Liberty Spring church. Rev. C. H. Rowland, D. D., President, Franklin, Va.; Rev. I. W. Johnson, D. D., Secretary, Suffolk, Va.

Eastern North Carolina, Thursday, November 5, 10 a.m., Henderson, N. C. Rev. C. E. Newman, President, Raleigh, N. C.; Rev. W. C. Wicker, D. D., Secretary, Elon College, N. C.

Western North Carolina, Tuesday, November 10, 10 a. m., New Providence church, Graham. Rev. L. I. Cox, President, Elon College, N. C.; Rev. J. W. Patton, Secretary, Greensboro, N. C.

North Carolina and Virginia, Tuesday, November 17, 2 p. m., Berea church (Alamance). Prof. W. P. Lawrence, President, Elon College, N. C.; Dr. W. A. Harper, Secretary, Elon College, N. C.

C. M. A. of Eastern Virginia Conference, Tuesday, December 8, Lambert's Point, Va. Rev. J. W. Harrell, D. D., Dayton, Ohio, President; Rev. R. H. Peel, Secretary, Wakefield, Va.

THE AMERICAN CHRISTIAN CONVENTION
(Editorial Correspondence).

Springfield, Ohio,
October 17, 1914.

Time will not allow THE SUN'S editor now to write, with any degree of satisfaction, of the events, incidents and issues of this truly great Convention. Next week we shall undertake to give our readers somewhat in detail some impressions of the Convention and some connected account of what the session accomplished. We are pleased to present this week the fine face of our handsome and much beloved brother, Rev. H. Russell Clem, pastor of the new and splendid church which is host of the Convention. SUN readers and our people generally will hear again and again of this man Clem. His spirit is as congenial and his personality as magnetic as his face is handsome. Nature has lavished her gifts upon him and he is using these gifts to achieve mightily for the Master.

He has wrought a wonder here. The church building, a cut of which is given, is a great edifice, not even to be guessed at in this particular from the outside. In addition to the splendid auditorium which will seat, we should judge, five hundred, there are twelve S. S. class rooms, three boys' clubs, a basement with a cooking department, in which at least 250 are comfortably seated and fed at one time. It is a magnificent structure of pressed brick, and yet the pastor tells me it was put up at a cost of $25,000. You would easily judge it to have cost ten thousand dollars more than that amount. I am also giving cuts of chapels which were the predecessors of this church.

The Convention is largely attended, there being delegates from Canada, New England, Washington State, Wyoming and the South. There is the largest delegation here from the South that has ever attended a Quadrennial. Dr. W. A. Harper, President of Elon College, made a splendid address this morning, telling the Convention about what Elon College has done, and then called out the Elon graduates here, sixteen in number, who sang a college song, and gave a college yell. There were splendid addresses from the presidents, or some representative, of all our colleges, and the spirit of the educational program was delightful.

The greatest single address, that which appealed to the deep sense of fellowship and gratitude of the entire body, was that by Dr. Chas. S. McFarland, Secretary of the Federal

REV. H. RUSSELL CLEM

The Convention Host and the pastor of three city congregations, for each of which he built a house of worship during the last two years.

Council of the Churches of Christ in America. This man represents thirty different denominations, and millions of constitutents, but his speech, theory, thought, ideal and appeal are all that of a member of our own Christian church.

This Convention sent a commission nearly two years ago to the meeting of the Federal Council of which Commission Rev. W. W. Staley, D. D., was chairman. Because of its spirit which is the spirit of this Convention, I append it here for SUN readers.

REPORT OF THE DELEGATES TO THE FEDERAL COUNCIL

Five of your delegates had the honor and enjoyed the privilege of attending the sessions of the Federal Council in the La Salle Hotel, Chicago, December 3-10, 1912.

The immensity and potency of the Federal Council have not yet fully gripped the public mind, not even the constituent bodies.

A brief history of what seems to be the origin and progress of this movement in Protestantism may suggest its importance and value to Christianity. In 1846, 800 representatives from various Protestant denominations met in London and organized the Evangelical Alliance. That meeting adopted nine articles to express what was then considered essential among the constituent bodies:

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

3. Unity of the God-head and the trinity of the persons therein.

4. The utter depravity of human nature in consequence of the fall.

5. The incarnation of the Son of God. His work of atonement for the sins of mankind, and His mediatorial intercession and reign.

6. The justification of the sinner by faith alone.

7. The work of the Holy Spirit in conversion and sanctification.

8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.

9. The divine institution of the Christian ministry and the obligation and perpetuity of the ordinances of baptism and the Lord's Supper.

These articles were not as binding as a "creed," but a basis of an alliance among Protestants. This shows the theological mind of the time; and branches of the Alliance were extended throughout Christendom. The American branch was organized in 1867.

The Young Men's Christian Association and Christian Endeavor movements added to the forces of spiritual activities among denominations. The Church was moving toward a common center—differences were vanishing in the light of the twentieth century progress. This was the first step toward church federation.

The second step was the "Inter-church Conference on Federation," in New York, November 15-21, 1905. The meeting was composed of representatives from thirty Protestant denominations, 18,000,000 members, and a friendly constituency of 50,000,000 people. That meeting culminated in the permanent organization of the "Federal Council of the Churches of Christ in America." The only basis of membership in this organization is belief in "Jesus Christ as divine Lord and Savior." The contrast between the nine statements of 1846, and this one of 1905, shows great change in theological thought and the gravitation of Protestant denominations toward unity, if not

The New Building of the High Street Christian Church, The Summerbell Memorial, Springfield, Ohio, Rev. H. Russell Clem, Pastor, Where American Christian Convention Was in Session Last Week.

Melrose Chapel, Springfield, Ohio

union. A half-century has made a revolution in the mind and heart of the Church of Christ.

The Federal Council held its first regular session in Philadelphia in 1908 and its second quadrennial session in Chicago in 1912.

The object of the Federal Council is expressed in the following statements:

1. To express the fellowship and Catholic unity of the Christian churches in America.
2. To bring the Christian bodies of America into united service for Christ and the world.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life.
5. To assist in the organization of local federations to promote its aims in their communities.

These objects engage the prayerful consideration of some of the greatest religious men in the nation. The committees first created have all passed into Commissions that are studying all the great spiritual, moral, and social questions of the age—such as Home and Foreign Missions; the Church and Religious Education; the Church and Social Service; Family Life; Sunday Observance; Temperance; Peace and Arbitration, and Evangelism. These Commissions have already wrought out great plans that touch the nation through the thirty constituent bodies.

In this great Federation great denominations and small denominations stand on equality and have the same recognition. Each Christian body adhering to the Council shall have four members, and one member for every 50,000 of its communicants, or major fraction thereof. This gives *us* six members and our men are on many of the improtant commissions and the Executive Committee. It is the largest religious organization in America, and is the largest expression, so far, of the unity of the Church. It exercises no authority over constituent bodies, leaves their anatomy undisturbed, and works on a scale so large that no single denomination could compass it. Middle walls of partition crumble before this movement and Christ takes first place in its thought, plans, and activities. It is the ecclesiastical clearing-house of the twentieth century, the underwriter of individual prejudices to Christian ends, the combined forces of righteousness against wrong.

Our Church stands at the center of this movement and was there more than a half-century before the Federal Council brought into one body the Protestants of the nation. We have not grasped the meaning of such an organization as the partial fulfilment of our efforts and hopes for a hundred years. The great Commissions of this Council will eventually solve problems and offer practical solutions of questions affecting the nation in its highest interests and the churches in their future welfare.

We, therefore, desire to express our confidence in the future of the Federal Council as the best exponent of combined Protestantism in this country; the wisdom of this Convention in continuing its membership as one of the constituent bodies; and recommend the following for adoption:

1. That the American Christian Convention elect six delegates to the next session of the Federal Council of the Churches of Christ in America.
2. That this Convention pay into the treasury of the Federal Council the sum of one dollar per thousand members according to the latest statistics of the denomination.
3. That a Committee on Temperance be elected by this Convention which shall co-operate with the Commission on Temperance of the Federal Council.
4. That our own Commissions on various subjects study the results of similar Commissions of the Federal Council.

The transactions of the meeting at Chicago were fully reported at the time, and need not be recounted here. The volume of proceedings entitled *Christian Unity at Work,* is worthy of study by all, and should be kept at hand as a book of reference by all leaders in church work. The actual adoption of resolutions and declarations by the Council in session is less significant than the steady development of co-operative agencies for the prosecution of its purposes during the quadrennium. But the following summary includes most of the more important actions:

1. The Council voted to establish an office in Washington, D. C., in charge of a Secretary, whose duty should be to represent the interests of the united churches, in matters of common concern, especially in cases where the moral sentiment of the Church should be brought to bear in matters concerning the national welfare. This has since been done, and Dr. H. K. Carroll has been made the Secretary.
2. The report of the Commission on Foreign Missions placed the Council on record in favor of the fullest co-operation on the foreign field, declaring that until the union of Christians in these lands is practically complete, we need not expect to conquer the world for Christ.
3. The Home Missions Council was recognized as the proper organization of the churches for co-ordinating home mission activities, and its work in investigation and co-operation was endorsed.
4. Strong reports from the Commission on Family Life, Sunday Observance, and Temperance were made and adopted, the campaign of the Social Service Commission for one day's rest in seven was endorsed, and the organization of a Council of Church Temperance agencies was recommended to work with the Federal Council.
5. The most elaborate report, representing the greatest amount of study and achievement, was that of the Commission on Social Service. Its most important recommendation was the Social Platform, which as amended by the Commission and the Council consists of sixteen articles, and has become popularly known as "The Social Creed of the Churches." The continuation of the Commission as a working body was authorized and its support provided for, and the denominations were urged to organize definitely for Social Service, both city and rural, and that their departments become constituent bodies of the Commission.
6. The Commission on Peace and Arbitration recommended the observance of Peace Sunday, urged the appointment of a permanent court of Arbitration at The Hague, and endorsed the organization of the Church Peace Union. This has since been formed, with Dr. Frederick Lynch as Secretary, and has the full co-operation of the Federal Council Commission. The work of this union in promoting the Peace Conference so rudely interrupted at Constance, Germany, and the terrible events of the last two months, have emphasized its importance and possibilities beyond all expectation.
7. A Commission on Evangelism was authorized, which has since organized with Rev. W. E. Biederwolf as Secretary, and promises to render assistance to the various denominations in promoting the evangelistic spirit, aiding evangelistic committees in plans and methods, seeking out and accrediting evangelists, and in every way assisting in promoting genuine revivals of religion.
8. Provision was also made for a Commission on the Church and Religious Education, which has since been appointed and has entered upon its duties.

But the value of the Council is not to be measured by the work it is accomplishing directly, but rather by the atmosphere of Catholicity and Fraternity which it is increasingly creating.

Grove Park Chapel, Springfield, Ohio

RECOMMENDATIONS

1. That the American Christian Convention elect six delegates and six alternates to the next session of the Federal Council and that the first alternate named succeed to the first vacancy occurring, the second to the second vacancy, and so on till the vacancies are filled.
2. That this Convention pay into the treasury of the Federal Council annually the sum of one dollar per one thousand members, according to the latest statistics of the denomination.
3. That a sum of six hundred dollars be raised as a Federal Council Fund, to meet the above appropriation and contingent expenses.
4. That a Committee on Temperance be elected at this Convention which shall co-operate with the Commission on Temperance of the Federal Council.
5. That our own commissions on the various subjects covered by commissions of the Federal Council study the results of such commissions, and co-operate with them as opportunity offers.
6. That these recommendations be referred to a Committee of the Convention for further consideration and definite report at this session.

W. W. Staley, Chairman.

—The German army accomplished the feat of taking Antwerp, the Belgian capital, one of the most strongly fortified cities in the world, after a siege of eleven days. The invading army then hastily marched towards the sea, reaching the coast after taking Ostend, the noted Belgian watering place. This leaves only a small corner of the Belgian kingdom not yet taken by Germany.

—The Senate passed the War Revenue Bill last Saturday. The minimum revenue this measure is expected to produce is $92,000,000 annually. Congress will likely adjourn before this reaches Sun readers, to allow Congressmen seeking re-election a few days at home in the campaign.

REPORT OF THE COMMISSION ON MISSIONS

(Continued from page 1)

with the plans of the Mission Board, mission committees, conference and State mission officers, or to almost break them down. His spirit and attitude is reflected by many of his people in their talking, giving, praying, reading. He has it in his power either to inspire confidence or dampen enthusiasm. There is a fearful responsibility and a glorious privilege upon the minister of the gospel with regard to this supreme business of the Church. It is our conviction that he ought to know what missionary intelligence will most appeal to children and young people, at those times of life when great decisions are being made and lay upon them the call to give serious consideration to mission work as a life-work; how to help those women of the missionary society to larger work and inspiration and give them information that will greatly help in their plans; how to help meet the needs of those men in his church to have a world vision and a practical knowledge of missions as related to present problems, and be able to inspire his church missionary commitee and give them plans now approved by all missionary statesmen.

He needs to have more than a passing knowledge of the mission study class in his congregation. This Commission would, through this Convention, call him to a clearer instruction from the Word as to its teachings on this thought. We believe him to be the key-man in stimulating missionary prayer-life. We recommend to our pastors the importance of getting together in groups for mission study, discussion, recitation, in a definite way. As an illustration, the ministers in the Eastern Virginia Conference for more than a year have met regularly every two months for definite mission study, completing such books as Mott's "Decisive Hour of Christian Missions," and Doughty's "Call of the World," and will next take up, "Immigrant Forces." For such group meetings for mission study and mission intercession we plead. And we call upon you, as a true minister of the gospel, to present to your church the responsibility of your denomination in such a clear-cut and positive way that they will feel its power, see such a clear vision of their privilege, and enter upon their opportunity.

Our Institutions of Learning

From our institutions of learning must come our ministers and our choice lay leaders, our official members, our Sunday school superintendents. It is the judgment of your Commission that we should ask our schools to give due emphasis to missions and surround the student lives with a distinctly missionary atmosphere. There should be lectures by the strongest men available, mission study classes should be formed, the Bible should be taught as a missionary book, missions should be a part of the curriculum, so that the alumni will possess a missionary spirit. The Student Volunteer Movement should be encouraged in all our schools in a very definite way. Men are not educated today who do not have the world vision, and we look to our schools to give their finest speciments of manhood to the great world calls for Christian service at home and abroad.

Christian Stewardship

In the Matter of Christian Stewardship and the grace of giving your Commission is convinced of at least two things, viz.: that our mission work must have greatly enlarged funds, not only to maintain our present work, but to increase the work many fold, for we believe God will hold us responsible for a work several times as large as we are now doing; and in the second place we are convinced that for our own good and spiritual development as a people we must become much larger givers. We are firmly convinced that our people are not yet awakened to the grace of giving and are not yet touching the fringe of their possibilities in that line. We would therefore have this Convention solemnly call all our people to a greatly enlarged vision of sacrificial giving; we should have our general officers, our ministers, our Christian leaders teach more frequently and lay more emphasis on God's plans as given in the Book; we would have more of the brethren prepare logical and consecutive contributions for our Church papers on Christian giving; we would have our mission officers put out much more of the best and strongest literature to be secured; we would have tithing taught and societies of tithers in the churches formed—*the more excellent way, a new and living way;* we would institute campaigns from time to time to greatly increase the number of givers; it should be emphasized in the most practical way by all our field workers; it should be discussed at conferences and institutes; the every-member canvass should be made in every church and followed up; weekly offerings should be emphasized. We should lay much emphasis upon the securing of large gifts. We have many of the Lord's children to whom He has intrusted His goods, and we should expect them to give thousands and tens of thousands of dollars, and it must be laid upon their hearts that the Lord hath need of their goods; we have churches and individuals that ought to be supporting Living-links and mission stations under the direction of the Mission Board. We would call upon you and through you our whole brotherhood not only to talk, write, and pray about giving, but to actually give until giving becomes a delight. We ought to say now to our Mission Board, "You plan for larger work in missions and we will stand back of the finance and do a worthy work that Jesus Christ may be pleased to honor."

The United Missionary Campaign

Your Commission finds itself in heartiest accord with the United Missionary Campaign now being waged in our land by the Foreign Mission Boards of North America and the Home Missions Council of the United States with the co-operation of the Layman's Missionary Movement and the Missionary Education Movement. This campaign is in the interest of the entire membership of the Church. The aim of this co-operative effort is the fullest development and the largest use of the spiritual conditions of abundant Christian life and fruitful Christian service, especially prayer, personal Bible stuby, and personal Christian servie. It is a great educational campaign until every church and member shall be informed, using wide circulation of literature, promoting mission study, working for a larger assistance from the public press in gathering religious and missionary news, and the securing of a strong missionary committee in each church and securing missionary instruction in the Sunday school. This campaign teaches Christian stewardship and endeavors to secure from the proper official body of each church a definite decision to conduct the every-member canvass and to show the advantages of the weekly offering for missions and other benevolences as well as for current expenses and to promote an adequate realization of stewardship. We would urge our Mission Board to push this campaign vigorously, and would earnestly ask our conferences and all our churches to adopt its plans and methods and adjust them to our needs and avail ourselves of this co-operation in inspiring and informing each member of the common task and enlisting all in systematic and proportionate giving to support the entire mission and benevolent work of the Church.

The Laymen's Missionary Movement

Your Commission would recommend in the strongest terms the principles and aims of the Laymen's Missionary Movement. We would have all our churches enjoy the blessings that would come to them if they would enter heartily into the use of the methods that have been so thoroughly tested and that have brought such rich blessings to thousands of churches of all denominations and which have been proved over and over again by our own churches. We would plead for a *Church Missionary Committee* in every church which by literature,mission study classes, Sunday school instruction, addresses, prayer, shall permeate the entire congregation and all its departments with missionary spirit and intelligence. In the same way we would plead for the *Annual Every-member Canvass* for missions and other benevolences as the best way to reach and enlist the entire membership of the church. This is practicable and applicable to all churches whether large or small, in city or in country. Scores of our own churches have tried it and found it most satisfactory. Likewise we would plead for the *Weekly Offering* for missions as the scriptural method, a method of great educational value, and equitable. It promotes larger prayer for missions, enlists a larger number of systematic contributors, makes it easier for the average member to give more and provides continuous support for missionary work. The Duplex envelope has been found to be by far the best method for collecting both current expenses and missionary offerings.

We would most earnestly urge upon our people the importance of participation in and co-operation with these great interdenominational missionary movements. Such conventions are our opportunity. We call attention to such missionary conferences as are held at Lake Geneva, Silver Bay, Blue Ridge, and others. Our pastors, leaders from local churches, members of church missionary committees, teachers, and others with capacity for leadership should endeavor to attend some such conference and method school in their churches, should assist in whole or in part if necessary. We are greatly indebted to these interdenominational movements. It would be greatly to our advantage to invite representatives of such movements to our gatherings and for our denominational papers to give large reports of these interdenominational movements.

The Conference Budget Plan

Your Commission commends the Annual Missionary Budget Plan for Conferences, which has been used during a part of the quadrennium. We believe it to be the correct method, for the conference itself sets a standard for mission giving after due consultation and calls upon the churches to meet that standard. It has been stimulating and we believe it will become more so with each year. And in this connection we would urge upon all our conferences and conference officials the heartiest co-operation with our Mission Board and work. We would urge the greatest care in the choice of Conference Mission Secretaries and Committees, men who have a missionary vision and will co-operate with the churches and encourage them, help them to inaugurate missions study and a program of prayer for missions, who will by correspondence and visitation stimulate them to large service, generous giving, and will help to develop missionary advocates. It is our conviction that there should be a complete chain of missionary organization from the Mission Board down through the States and confer-

ences, to the local church. The Mission Departments of Conferences can do a vitally important work by suggesting books, and conferences should require a knowledge of the modern missionary books as essential to ordination. The Conference Mission Secretary can select choice men and urge them to attend summer conferences, and suggest especially valuable literature for leaders in church work.

Home Missions

The Home Mission problem is an ever enlarging one. It is no longer confined to the pioneers as they sought the frontiers, but there must be added the work of developing the religious life of the new communities. The Freedmen, Indian, Mountaineer, the Mormon menace, Immigrant, Mexican, the Slum, the Neglected Neighborhood, the Problems of Rural Decay, are all included in the Home Mission work. Many of our people have not yet seen these problems and have in the main looked upon our home work as confined to strengthening weak churches and of city church extension. It is the conviction of your Commission that we must set ourselves to the larger tasks, study them, enter into sympathetic relationship with them and co-operate as much as possible.

We must still double the energies of our denomination toward denominational extension by organizing new churches, planting churches in cities, that are natural centers where they are needed by the community and by the denomination. Very gratifying has been our progress in certain sections in this direction and the South and West afford large opportunities which should be utilized to the utmost. In the future, as in the past, the initiative may well be left to the conferences after council with the Mission Board, with the Board as a ready and effective helper.

We would call attention to the large opportunities that are now ours in frontier work in connection with the western Washington field and the Wyoming field. Now is the critical time in the western Washington field, and we need to locate some strong workers there and follow with suitable financial aid, and we believe that a self-sustaining conference can be developed. It requires strong men of leadership and reinforcements.

In Wyoming we should vigorously support the work. The workers are on the field, they are comparatively free for aggressive work. There are four organized churches, a college, and new points are available for as many workers as can be supported. It is the most promising outlook we have ever had for frontier work. It must be supported liberally for a few years. It is purely home mission work with great needs and opportunities.

We believe that the time is here for a greatly enlarged work for the Negro. Our first duty is to Franklinton, where the new school building is being completed. It should be completed and equipped soon, the school reorganized and supported on a scale commensurate with the needs, and we should put forth systematic effort for the efficiency of the colored churches and conferences.

Another work of importance is that among the immigrants. Opportunities are being thrust upon us faster than we are prepared to meet them. The opening at Boston should be used to the full. The Christians through the Mission Board should stand ready to assist any church to master its local problem which new conditions are created by the coming of the foreigner. It bids fair to become a more serious problem when increased prosperity in America and the devastation of Europe will combine to hasten the coming of immigrants from the old world.

There is no end to our home mission opportunities. We have weak churches and conferences that need systematic visitation, encouragement, instruction, inspiration, co-operation and care from the whole denomination. Exceptional opportunities are opening in various sections and they will repay every effort we can possibly put forth. Some of these weaker fields have special claims upon our consideration and effort. In some of these sections and in many of those weak churches we must instruct in our history, mission, method, aim. We should not be ashamed of our history and we need to cultivate self-respect and self-confidence without sectarianism. It will strengthen our work if these weaker fields and our mission churches shall understand our denominational position thoroughly. We believe there should be a close co-operation between the conferences and the Mission Board in the matter of conference missions, the inauguration of new work, the securing of field secretaries and mission workers. We would call the conferences to a larger work in the taking care of the churches within their bounds. We would also urge larger Home Missions funds for the general work and new work and work in the weaker sections where there are new problems all the time arising. There are larger funds needed for the development of field workers, a work in many ways not inviting, which needs a peculiar kind of men, a work where results are not seen so much at first but it is vital. It seems that we must call men to fit themselves for that group of activities included in Home Missions. The call is for men who will become Home Mssionaries and Home Mission workers, field workers, men who can cope with the difficulties and reach to the opportunities afforded in our broad waiting fields. We would call for larger church extension funds, a larger study of the Home Mission problems, a larger tract literature in these important interests.

Our Foreign Work

Your Commission would report that we have a foreign work worth while. It is not large. We are not old yet in foreign work, but we would call your attention to the fact that we have been laying foundation work, and like all foundation work it must in part be unseen to the casual observer. We have secured a plant in both Japan and Porto Rico, and a fair equipment and investment in this part of our work will from this time forth men more of the cash put into actual direct labor for souls than was expended in the earlier stages. Our Foreign Secretary has inspected both our fields during the quadrennium; our General Secretary, and the Corresponding Secretary of the Woman's Home Board have visited our Porto Rico fields. They all bring to us the assurance of a well-established work abroad, that our undertaken tasts are great and worthy, that we have a corps of workers in the field that demands unqualified confidence, that we have acquired substantial and durable properties, that we have blessed results, all that we could reasonably expect from the investment made. That more dollars would make the workers doubly valuable. Everywhere opportunity stares at us, the call for equipment presses on every side.

We are of the opinion that our work is worthy of your greatly increased interest and support; that we have not given it our prayers and money as we ought; that we ought to send more missionaries and workers; that we ought to better equip our plants.

Our workers abroad, as well as our workers at home, the work abroad, as well as the work at home, all challenge us to larger things, to fidelity to the cause of Christ, to denominational loyalty, to the Christ Himself; they challenge us to most earnest intercession, to the doubling and the quadrupling of our gifts, to the loyal support of our mission department. We should tell our Mission Board to plan for larger things, and to call upon our people for co-operation, and put ourselves in accord with the One whom we claim as our Leader and whose name we bear in actively carrying out His Commission—the summary of the meaning of His whole life and death.

Findings of the Commission

1. That we as a Church should measure up to our privilege and responsibility and ability in missionary matters; that now is the time to put forth every possible effort to make our Church a mighty missionary agency; that we call upon our pastors, church officials, conference officers, and churches to heartily co-operate with our Mission Board in its effort to give our whole people a missionary vision; that we pledge our loyal support in the effort to clear away our deficit in the foreign department; that we say to our Mission Board that we will heartily support it in larger plans for advance work; that this Convention here and now commits itself to the planning, through its Mission Department, of aggressive measures, to renewed interest, to deeper consecration, to more hearty co-operation, to larger giving.

2. That our pastors are largely the keys to missionary results; that since they are the natural missionary leaders it is incumbent upon them that they study missions, form groups for mission study and prayer, and attend each year at least one mission conference.

3. That our schools of learning should place in their curricula definite mission study, secure strong missionary lecturers, give prominence to the Student Volunteer Movement; and that our conferences should make a knowledge of missions essential to ordination.

4. That we should have a larger literature on Christian Stewardship and Prayer and Intercession; that many more of our own brethren should prepare logical and consecutive contributions on these two themes for our denominational papers that our pastors and Sunday school teachers be urged to teach much more upon these important themes.

5. That we should express to the women of our churches our appreciation of their faithful work, enlarged receipts, and missionary efforts, and that we pledge to them earnest co-operation.

6. That the United Missionary Campaign may be of large service to our churches and mission work if we will but enter heartily into its spirit and privilege.

7. That the Laymen's Missionary Movement offers to our people the most scriptural, profitable, and practical plans and methods; that we urge our churches and pastors to use them thoroughly; that we plead for a Church Missionary Committee, the Every-member Canvass, the weekly offering, the Duplex envelopes in every church.

8. That we set a standard for the new quadrennium, a sum not less than fifty thousand dollars for Home Missions and fifty thousand dollars for Foreign Missions for the first year, and the Mission Board to set the standard for the following years.

9. That we approve the proposed policy of the Mission Board as set forth in annual session in its memorial to this Convention.

10. That we approve the annual Missionary Budget Plan for the conferences, and urge each conference, to assume a worthy share of the sum set as a standard by this Convention or its Mission Board; that we approve the Budget Plan for our churches and urge them to

(Continued to page 7)

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES

Rev. J. W. Wellons filled the College pulpit last Sunday at eleven o'clock, in the absence of the pastor, Rev. J. O. Atkinson, D. D., who was attending the American Christian Convention, Springfield, Ohio.

Dr. T. C. Amick was at Siler City, N. C., Sunday, where he preached twice in the Methodist Protestant Church.

Mr. A. W. Warren last week began the construction of one of the handsomest residences of the town, on the lot he recently purchased from Gen. J. S. Carr.

Mr. J. D. Oldham last week moved into his new residence in the eastern part of town.

Last week a water main was laid to the western part of town to accommodate a number of residences, Dr. E. E. Randolph's new home, now nearing completion, among them.

Dr. W. T. Herndon and wife returned the first of last week from a visit to their daughter-in-law, Mrs. C. H. Herndon, at Henderson, and were immediately taken with 'grip that confined them to their room for a week. They are up again now.

Esquire J. J. Lambeth and family were called to his old home near Brown Summit, in Guilford county, N. C., by the death of his father last Friday.

Mrs. Bradshaw, of Saxapahaw, N. C., has been on a visit to her mother's, Mrs. Clendenin.

Several new students entered College last week. Sunday, a number of the ministerial students were away filling appointments for ministers attending the A. C. C. at Springfield, Ohio. Rev. J. G. Truitt was at Haw River for Rev. J. F. Morgan; Rev. H. S. Smith went to Morrisville for Dr W. C. Wicker; and Rev. J. F. Apple supplied for Rev. L. I. Cox at Ether.

The after-effects of the great Y. M. C. A. Conference which closed here a week ago are wholesome and are seen in renewed activity in the local interest in Bible study.

Postmaster H. D. Lambeth's little daughter, Wautel, is ill from a throat affection.

Many letters have been received from Y. M. C. A. Conference delegates and visitors recently in our midst, attesting the excellent spirit of the place. The student body and the entire town joined naturally and heartily in giving these picked men from the University and the various Colleges of the State, and the noted visitors and speakers from other States, genuine Christian welcome and cordial entertainment. "X."

REPORT OF THE SECRETARY FOR FOREIGN MISSIONS

Presented to the American Christian Convention at Springfield, Ohio, October 15, 1914.

Present Status

To the President and Members of the Christian Convention:—

DEAR BRETHREN: As compared with four years ago, there is some change in our work in Japan. Six missionaries are on the field, three at home on furlough. In the work are thirteen ordained and two unordained pastors, and two regular Bible women. Six young pastors have completed their training in the past four years and have been set apart to the ministry.

Nineteen stations and out-stations are occupied, including eleven organized churches, with a church membership of 819, and Sunday school membership of 2,168. There is an aparent loss of church members due to revision of church rolls, although in four years 388 members have been received.

Our Theological School has been suspended for three years, chiefly on account of lack of students, but partly on account of lack of funds. For the latter reason the Mission Board discontinued the Girls' School at Utsunomiya, but Mrs. Susie V. Fry has carried it as her own private venture. This cessation of educational work under direct auspices of the Mission Board is the chief change in our Japan Mission. Now we usually have one or two students in other mission schools preparing for our ministry, and our Treasurer still forwards to Mrs. Fry money contributed for education of girls. Missionary schools are essential to a permanent missionary work, and we must look forward to establishing schools with ample provision for their maintenance.

For Porto Rico we have only two missionaries at work, one of whom is temporarily laid aside by illness, and one missionary at home on furlough. For more than six months there was no missionary on the field. One Porto Rican pastor has been ordained, and four or five young men are in training. One Bible woman is doing heroic work, but is not on the regular pay-roll. In the absence of fresh information, we suppose there are four organized churches, with about 190 members, and a Sunday school enrollment in excess of 700. Fourteen stations and out-stations are occupied.

During the whole quadrennium the Porto Rican Mission has suffered from lack of missionaries and money enough to make the work effective. The field is intact, but the work is merely being held together.

Mission Property

The Japan Mission one year ago carefully estimated the value of our property holdings in that country at $16,200. Since then a building site has been acquired, adding $425 of value. There is money in the Japan Mission Treasurer's hands to erect two chapels at a cost of $1,000 each. A parsonage has just been completed in a suburb of Tokyo worth $450. By the end of another six months our mission property should easily be worth $20,000.

Eight years ago we owned no property in Porto Rico, but had a building fund of $1,325.60. Today our property holdings there amount to at least $15,000, and there is money in the Porto Rican Mission treasury to pay for another village lot when a clear title can be secured. That should add $300 or more to the property value. There is more than $300 toward another chapel.

In the past four years Arus Chapel and Ponce church have been erected and dedicated. Arus Chapel was damaged by flood, and since restored, making the total cost $1,000, exclusive of seating. In the past eight years we have invested in property and equipment in Porto Rico not less than $14,500, and the property should be worth $15,000, perhaps more. Total property, $35,000.00 in our foreign fields.

Field Visitation

During the quadrennium the Foreign Mission Secretary went to Porto Rico in interest of starting the Ponce church building, and Dr. and Mrs. J. F. Burnett were present when the edifice was dedicated. These visits helped to compensate for a lack of missionaries.

Last year the Foreign Mission Secretary visited our Japan Mission and Conference and participated in the celebration of the completino of twenty-five years of our successful missionary effort there. The visit was valuable to the cause on both sides of the ocean.

Furloughs

Since the last quadrennial Rev. C. P. Garman and family, Rev. D. P. Barrett and family, Miss Jennie Mishler, Rev. E. C. Fry, and Miss Alice True have come home on furlough. In the minds of some, furloughs may mean less expense for the work; whereas, the contrary is true, travel and house rent more than offsetting the slight reduction for furlough salary. On the other hand, again, furlough service usually benefits our mission treasury, and is valuable on several accounts.

Financial

The total receipts for the foreign for four years have been $83,383.08, but deducting the sums contributed for buildings, building sites, and all special purposes, we have left for current foreign missionary expenses $69,649.08 (last quadrennium $52,666.05). We make this distinction that everybody may know that much of our funds is not available for support of the current work year by year, but is tied up in invested funds, buildings, lands, etc. The Woman's Foreign Board has raised $15,946.85 for us. Administrative expense has been $7,017.65, or $324.87 less than the previous quadrennium.

The present deficit is $6,815.43, or $1,266.77 less than four years ago. For the year just closing we have a little more than paid our way, thanks to the Rope Holders, who have saved us from a deficit for the past twelve months' work. The normal receipts have exceeded those of last year. Special effort has enabled us to cancel part of the deficit.

Total invested funds amount to $13,548.37, only $4,036.28 of which yield income for the foreign work, the balance being home mission funds.

Present Outlook

The work in Japan and Porto Rico always looks hopeful when it has adequate support. War prices will considerably affect our missionaries and workers and necessitate larger appropriations. This will be imperative. The rate of exchange in Japan now amounts to fifteen dollars on the thousand and we must add enough to our monthly remittances to pay exchange.

Here at home the prospects are bright. War prices need have no effect on our annual receipts, except to stimulate them. Several boards increased their receipts during our great Civil War. We never had so many liberal givers and never as many interested in the cause. Our Rope Holders have responded generously this year, and so far not a soul has uttered complaint, while many have expresed joy in being able to contribute to save the year's work from deficit.

Norfolk church is again supporting Rev. D. P. Barrett; Covington church has already sent in half of Rev. D. A. Woodworth's salary; Providence, Keswick, and Antioch churches, and the Woman's Mission Boards of Erie, Ontario, and Eel River and Miami Conferences support Japanese pastors. Several churches are having every-member canvasses and greatly increasing their benevolent offerings. The Southern Convention has raised its goal to $11,000 for missions. The New England Convention has voted to undertake the support of a new missionary family in Porto Rico. With unceasing effort and thorough co-operation we should make decided advance in our foreign missions the coming and succeeding years.

We must make it possible to return Rev. C. P. Garman and family to Japan as soon as health considerations will permit, and Miss

Jennie Mishler should be returned at once to Porto Rico. However, this will require largely increased appropriations.

The Porto Rican work demands another missionary family at once, and doubtless the Mission Board will find the missionaries if the New England Convention sets about raising the money for their support.

Probably the first thing to be done for Japan will be the erecting of a church building for Dogenzaka church at Tokyo. That is a fine opportunity for a self-supporting church, which we must not let slip. Probably the second thing will be providing another mission home, as one is needed even now.

How Much Work?

We can carry all our present missionary work and much more with ease. The vital question is, Will he? If this Convention is persuaded that we are attempting too much, or believes that our foreign missionary work will be grudgingly supported during the coming quadrennium, then it should vote its convictions and instruct the Mission Board accordingly. But your Foreign Secretary fully believes that the prospects are cheering, and that a ringing endorsement of the work by this Convention would be worth thousands of dollars to our cause. At any rate, let me beseech the Convention not to leave any doubt hanging over us as it did at Troy.

If you have followed this report closely you know that our foreign work is neither insignificant nor unworthy, but that we should rejoice to have a share in it and make it grow. It is worthy of our prayers, our gifts, our sacrifice.

How Handle the Deficit?

Hearty co-operation such as we have had the past year, with a reasonable increase of funds, will enable us to reduce the deficit each year and eliminate it without special effort. Let us not work in view of the deficit, but in view of an increased missionary effort. The Mission Board might continue the Rope Holder Plan for sake of effacing the deficit. Many Rope Holders have signified their willingness to pledge again.

South America and South Africa

The Mission Board, hampered financially, has done next to nothing for the work in New Guiana, and the last word received indicates that that mission will soon be turned over to another denomination, in spite of the fact that the Afro-Christian Convention has put about $800 into the work.

We have done nothing for the South African brethren, except that the Convention has given them recognition and placed them on the same footing as conferences in America. Your Secretary has no recommendation regarding either mission, except that we continue to extend fellowship.

The Christian Missionary

Our missionary magazine continues as a valuable adjunct to our work, but it is far from self-supporting. Few, if any, denominational missionary magazines pay their way by subscription receipts. For the quadrennium the receipts of *The Christian Missionary* have been $3,008.57, including advertising.

Mission Study Conference

Arrangements are approaching completion for a Mission Study Conference to be held at our First Church in Dayton, but a plan much worked by other denominations. It should do us much good, and we know that some people are even foregoing the pleasure of attending this Convention that they may attend the Mission Study Conference.

Our Greatest Asset

As yet, we are not reaching our greatest asset with our general benevolent work. If we could have a Young People's Secretary, or an Educational Secretary, to look after and unify our interests in the Sunday school and Christian Endeavor Societies, to promote conferences and conventions and study classes and our benevolent enterprises among our young people, he would be our most valuable officer. At present three departments of the Convention, in a desultory way, for lack of means and equipment, are bidding for the help of our boys and girls and young people. A definite, unified program, worked properly for a single generation among our young people, would give us a transformed Church.

Visit the Orient

Your attention is called to the next World's Sunday-school Convention, to be held in Tokyo, Japan, October 18-26, 1916. Without doubt, some of our brethren will attend that gathering—we hope many may. All prospective delegates or visitors from the Christian denomination to that Convention are urged to send word to your Foreign Mission Secretary as soon as possible, that plans may be laid to make their visit a blessing to our missionary work.

Recommendations

The following recommendations are offered by your Foreign Missions Secretary:

1. That The American Christian Convention give our missionary work abroad its heartiest endorsement, and urge the whole brotherhood to give its heartiest moral and financial support.
2. That the whole denomination be urged to co-operate in increasing our foreign missionary funds, in view of the greatly increased expense caused by the war in Europe.
3. That this Convention urge all our conferences to adopt the Conference Budget Missionary Plan, and all our churches to adopt the every-member canvass, weekly offerings for missions, and duplex envelope.
4. That the Convention endorse both the Mission Study Conference idea, and the Dayton Mission Study Conference, to be held Nov. 30 to Dec. 5, 1914.
5. That the Convention consider seriously the matter of providing a Young People's Secretary for the denomination, as hereinbefore suggested.
6. That churches financially able be urged to follow the example of the Norfolk and Covington churches in supporting missionaries, and that individuals blessed with sufficient means be encouraged to assume support of missionaries abroad.
7. That the memorial from Japan, before mentioned, be given thorough consideration.

—Professor Munsterberg, head of the Department of Philosophy in Harvard University, has resigned. The reason given for his resignation is that he wanted to remove an embarrassing situation. An Englishman had bequeathed $10,000,000 to the University, but only on the condition that Professor Munsterberg should retire.

—A young man reared in China, but now studying in a North Carolina college, said the Chinese judge America by the lives of Christian missionaries; hence the opinion generally, in that vast eastern empire, that Americans are all Christians. The doors are wide open in China for both the Christian religion and for American trade.

—A tornado destroyed a number of houses and much other property, and injured several people, at Concord, N. C., last week. A destructive tornado passed through the vicinity of Wake Forest also.

NOTICE

All ministers, delegates and visitors expecting to come by rail to the North Carolina and Virginia Conference which convenes November 17, 18, and 19 with Berea Church (Alamance) will please notify Mr. J. U. Sutton, Burlington, N. C., R. F. D. 8, not later than November 15, and conveyance will meet you at Elon College, N. C. Train No. 144 going east arrives at 10:08 a. m., No. 21 going west arrives at 11:28 a. m. You will note that the first session is at 2:00 p. m. on Tuesday, 17th. Please give us a full attendance the very first session. J. V. Knight, Pastor.

REPORT OF THE COMMISSION ON MISSIONS

(Continued from page 5)

assume a fair proportion of the Budget assumed by their conference.

11. That we need more young people fitting themselves and offering themselves for the mission fields of our own work at home and abroad. We call the brotherhood to prayer for missionaries for the home and foreign fields.
12. That we should give special emphasis to the oportunities now afforded us in the western Washington and the Wyoming fields.
13. That our churches in various centers should be making careful study of the opportunities now opening to them to do work among the immigrants in their community. We should meet our problems and not run away from them. The Boston opportunity should be used to the full measure.
14. That the conferences should take great care in the choice of their Mission Secretaries, choosing such as may become especially efficient in developing missions in the churches of the conference.
15. That our Mission Secretaries plan to train the Mission Secretaries of the Conferences, State Associates, and Conventions, and other missionary field workers, by correspondence, schools, group meetings, and general conferences.
16. That more systematic effort should be put forth for the efficiency of our colored churches and conferences, and definite extension and educational work should be inaugurated among them.

This paper and findings cover practically all the matters considered by your Commission. We give to you our best conclusions on these matters, praying that they may be of service to the Convention, helpful to our missionary enterprises, the Church that we love, and to the cause of Christ.

This report has been formulated by the chairman and is the sentiment of the Commission, a small minority dissenting only in a few maters, principally those involved in the suggested Polity of the Mission Board as to its form of organization, the setting of standards, and frontier mission work.

Respectfully submitted,
Warren H. Denison, Chairman.

—Nine of the leading denominations doing mission work in Mexico have agreed that there shall be henceforth but one evangelical church in that country, that the mission work hereafter shall be that of a united Protestant church. This will, in the future, avoid in Mexico the many hindrances denominationalism presents on the foreign field.

They have a law in Orange county, N. C., that if a sheep owner loses a member of his flock by the sheep-killing dog, the county itself must pay the owner for the sheep so killed. In one month recently the county paid to sheep owners over $200 on this account.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: OCTOBER 25

Jesus and Judas. Matt. 26:14-25; 47-50; 27:3-10

Golden Text.—Woe unto the man through whom the son of man is betrayed! Matt. 26:24.

The victory had been won in the Garden and now Jesus had a full consciousness that His will was in complete harmony with His Father's. He was now prepared to face the betrayer and the mob.

During the time that elapsed between the finishing of the supper and the last prayer in the Garden Judas had approached the chief priests and had accepted thirty pieces of silver for the act of betraying his Master. Prompted by an impure motive and seeking to get revenge; hastened on by the rebuke in Mary's house, Judas sought in some manner to destroy the life of his leader. Knowing that the authorities wanted His life, he thought this to be the easiest and most unconspicious way. He thought of his crime as only others would see it feeling sure that he would not be drawn into the affair.

In the early morning, together with the chief priests and the mob, Judas went forth to find Christ. Finding Him he greeted him with a kiss thus accomplishing the betrayal.

After committing the act and fully realizing what he had done he came to himself and the burden of his heart became heavier. He tried to lighten the burden by going to the chief priests by giving back the money. They cared not for his feelings and the unfriendliness of the priests tended to make the load heavier. He went and hanged himself.

According to custom the pieces of silver could not be received into the treasury so it was used to buy a plat of ground in which to bury strangers.

We learn from this lesson, that although we may try to hide our sins great or small the deed after the act has been committed looms up before our conscience in an entirely new aspect from what it was before. We are handicapped by committing sin; our lives are blighted and our capacities for the best that is in us is lessened. Just as the sinners would not give Judas encouragement after he had committed the act; just so the world will not give a sinner the warm shoulder.

Finally, sin brings destruction and everlasting punishment.

Sentence Sermons

Before we sin, it is the gain we see; after we sin, the guilt.—Marcus Dods.

True repentance is not the mere horror and excitement of a terrified conscience; true repentance includes faith as well as fear.—James Stalker.

A reason for the increase of suicide is the weakening of religious sanctions.—British Weekly.

Let me beware of the small sins that lead on to greater ones, of the secret sins that lead to the open ones, of the heart-defilement which will soon be life-defilement too.

For Elementary Grades

BY MRS. M. E. BULLOCK

Lesson IV. What a selfish man did.

Enlarge on the thought that Judas probably began as a little boy by wanting his own way; that when he became a disciple, he had become the "treasurer," he probably wanted his own way in everything, and pouted if he did not get it (enlarge on this point to the Juniors, that it is the habits we begin as children that determine our characters as men and women). In this lesson, we see the result. "Mad" because he was not allowed his own way, he forgot all the love the dear Jesus had shown him and thought only of "getting even."

Supplemental work Ps. 1:2, for Primaries. 2nd commandment for Juniors.

CHRISTIAN ENDEAVOR TOPIC: OCTOBER 25

The Christian and the Ballot. Luke 19:41-48.

This meeting should be led by the good-citizenship committee. If you don't have such a committee the leader should ask several members to report on different phases of the ballot and what the ballot ought to do for the community, for the state and for the nation. The leader should point out wherein the ballot is falling below what it ought to do and suggest steps whereby the value of a vote can be lifted to a higher plain.

Certainly we ought to be thankful that we live in a country and a day where the ballot rules and not the king. We ought to be proud of the fact that we have a part in making every law that goes upon the pages of our nation's statute books. We have this privilege; do we make the best use of it? No. Even some of the best Christians, so professed to be, and the best thought-of citizens in a community sometimes do not go to the polls when there is an election on which depends much for the betterment of the vicinity. Every one of the devil's voters is there together with his friend, while the men of righteousness "are too busy" to take the time to vote. Every patriotic and true man who has in his heart the best wishes for his country will be at the polls to do his duty.

"There are about 200,000 saloons in the United States. If, says Harry S. Warner, each saloon controls ten votes (and this probably a very low estimate), the saloons will be able to deliver 2,000,000 votes. This is a menace of great magnitude. Moreover, 'what ever purchasable vote there is is almost sure to be within reach of the saloon keeper.'"—C. E. World.

The following may be discussed briefly but to the point: Why should we vote? Why is it a duty to vote? Why should we vote as we pray? How may we know how to vote? How may we know whether a candidate for any civic office is worthy of support or not? Is the Christian Endeavor connected in any way with the ballot? How may the Christian Endeavor influence the ballot?

The leaders for Junior Societies should impress upon the young members the importance of being interested in the ballot. Show how the wrong man may be elected for some office by good men failing to vote. Enlarge upon the idea and fact that they are to become the rulers of the nation in a few years and how necessary it will be for them to be interested in ruling the best nation in the world. Assure them the nation is being made by their father's votes.

Bible References

Prov. 11:11; 14:34; 16:12; 25:5; 28:2; 29:4, 14; Isa. 16:5; 32:16; 33:5; 54:14. I Sam. 8:6, 7; Num. 13:31, 14:2. Deut. 27:19; Neh. 5:7; Ps. 110:5; Prov. 24:21; Rom. 13:1; Tit. 3:1; I Pet. 2:13.

S S NOTES AND NEWS C E

NEWS AND NOTES

In the first column of this page the readers will find the Sunday school lesson in two parts, the heading or lesson topic so as to appeal to younger pupils. This is prepared by Mrs. M. E. Bullock, Waverly, Va., our efficient cradle roll superintendent. This is what she has to say: "These lessons are intended to be taught from the same lesson text as the regular lesson. It is simply hoped that by suggesting a different topic, a new line of thought may be developed that will be easier to the younger pupils."

Mrs. Bullock has by practical experience felt the need of a change in topic for elementary grades. We are sure it will help other teachers as the readers already know she writes from her heart.

NOTICE

Rev. C. H. Rowland, D. D., Vice-President of the Eastern Virginia Christian Missionary Association is hereby requested to present the claims of the Asociation at the Annual Conference and make all arrangements for the annual meeting at Lambert's Point church December 8, 1914.

J. W. Harrell, President.

NOTICE

The Eastern N. C. Conference will meet with Henderson Christian church, Thursday, November 5-8, 1914. All delegates and visitors who expect to attend the Conference please notify A. T. Banks, chairman of entertainment committee, in order that you may have a home during the conference. We want you to come prepared to stay through the entire session.

A. T. Banks, Pastor.

NOTICE

Mrs. C. H. Rowland, president of the Woman's Home and Foreign Mission Board of the Southern Christian Convention, and Miss Mamie Holland, Supt. of Young People's work of the same board will attend the Eastern N. C. Christian Conference at Henderson November 5-8. There will be a special meeting for the ladies of the Conference on Friday, November 6th, at 10 A. M., prior to the report of the Conference Board which will be made in the afternon of the same day. All missionary societies of the conference are invited to send delegates. Churches not having a missionary society are asked to send at least one lady to be present at this important meeting.

Mrs. C. E. Newman, Chairman.

NOTICE

All persons having business with the Educational Committee of the Western N. C. Conference will meet at Elon College Thursday night, November 9, Room No. 1, Administration Building, 7:30 o'clock.

J. U. Newman, Chm.

TO THINK ABOUT

Actually what you are giving to your school in time and talent.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec.—Mrs. W. A. Harper, Elon College, N. C.
Treasurer—Mrs. W. T. Walters, Winchester, Va.
Superintendent of Young People's Work—Miss Mamie Holland, Suffolk, Va.
Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

A BOY'S SCHOOL FOR JAPAN

BY REV. C. P. GARMAN

Why, Once More

In this discussion no place has been given to the relative value of boys' and girls' schools. No one need form the conclusion that I am opposed to the latter. Would that we might support a first-class girls' school, a first-class boys' school, and numerous kindergartens. They would tell wonderfully in the part we are to take in the extension of the Church in Japan. I have written of the boys' school because I believe that it comes first in importance and would contribute most to the aid of our work as organized and to Christian progress in general. While Christianity has greatly elevated the place of woman in Japan and is continuing to do so, her sphere of influence is greatly proscribed. Many a Christian woman has lost her zeal and her faith even, because of the pressure of customs which shut her up to a narrow field in which there is no Christian companionship. Principles of Christian girls' schools say that one of their greatest difficulties is in counseling their graduates who are to be married into non-Christian homes; their greatest sorrows comes from the wreck of many of these lives. Scores of these young women are unable to let their lights shine and hence lead starved lives. We must not discontinue setting the light burning, but we must do more to promote an atmosphere in which it can shine. The greater influence wielded by the man, and the fact that he so completely controls the woman as yet, these make the boys, school more strategic in the building up of a Church.

The Need For Better Trained Ministers

There are doubtless few missionaries who do not feel the need of better training for their work. Scores of them may be found in Divinity Schools and Missionary Training Schools while on their furloughs; but the missionary, although a necessity is of less importance probably, than the pastor and evangelist. His selection and training are fundamental in the missionary church. They, too, feel the inadequacy of their training. The best they can get is sufficient. In the case of our own workers, most of them have been students who for some reason have been unable to get even the Middle School training. We have given them a Bible School course, and to some, held in preparatory work before entering; others we have given the special course in Theological Schools of other churches. The special course is not the regular course for ministerial candidates. Some churches refuse ordination to graduates from this course, maintaining it for lay workers only.

Of course schooling does not make the man. It only helps to bring out what is there at the start. One of the best of our oldest pastors is not what would be called a school man at all. The two of our men who are best known outside of our own Church by their cooperation in the larger interests of the churches came to us after their education in other schools and after they had been in the ministry for some time.

There is a question as to how rapid our work may expand (the limit is a financial one), and we may not be able to use more new evangelists and pastors than we can develop without participation in educational work, but just as Merom, Elon, Defiance, and other schools improve the quality of our home pastorate, so would a school improve the quality of our pastors in Japan. The results of consecration are increased when reinforced by the broad-mindedness which a school inculcates. Many writers are calling attention to the loss which comes to Christian work in Japan because of the inability of the workers to create a point of contact with the increasing multitude of University graduates. Our own Church is much farther down the scale and is the loser because of our inability to create a point of contact with the numerous college graduates and other educated men in the towns and cities where we are laboring.

Cleveland, Ohio.

PROGRAM

Of the E. Va. Woman's Missionary Conference, Suffolk, Va.

FRIDAY, OCTTOBER 23RD, 1914, 10:30 A. M.

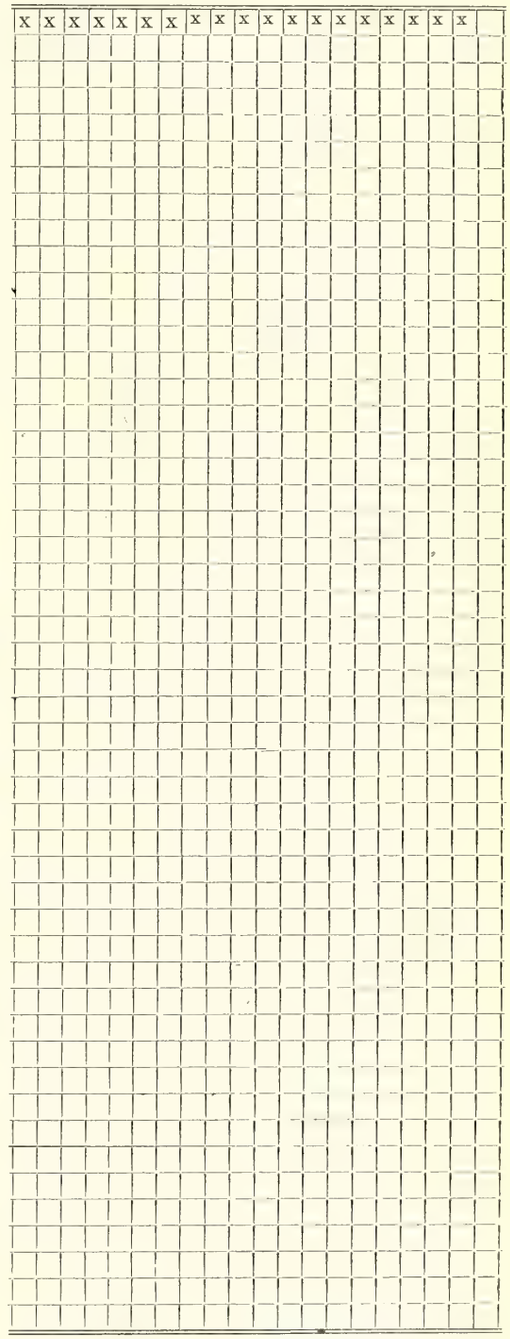
1. Call to order by the President, Mrs. C. H. Rowland, Franklin, Va.
2. Devotional Services, by Mrs. J. W. Manning, Norfolk, Va.
3. Calling the Roll of Societies and the Enrollment of Delegates.
4. Appointment of Committees.
5. Address of Welcome, Mrs. W. J. Kendrick, Suffolk, Va.
6. Response, Mrs. W. D. Harward, Newport News, Va.
7. Report from Societies.
8. Report of Corresponding Secretary-Treasurer, Mrs. W. H. Dick, Suffolk, Va.
9. Report of Superintendents of Departments:
   - I. Young People's Work, Miss Mamie Holland, Suffolk, Va.
   - II. Cradle Roll Superintendent, Mrs. W. H. Denison, Norfolk, Va.
   - Paper on the Subjejct, Mrs. J. L. Foster, Waverly, Va.
   - III. Literature and Mite Box Superintendent, Mrs. J. W. Harrell, Dayton, Ohio.
   - Plans for Life Membership, Mrs. R. H. Peel, Wakefield, Va.
10. President's Report of the Year's Work.
11. Address: Dollars and Sense for Missions, Mrs. Fred Bullock, Waverly, Va.
12. Miscellaneous Business.
13. Adjournment.

2:00 P. M.

1. Call to Order.
2. Devotional Services.
3. Report of Committees.
4. Report of W. M. Board, by Miss Margaret Brickhouse, Norfolk, Va.
5. Report of the Quadrennial at Springfield, Mrs. W. H. Denison.
6. Address, Miss Alice True, Ishinomaki, Japan.
7. Music.
8. Mission Study Demonstration, First Chapter in "The Child in the Midst, Mrs. J. J. Lincoln, Wakefield, Va.
9. Object Lessons for Willing Workers, Mrs. I. W. Johnson.
10. Song by Willing Workers.
11. Miscellaneous Business.
12. Adjournment with Devotional Services, Miss Alice True.

HOW MANY BLOCKS?

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*



How soon shall we fill these? Who will be first? We are expecting many to be taken next? We are expecting many to be taken X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

"Trailing the Truth" is a splendid little volume and should have a wide circulation. Sold by Southern Christian Publishing Company. Price, 50 cents postpaid.

CRADLE ROLL

Motto: First the Blade

Dear Cradle Roll Superintendents:

Fall is coming rapidly on, and Winter will soon be here. I wonder if you are planning for anything extra in the way of getting better acquainted with your Cradle Roll babies and their mothers.

Some of these dear mothers are going to be nearly housebound during the cold weather, because son or daughter is not strong enough to take out. Can't you, just now, plan for a few informal meetings of the Cradle Roll mothers? Can't you have a meeting at your home, let us say, and then, if the mothers enjoy it, and see their way clear, make perhaps around of visits to the various homes?

Even if you have only the one, I am sure you would find it a most pleasant and profitable time. Set an early hour, and ask the mothers to bring their babies and a bit of sewing if they wish to do so. Plan for a pleasant time; if you have some good story or article at hand, read it, if not, perhaps some of the mothers who have little wee babies, and have been very few places yet, may enjoy more than anything else a good old-fashioned "talkfest."

If you wish to provide a little souvenir of the occasion, get a few yards of blue and pink baby ribbon, and a couple of dozen small bone rings, such as were used for Batenberg embroidery and cost about three to five cents a dozen. Cut three pieces of ribbon of varying lengths, fasten over a large size ring for a hanger, attach another ring to the end of each ribbon, and behold, you have the finest kind of a safety pin holder for three varying sizes of safety pins, and which can be hung on the wall or laid in baby's basket, and prove a real step-saver to a busy mother.

But if you don't have anything but just the visit, won't you try the "Get-Together Mothers' Meeting" just once anyway? Ask every mother to bring some other mother and baby if she knows of any who are not on the Cradle Roll; in that way, you may also increase your Cradle Roll as well.

Be sure, however, before your guests depart, that the important work of the Cradle Roll is brought to the front, and, if possible, a little prayer offered to the great Friend of Children for our dear little ones. Try it, won't you, and let me know what kind of a time you have? If you will let me know in time, myself and little son will surely be with you in spirit if we can't in fact, and wish you a very, very happy time, and "many happy returns of the day."

Cordially,
Your Cradle Roll Superintendent,
MRS. F. BULLOCK.

ELEMENTARY DEPARTMENT

Colors: Green and White

To the Elementary Department of the Eastern Virginia Convention:

My Dear Friends: As you no doubt know, it was decided at the last Convention held at Virginia Beach to combine the Cradle Roll and Elementary Departments into one, as they properly ought to be, and your Cradle Roll Superintendent was, owing to Mrs. Lincoln's inability to carry on so much work, elected to the double role of Cradle Roll Superintendent and Elementary Superintendent.

Mrs. Lincoln and I have discussed the matter, (for I am lucky enough to have her for a near neighbor), and we have decided, if the Editor of THE SUN is willing, to run an Elementary column as well as a Cradle Roll column, perhaps in alternate weeks, or as the "powers that be" may determine, and be able to make room, so you will please understand that this column is largely my words, and Mrs. Lincoln's material, as Elementary Superintendent for the S. C. C. May we not hope, therefore, that all superintendents throughout the several Conferences wil regard these Elementary articles as *theirs*. If any part of the work is not perfectly clear to you, write to me, if in the Eastern Virginia Convention, or to Mrs. Lincoln, if in any of the others, and we will gladly help you by any means in our power.

In this series of articles, we purpose to begin at the very beginning, as far as possible, and cover the field of Elementary work, trying to explain and help the work as much as we can.

First of all, why an Elementary Department, and what is it? For the "Why" please notice the motto at the head of this article. As you will see, it is the same as that at the head of the Cradle Roll column, and that for the reason that the Cradle Roll is only one part of the Elementary Department, not a separate work, but, in order to more effectively push that portion of the work, it has been necessary to have a Cradle Roll Superintendent as well as an Elementary Superintendent.

This motto, "First the Blade," gives the "Why" for Elementary work. We can no more have the ear and the full corn in the ear until we have had the blade, than we can have a real and growing Sunday school without a real and growing Elementary work, well understood and pushed by the teachers and officers, efficiently graded, studied and planned for.

One might just as well say why have babies and children in the home, or why have young growing things in the field. We can't do without them, that's the 'why." We need them and they need us.

Some statistician, in compiling the records for divorce in the U. S. discovered that an alarmingly large percentage of the cases contained this notation, "No children." In other words, no binding tie to hold husband and wife together. Unhappy the home with the notation, "No children"; thrice unhappy the school about whom the same could be said; it is of necessity a dying school. No "green and white" about that, no sign of growth; and by the way, right here let me say that you can secure the elementary button, a white center and green ring surrounding it, from our own publishing house, for, I think, ten cents a dozen. Get a button for your boys and girls; they will be proud of them, and feel that they really belong to something with this outward and visible sign on coat or dress; it will pay you a hundred times for the time and money it will cost. So much for the "why"; the 'what" we will discuss in our next article. Cordially,

Your Elementary Superintendent,
MRS. F. BULLOCK.

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WHY GOD PERMITS WAR

Pastors who have just returned from Europe bring intelligence of an extraordinary awakening of spiritual interest since the great war opened. Churches are crowded as never before; people of all ranks and conditions fill the sacred edifices; and what seems to be a tidal wave of strong, deep, intense, yet silent feeling is drawing them voluntarily to seek counsel and help from the only Source whence help can come in such a time of tribulation.

God is not the creator of evil. This war of many nations was conceived and begun in the sinful hearts of men, and now it has engulfed more than half the civilized world in a life-and-death struggle. Humanity stands appalled at the result!

Yet, since God has permitted this worst of all wars, there must be behind it some great purpose. Is it that the world might learn, through blood and suffering, just how unspeakably wicked war is? If He makes the "wrath of man to praise him," may not he out of this cyclopean war be teaching us the lesson of world peace?

Who shall say that it is not his high purpose to make an end of war through this mighty object-lesson which none can misunderstand? Sir Edward Grey is reported to have said that this must be "the last war." In saying this, he had in mind the prohibitive costliness of modern warfare, which brings even the victor nation to the verge of ruin. But the Omnipotent, who rules the destinies of all, is no respector of men or communities of governments. He who searches the hearts of kings, statesmen and peasants alike, and to whom a nation's treasury is a penny bank, gives honor and endurance to a nation according to its righteousness alone. Not in greatness, power or wealth, or fleets or armies or far-flung conquests, but in humanity, in justice, in integrity, in love for our fellowmen of other races, and in our maintenance of peace and friendship with them, are the qualities which he expects and demands of the nations that would enjoy his favor and approval.

Therefore we believe that God, through this war, is teaching the world the blessedness of peace. Not only the combatant nations, but the people of all lands, will have the lesson impressed ineffaceably upon their hearts. Then, instead of sowing war, and reaping the inevitable harvest of death, desolation, sorrow, idleness and povetry, they will plant peace, which will bring security, prosperity, the approval of conscience, the happiness and contentment of mankind and the smile of God.—*Christian Herald.*

A good time to subscribe for THE SUN—$1.50 year.

CHURCH NEWS

GREENSBORO

For the past twelve days—September 30th to October 11, we have been holding revival services at the First Christian church of Greensboro, N. C. Rev. Victor Lightbourne, of Dover, Delaware was with us and conducted the meeting. His wife was with him and aided very efficiently in special music. Her solos were well rendered. The attendance was good and there was a deepening interest from the very first. The audience at the closing service was well nigh an overflow and the service was indeed a very impressive one. The strength of the meeting was not in the number of public professions, but in the deepening of spiritual life, as I see it, and in a more thoughtful and meditative mood of those who attended the services. Bro. Lightbourne is much in earnest, very thoughtful and forceful in his utterances. He declares with strong emphasis that he is a witnes of and to the saving effect of the gospel of our Lord and Savior Jesus Christ. He preached good, wholesome sermons. We wish for him much success in the Lord's work and pray God to bless, keep and sustain him.

P. H. Fleming.

October 13, 1914.

AUBURN

Our meeting began at Auburn the second Sunday in August. Rev. T. W. Stroud preached for us after Monday. Bro. Stroud is an earnest worker, and under his preaching six were converted and joined the church. The church was revived and much good accomplished.

We regret very much not being able to serve Auburn again this year, after two years of pleasant work with this people; but owing to the distance we thought best to have someone nearer. Any one who goes to Auburn will find an appreciative people and a good church.

Antioch

Our work at Antioch began in June. The meeting was held the fourth week in August, with Bro. R. P. Crumpler to help us. Bro. Crumpler did good preaching and endeared himself to the people. There were six conversions and four additions to the church, with more to join yet.

Owing to an accident resulting in a broken leg, the pastor was not able to be with the people at the last appointment, but Bro. W. W. Rainey conducted a very profitable service. The work at Antioch is hopeful, and this is a good field.

Liberty (Vance)

It was the opinion of everyone that we had one of the best meetings in the history of Liberty church. The meeting began the third Sunday in September. Bro. J. F. Morgan reached us Monday afternoon and did the rest of the preaching. He is a powerful speaker and worker in revivals and the meeting resulted in about 35 conversions and reclamations. We were expecting to carry the meeting through Friday, but on account of rain we had no services on Friday. Everyone thought that if we could have had services Friday that there would have been at least 50 conversions.

Bro. Morgan did a great work at Liberty and we hope to have him with us again.

Bro. Geo. M. McCullers was with us and led the music. He helped out wonderfuly with the singing. The Liberty people were glad to have these brethren with us.

J. C. Stuart.

HOLY NECK AND HOLLAND

Several weeks ago I accepted an invitation to assist Rev. B. F. Black, pastor at the above named churches.

Holy Neck

To me it was an inspiration and a great privilege to preach at this historic point. The church is one of the largest of all our country churches. Each day of the meeting great throngs of people gathered at the church for worship. We had a good meeting. A large number of converts with ten accessions. The church has a large number of loyal members, and a very loyal and faithful pastor. They are doing fine things for our Father's kingdom. Brother Black was sick during the entire week of the meeting but did not give up. The brethren in the church rendered much valuable service in prayer, music and short talks. It was a delight to worship with and visit the homes of the good people of Holy Neck. May the Lord bless and prosper the people of this grand old church.

Holland Church

Here we had a splendid revival—a large number of converts and reclamations. A rain storm broke up the meeting on Friday. I had to leave before the meeting closed and have not heard about final results. I must say, however, that I have never enjoyed a meeting more than the one at Holland. The fellowship with the people of our own church and of other churches was indeed helpful. The public school, stores and other interests closed for day services. We had large congregations and splendid assistance in music, prayers and talks. Brother Black is greatly loved and respected in Holland. He did good work in the meeting and made the work easy for the visiting preacher. I shall never forget the many expressions of kindness at Holland. May the Lord bless this good people and their loyal pastor.

Sincerely,

L. F. Johnston.

[CONTINUED TO PAGE 14]

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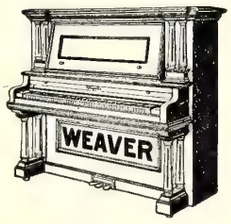

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My Dear Children:—

Your Uncle Jim arose a little earlier than usual on last Monday morning, arrayed himself in his best looks, bade his interesting family of sixty souls an affectionate farewell, and started for the American Christian Convention, which is now in session in Springfield, O.; and from which place he pens these few feeble remarks.

The trip was made by way of Asheville, N. C., Knoxville, Tenn., Lexington, Ky., and Cincinnati, O. Two factors especially contributed to its enjoyment: the grand, beautiful scenery through which we passed, and the nine congenial souls that composed our party. Four hours were spent very pleasantly in Asheville, during which time we saw something of this beautiful city in the "land of the sky," and visited our friend and brother, Rev. M. L. Bryant, who is making a heroic struggle to regain his health and strength that he may labor again in the vineyard of his Lord. All of our Cousins doubtless remember the faithful and efficient labor rendered by Brother Bryant in our Berkley church and in evangelistic work among the churches in Eastern Virginia, and many of them were led to accept Jesus by his earnest preaching. All of these will join us in earnest prayer for him and his good wife.

Space will not allow us to speak of the many interesting things we saw along the way, for we must tell you something of the great Convention we are attending.

We arrived at Springfield at 1:50 on Tuesday afternoon, and had just ten minutes to get to the church, some eight blocks away, in time for the opening session. We inquired the way and eagerly pursued our journey, and reached the church during the singing of the opening hymn. The devotional services were conducted by Dr. Martyn Summerbell, of Lakemont, N. Y., and was full of hope and inspiration; and so has each service been since. The Convention has been well attended from the beginning, and the numbers constantly increase. Nearly four hundred delegates and visitors are in attendance at this time (Friday) and they are among our ablest and most consecrated men and women throughout our great church. It is an inspiration to meet and greet them, and I am glad to say that I find many who are interested in and inquiring about our Orphanage work.

If we will just be faithful—work and pray for a few years longer—the Lord is going to open the hearts and loosen the purse strings of our people, both North and South, and East and West, and enable us to do the great work that has been committed to our care. We will then no longer close our doors against the orphan child, but we will open them wide and say, "Come, ye fatherless ones, and possess the Christian home provided for you by loving Christian friends who are interested in you, and who want to help you develop the God-given talent within you, and make your life a blessing to yourself, your country, and the Kingdom of Jesus Christ."

Springfield, Ohio, Oct. 16, 1914.
J. O. Cox, Superintendent.

Liberty, N. C., Oct. 13, 1914.

Dear Uncle Jim:—

I am a little girl eleven years old. My father takes THE CHRISTIAN SUN, and I love to read the Cousins' letters, and I want to join them. My school starts the 26th of this month, and I am glad, for I like to go to school. Enclosed find a dime for October. With love to you and the Cousins,

Romie Amick.

Dear little Romie, we gladly welcome you to our Band of Cousins, and hope you will come every month with your letetr and dime, and trust that you will work hard in your school and make a useful woman.

IS CHRISTIANITY A FAILURE?

This talk about the breakdown of civilization because of Europe has temporarily gone crazy—how shallow it is!

This charge that Christianity is exploded by a war in which five nominally Christian nations are embroiled—how senseless it is!

Sporadic lapses into barbarism only prove what a nation or a race would become, and continue to be, if its downward propensities were not under perpetual restraint of righteous principles unceasingly driven into the hearts of men by the apostles of truth.

Civilization is a stream of constantly increasing volume. It is steadily moving forward to refresh the whole earth. Its currents are now and then churned by maelstroms. Its ordinary calm is occasionally broken because its channel is choked with rocks. But the turmoil signifies only a momentary interruption of its steady course. On it rolls to bless the world. God will have it so. His hand will remove any obstacles to its progress which the wickedness of men may build against it.

What folly it is, then, to suppose that even a world war can defeat the growing aspiration of mankind for social order and international peace. Can we not see that the very sense of outrage which almost universal humanity feels toward those who provoked the Titanic conflict is itself a proof that civilization has not collapsed? If it had, there would be no scandal in Christendom on account of the European war. The brutal insensibility now shown by a few individuals guilty of this continental homicide would be the common state of society. We know civilization survives because the war is everywhere denounced as a diobolical insult to the intelligence and moral sense of the race.

Christianity a failure? It would be, indeed, if it ceased to thunder against the infamy of war. Can we not see that in a hundred years we have made a mighty advance in public sentiment respecting the true significance of war? Where but among small or obscure sects was it condemned as murder a century ago? Now the cartoons of our lighter illustrated periodicals unite with teachers of religion to admonish the world that the Ten Commandments are not abolished, and to confront monarchs with the stern charge—"Thou shalt not kill." What has brought about this change? Chiefly if not wholly the Christian religion. Nay, it is not Christianity which is judged by this war. Christianity is itself judging the nations as never before. Its fidelity in this crisis proves how successful it is.—*N. Y. Christian Advocate.*

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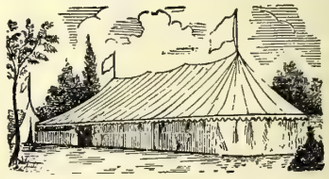

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SALT CROP BREAKS RECORD

From a report of the U. S. Geological Survey, we learn that the production of salt in this country, Hawaii and Porto Rico, in 1913 reached a total of 34,399,398 barrels of 280 pounds each, or 4,815,902 short tons. The value of the product was a little over ten million dollars. These figures break all the records of the salt industry of the United States as reported by the Government Geological Survey. The figures represent an increase of three per cent. in production, and of eight per cent. in price over the crop of 1912. Salt is secured from two sources: From the rock salt dug out of the earth and from sea water. Most of the salt in the market is made by converting the rock salt into brine, and then evaporating it. What an important industry the salt production is to man and beast! Salt is a necessary ingredient in the animal system. It renders invaluable service as a preservative against decay. Salt is the symbol of the Christian's life. He is to tone up the moral health of the community, and to use his influence in preventing the moral and spiritual corruptions so natural in the hearts and institutions of society. The loss of this healthful Christian influence is thus deplored:

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and be trodden under foot of men.. (Matt. 5:13.)
—*Christian Herald.*

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9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

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Size 8 x 5½ inches.

Specimen of Type.

¶ m From that time Jē'şus to preach, and to say, n Repe the kingdom of heaven is

Containing **New Copyrighted Helps** by Rev. F. N. PELOUBET, D.D. a Treasury of Biblical Information, practical comparative concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

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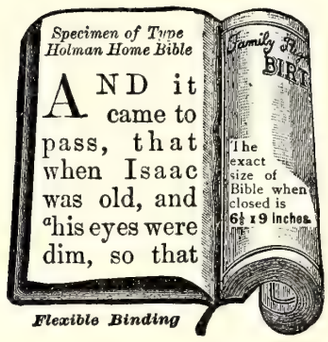
FOR OLD FOLKS and THE HOME


Specimen of Type Holman Home Bible
AND it came to pass, that when Isaac was old, and his eyes were dim, so that
Family Bible
The exact size of Bible when closed is 6½ x 9 inches.

Flexible Binding

Printed from large Clear Pica Type, with Marginal References, Family Record and Maps. This **HOME BIBLE** is new and very desirable for every day use, containing all the advantages of a Family Bible in a conpact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large clear print and a light-weight book.

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MARRIAGES

Foister-Welch

Married, October 7th, 1914, at Greensboro, N. C., Mr. James Foister and Miss Mary Allene Welch of High Point, N. C. The happy couple drove over from High Point in an automobile with a couple of friends and were quietly married at the home of and by the writer. They will reside at Thomasville. We join with the many friends of Mr. and Mrs. Foister in wishing for them a long and happy life.

P. H. FLEMING.

Ellis-Clymer

Married at the home of the bride, Greensboro, N. C., on October 8th, 1914, Mr. Ernest N. Z. Ellis and Miss Bronna May Clymer. Mr. Ellis resides in Richmond, Va., and is connected with the Southern railway. Miss Clymer is a daughter of Mr. and Mrs. L. M. Clymer and is very popular among her many friends. The home was beautifully decorated throughout. Breakfast was served at ten thirty and the marriage took place at twelve thirty that afternoon. The impressive souvenir marriage service was used, the writer officiating, and beautiful music was rendered during the entire service. A host of friends witnessed the rite. The gifts were many and very handsome. The happy couple left on an early afternoon train for a visit to northern citiess and upon their return south, they will be at home in Richmond, Va. Their many friends wish for them along and happy life.

P. H. FLEMING.

CHURCH NEWS

(CONTINTED FROM PAGE 11)

THIRD CHURCH TENT MEETING

After a week filled with various meetings preparatory to the beginning of the tent meetings, today, with the weather on Thursday and Friday very cool and also a good season of rain to somewhat make us look on the cloudy side right in the beginning of the campaign, but not so. Saturday faired off and the big tent was raised, seats put in place and everything made ready.

Sunday morning was opened to us with sunshine and beauty, what most of us would call an ideal day; temperature just fine. The Sunday school was filled with bright, beaming faces. Nearly every available seat filled, the church decorated with potted plants and just a plain program made it one of the most profitable sessions we have ever attended. There were 209 present and a number came in later. The singing was very inspiring and our superintendent complimented all by saying he had never heard better singing in any school of its size before. Prof. Oliver, the singer, was present and after speaking to the children, especially, sang for us.

The first service, at 11 o'clock, was most impressive. Prof. Oliver had charge of the music and sang several special selections. He is especially fitted for this work and sings in the sweetness of the spirit.

Brother Eastes was at his best and gave an earnest, consecrated, spiritual gospel message.

The house was well filled and the congregation gave such a response as would be expected of them after they had spent weeks in special prayer in preparation for the meeting. Tonight we will enter and dedicate the big tent for service. We are praying for a great meeting.

J. H. BLANCHARD.

WAVERLY, VA.

Our Waverly meeting began 4th Sunday in September and closed second Sunday in October. The pastor did all the preaching; the church became deeply interested, and a few did personal work. As the result of many earnest prayers, and much splendid music by the choir and congregation, the visible results were 17 converts, 11 reconsecrations, 13 joined the church, and 13 were baptized. Making a total members received at Woverly since last Conference of 33—and more to join later.

At Centerville, Va., 16 members have been received, with increased congregations.

At Spring Hill, Va., three members have been received.

The third Sunday in this month was Rally Day at Waverly. The Committee had prepared a nice program of reports, of information, recitations, music, etc., etc. There were present 244 not counting Cradle Roll nor Home Department. Collection over $12.00.

JAS. L. FOSTER.

12 Beautiful Shrubs, $3.50

A choice assortment of Spiraeas; brilliant bloomers that afford a wonderful beauty to your home each season. Four of the best varieties: Anthony Waterer, Billardii, Van Houtte, Thunbergii; twelve strongly rooted plants, best stock, express paid, on receipt of this special bargain price. Can sell only a limited number at this price. **Order now.** "The stock I got from the Howard Nursery Co. has done well."—Miss Dora Johnson, Burgaw, N. C. Ask for our catalogue and other special offers in fruit and shade trees, ornamentals, etc.

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Convention.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

OUR DEAD

Ayscue

Miss Winnie Ayscue was born August 17, 1833 and died September 10, 1914, aged 81 years and 23 days. For the last 8 years of her life she was afflicted with paralysis, but she bore her suffering patiently and trustingly.

At the time of her death she was the oldest member of Liberty Church, Vance Co. She had always lived a sweet Christian life and died trusting in Him to deliver her from all her troubles. The interment was in the family cemetery near Epson, funeral services being conducted by Rev. Mr. Coppedge and the writer.

J. C. STUART.

Wicker

Mrs. Lina Green Wicker, wife of R. B. Wicker, Henderson, N. C., was born June 17, 1880 and died October 7, 1914; age 34 years, 3 months, 20 days. She leaves to mourn their loss husband, four children, father and mother, Mr. and Mrs. Irvin Green, one brother and five sisters.

She was a faithful member of Liberty Christian church, Vance county, N. C., since a small girl. She bore her afflictions patiently and died in the triumphs of faith. Her funeral was conducted from Liberty, Vance, witnessed by a large congregation by the writer assisted by Revs. J. W. Patton, Greensboro, N. C.; S. L. Morgan, pastor of First Baptist church, Henderson, N. C.

May the Lord richly bless and comfort the bereaved ones in this time of sadness.

A. T. BANKS.

Perry

Wesley Perry was born November 5, 1883, died September 29, 1914; aged 30 years, 11 months, and 24 days. He leaves to mourn their loss, father and mother, Mr. and Mrs. James Perry, four brothers and two sisters.

He was a devout Christian about ten years. I was his pastor nearly three years and he was faithful to his church duties as long as he was able to go. He was an active member of Damascus Baraca Class. He won for himself a host of friends and was held in high esteem by all who knew him. His funeral was conducted from Damascus church by the writer, assisted by Rev. T. W. Stroud.

The home, church and community has lost a devout man of God. The Lord in his wisdom has seen fit to take him from our midst. May He in his love and mercy comfort in these sad days.

A. T. BANKS.

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

J. O. JONES.
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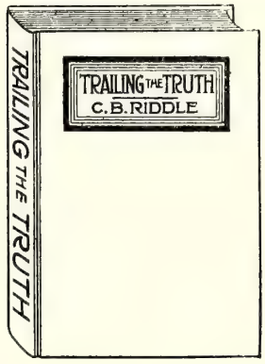

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Southern Christian Publishing Co.

ELON COLLEGE, N. C.

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SOUTHERN RAILWAY OFFICIALS

Washington, D. C., October 11—In view of the curtailment of service made necessary by the current depression of business and the consequent reduction of the opportunity of many hundreds of employees to earn the wages to which they have been accustomed, President Fairfax Harrison of Southern Railway ompany, has deemed that it is only fair that the officers of the Company should also share the sacrifice.

He has accordingly reduced his own salary twenty per cent, and has asked all the other officers receiving salaries in excess of twenty five hundred dollars per annum to accept temporary reductions on a descending scale, proportioned to the amount of their salaries, so as to distribute the personal sacrifice equitably. Under the plan adopted the pay of those receiving salaries of as much as twenty seven hundred dollars will be reduced two per cent. The officers affected have all accepted the situation with loyal appreciation of the necessity of a spirit of mutual sacrifice. While the actual saving to the company on this account is relatively small, the principle of common interest of all those who draw their livelihood from Southern Railway Company has been the controlling motive.

NORFOLK SOUTHERN RAILROAD COMPANY

Traffic Department

NOTICE TO SHIPPERS AND RECEIVERS OF FREIGHT IN NORTH CAROLINA

The new freight rates, both local and joint, made effective by the laws of North Carolina October 13th, 1914, are on file with all agents of this company.

Agents will furnish, upon application, full information as to these rates.

E. D. KYLE,
Traffic Manager,
Norfolk, Va.

J. F. DALTON,
Asst. Genl. Freight Agent,
Norfolk, Va.

Advt.

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No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
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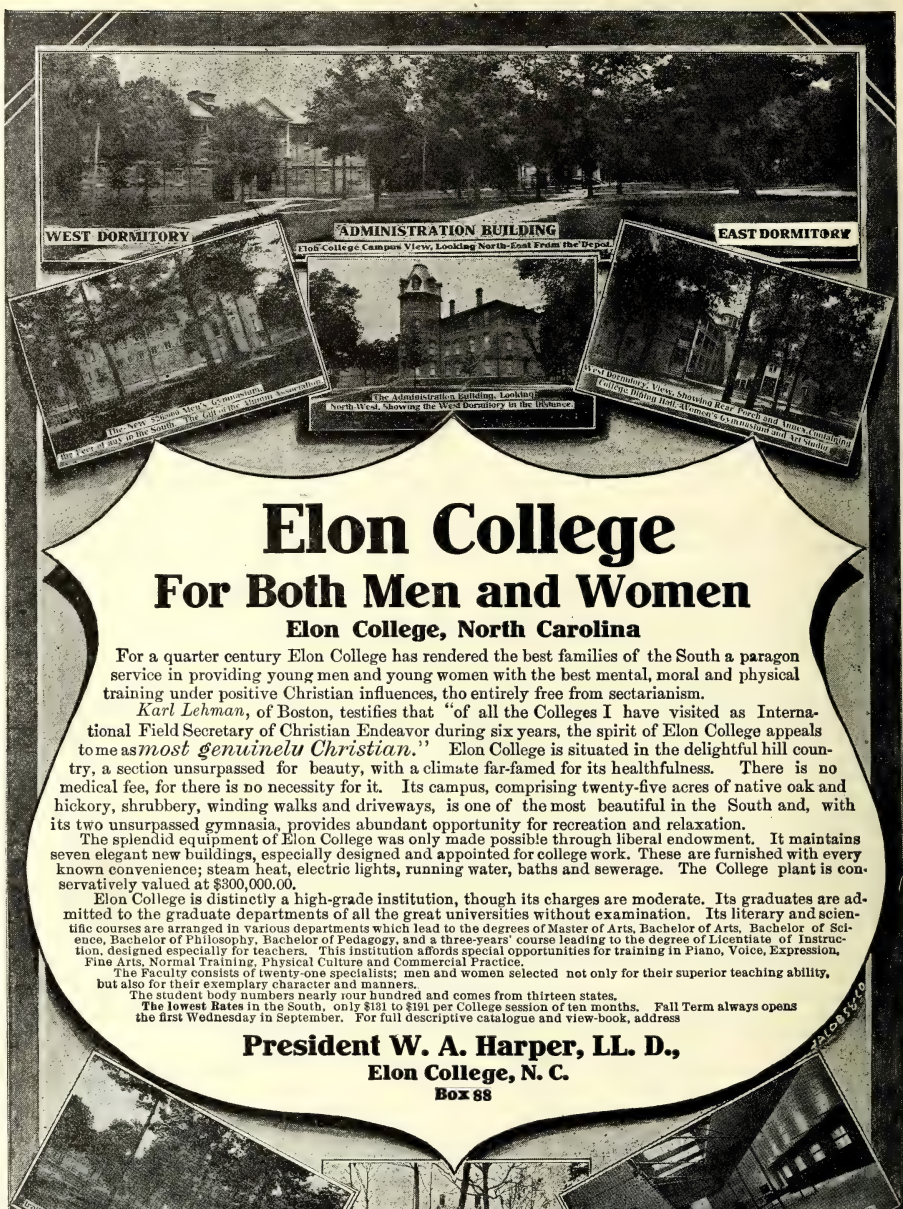
WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The New Steam Men's Gymnasium
The Administration Building, Looking North-West, Showing the West Dormitory in the Distance
West Dormitory, View, Showing Rear Porch and Annex Connecting
Elon College
For Both Men and Women
Elon College, North Carolina
For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.
Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as most genuinelu Christian." Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.
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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., OCTOBER 28, 1914 NO. 43

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State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

At Last

The wrong ye wrought will fall to dust,
The right ye shielded will abide;
The world at last will learn to trust
In law to guard, and love to guide;
The Peace of God that answers prayer
Will fall like dew from the inviolate air."
—Henry Van Dyke, in The Independent.

Religion in College

The Christian Association Year Book for 1913 gives some interesting and inspiring facts. Associations from 772 institutions report a membership of 69,296 men; 6,037 engaged in community service; 48,398 students in Bible classes; 12,668 men studying missionary problems in mission study classese. Fifty years ago, not one college student in four was a professed Christian; today more than 50 per cent. of college students profess Christ as their personal Savior.

The Telescribe

Mr. Edison's latest and now operative invention, is the telescribe, an instrument which records accurately each sound and word of a telephone conversation. By pressing a button attached to your telephone a phonograph record takes down every sound coming over your wire. This will enable legal business transactions to be carried on over telephone, the record of the transcribe being taken as final and conclusive. "And they were all amazed, and spake among themselves, saying, What a word is this!" (Luke 4:36.)

A "Pitiable State"?

Bernhardi, one of Germany's apologists for the present war, teaches that "the existence of all small states is pitiable." How silly and nonsensical much of the wise philosophy of sensible people. Look: "The Palestine of Jesus, the Greece of Pericles, the Florence of Michael Angelo, the England of Shakespeare, the Holland of Rembrandt, the little German states that produced Luther, Goethe, Beethoven, Helmholz." The *condition* of the little state of Belgium is pitiable just now; but all the world is richer for her courage, her heroism, her inspiring patriotism. Neither a person, nor State, nor Church, is to be despised *because* of smallness. "For who hath despised the day of small things?" (Zech. 4:10.)

Advancing in Life

It is one thing to advance in years; quite another to advance in life. One may become old, and yet become callous, hard hearted, indifferent. One who advances in life is described by John Ruskin in these words: "He only is advancing in life, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth, they and they only."

Gratitude Expressed

The *Record of Christian Work* tells an interesting story of how one man recently expressed gratitude for a real favor shown in time of need. A gift of $10,000 was recently received for the building fund of a Y. M. C. A. at Montreal. On inquiry the donor was found to be a man who left Montreal and drifted into Chicago to make his fortune. He fell into bad company, took to drink, and in time lost his job and all he had. In this condition he was found by a secretary of a Y. M. C. A., was inspired by him to try again, was led to Christ as personal Savior and in time regained his former position, made good and earned a fortune. The check for $10,000 was accompanied with these words: "I have, therefore, now resolved to return to the Y. M. C. A. something of that which it did for me at an earlier day." This is beautiful; but what if all who have been benefited and blessed by the church were to express to it their gratitude as has this man? The treasury of the Lord would overflow, and new coffers would have to be created. "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." (Psa. 68:19.)

Founding Colleges

The celebration of the one hundred and fiftieth anniversary of the founding of Brown University, Providence, Rhode Island, the other day, gave opportunity for again emphasizing the truth that Christianity has always led in the matter of founding, building and sustaining higher institutions of learning. Every college in New England was founded by religious men and women, and for the purpose of promoting and developing the Christian cause and spirit, and have been maintained by "Christian faith and generosity." All of the nine colleges, save one, founded in this country before the Revolution grew out of Christian faith and fervor. President Faunce, of Brown, was right in saying: "A religious origin gives an institution breadth of outlook and universality of appeal." It means a sense of the relation of all men and all things to one another." There are thousands of skepties, agnosties, materialists in the colleges now; but they do not represent nor reflect the spirit in which, and by which, their institutions were founded and are maintained. We shall learn one day that all real education is Christian education, and that no man is really a scholar until he knows Jesus Christ as his personal Savior. "Jesus saith unto him, I am the way, the truth, and the life." (John 14:6.)

A Million Babies

What an infinite host of innocent love and prattle and joy and life is a million babies. And yet the Cradle Roll of the Sunday schools of North America has now this number. Speaking of them, and their influence, Mrs. Bryner, Elementary Superintendent of the International Sunday School Association says: "Nearly all Cradle Roll babies have two living parents. The influence of the home life of two million parents can hardly be estimated." One of the very vital and powerful factors for Christ and the church of our day is the Cradle Roll—this infinite receptable of holy life and holy love. "Out of the mouth of babes and sucklings hast thou ordained strength." (Psa. 8:2.)

A Dual War

The war now so furiously waged in Europe is of a dual type. The nations engaged are fighting almost as desperately against the use of alcohol by their own soldiers as they are on the field of battle against opposing armies. It is declared on high authority that the war's contribution to the world's sobriety and morality compensates in large measure for the great loss of life and property. This indeed is a dear price, but the goal achieved, we are assured, has been inestimable and everlasting. At the very outbreak of hostilities Russia, by imperial ediet, abolished, with one fell swoop, the sale of alcoholic drinks. This ediet has proven such a benefit and blessing to Russian soldiery and citizenship that it is now declared that the law will remain in force after the war is concluded. Furthermore, both British and Germans are claiming that the laws and rules of temperance so strictly observed by their troops are among their chief virtues and give assurance of superior strength and ultimate victory. England's military experts, and in particular, her physicians and surgeons, are exercising utmost endeavor to secure for citizenship and soldiery temperance and total abstinence. Professor Hall, Roosevelt Professor at Berlin University, writes of Germany's attitude to alcohol: "Simply amazing has been the exhibition of strength on the part of Germany. Of her military strength no one had any doubt, but her financial and, above all, her moral strength has been a revelation. With the first proclamation of war, all drinking was stopped at once. I have seen not hundreds, but thousands of soldiers pass, but never an oath or a drunken word have I heard." Alcoholism in Europe, as well as in America, has been weighed in the balances and has been found wanting. The tide of morality and sobriety is rising and the mightiest and most ruthless monster that ever ruled this earth is soon to be uncrowned, dethroned, forever. "Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy." (Ex. 15:6.)

Philadelphia has abolished the open horse trough, and introduced the individual drinking cup—holding a gallon or so—for horses. There was an epidemic of glanders, and cups were cheaper than horses.

EDITORIAL

CONFERENCE CALENDAR—1914

Eastern Virginia, Tuesday, October 27, 10:30 a. m., Liberty Spring church. Rev. C. H. Rowland, D. D., President, Franklin, Va.; Rev. I. W. Johnson, D. D., Secretary, Suffolk, Va.

Eastern North Carolina, Thursday, November 5, 10 a.m., Henderson, N. C. Rev. C. E. Newman, President, Raleigh, N. C.; Rev. W. C. Wicker, D. D., Secretary, Elon College, N. C.

Western North Carolina, Tuesday, November 10, 10 a. m., New Providence church, Graham. Rev. L. I. Cox, President, Elon College, N. C.; Rev. J. W. Patton, Secretary, Greensboro, N. C.

North Carolina and Virginia, Tuesday, November 17, 2 p. m., Berea church (Alamance). Prof. W. P. Lawrence, President, Elon College, N. C.; Dr. W. A. Harper, Secretary, Elon College, N. C.

C. M. A. of Eastern Virginia Conference, Tuesday, December 8, Lambert's Point, Va. Rev. J. W. Harrell, D. D., Dayton, Ohio, President; Rev. R. H. Peel, Secretary, Wakefield, Va.

AMERICAN CHRISTIAN CONVENTION OBSERVATIONS

Now that the Convention is over and we are at our desk again, the great lights, and great events, of the body loom large on the horizon. Those who have been attending the Convention for many years were unanimous in the opinion that this was, by all odds the very greatest and best ever held. We are prepared to believe it, for this was indeed a notable gathering. There were moral, spiritual, intellectual giants there. Many, indeed most, of the the public utterances, were those not only of churchmen and enducators, but of diplomats and statesmen. To meet and mingle with such men, to hear their wise counsel, and share their splendid fellowship for a week was indeed a joy and a rare privilege. This writer's opinion of, and love for, the church of his choice were exalted and enlarged by contact and fellowship with this great company of great men. Many of the prepared address would have done honor to any assembly of serious and devout men anywhere.

Dr. A. W. Lightbourne of Dover, Delaware, stirred the assembly to profound depths of spiritual emotion, on Sunday evening, with a wonderfully eloquent address on Evangelism.

Rev. Dr. Coffin, Albany, N. Y., the newly elected President, delivered a truly great address on The Minister in His Preparation, comprehensive, scholarly, dignified, powerful. But we could fill these columns with comment on great utterances, and then not do justice to any.

Rev. W. D. Samuels, D. D., the retiring president is certainly a good humored and exceedingly sweet spirited man, and, though presiding with dignity and impartiality, uses his keen wit and broad experience to keep the assembly in the best of fellowship and in finest working mood. He has made a fine presiding officer, and won universal favor and esteem by his fairness to all and his ability to dispatch business. He has served his church well in this exalted position for eight years, and many expressed regret that his poor health would not allow him to continue in this responsible and trying position.

Rev. Dr. Coffin, of Albany, N. Y., is the newly elected president of the Convention and is a polished scholar, a clear thinker, a lovable man, and a zealous Christian. The work will go well, and be safe, in his hands.

Dr. J. Pressley Barrett was reelected Editor of the Herald of Gospel Liberty, which position he has already filled to great acceptance, the past eight years. We found Dr. Barrett much beloved in the West by the people among whom he has lived now for several years. The Herald has enjoyed steady growth in circulation under his editorship.

Dr. M. T. Morrill was reelected Foreign Mission Secretary, a position he has so ably filled the past eight years. Dr. Morrill is one of the most popular and beloved men in all the brotherhood. He is amiable in disposition, sincere in all his ways and work, a splendid financier, a student of missions and affairs, and a man of great learning and broad scholarship. We look for the foreign mission work to have great development and permanent growth under his direction the next four years.

Rev. Omar S. Thomas of West Milton, Ohio, was elected Home Mission Secretary. We had not known Bro. Thomas before, but was assured on all sides that he was a man of broad sympathy, discrimination and sincerity, and would carry into his great office a bright mind, a firm hand and a large heart. SUN readers will likely come to know much of him and his works in the months and years to come.

We presented to our readers last week the report of the Commission on Missions as read by Rev. W. H. Denison, D. D., Chairman. The very length and scope of that document tell something of the interest at present felt amongst us on the subject of missions. Put this down to reflect over: The denomination called Christians is ashamed of its past record in the matter of missions, and is determined by God's help to wipe out, in a measure, the inglorious record by unprecedented progress and open hearted liberality to the present mission challenge and need. The church is chafing under the lash of remorseful conscience, knowing full well that hardly a pittance has been done where great labors should have been wrought. We have hardened our hearts to the call both of conscience and of God, and we suffer today in consequence. Our church has intelligence enough to realize that God will not, cannot prosper a non-missionary people and keep His Word. In this realization, because we have not done our plain duty, nor walked in wisdom's way, there is an awakening consciousness of our need and obligation to missions as never before. So, all our conventions, conferences, assemblies are getting at last, thank God, to be missionary in their thought, actively and sentiment. The great and faithful work of good Dr. J. G. Bishop, Dr. Barrett, Dr. Morrill, Dr. Denison and a host of other missionary votaries and enthusiasts is beginning at last to bear fruit. The tide of missionary zeal, knowledge, favor and works is rising and must rise till a great wave shall sweep the entire brotherhood and bring into play all the latent and dormant forces even now so abundant amongst us. We have the resources, we have the wealth, we have the men, we have the fields that invite us. All that is needed is to make the resources available to the strong and willing and ready men and women amongst us—and the work will go forward.

We cavil now at a matter of some six thousand dollars missionary indebtedness. We ought to wipe that out, and forsooth we have the resources with which to do it, before a thirty days have passed. We have missionaries on furlough who are worthy to return and should return to their chosen fields. We ought to return them in a thirty days time. We have young men and young women who ought to volunteer and would do so if funds were available for their support. We have the wealth; we would be richer, happier, better for the task of sending these out. But we wait; we wait; we wait. From the addresses of Dr. Harrell, Dr. Denison, Dr. Morrill and others it is apparent that we shall not continue to wait, wait, wait. We shall, by God's help, move like men to this mighty task, and the shout of victory and the note of triumph shall be heard amongst us far and wide in a future not far distant.

One of the most inspiring and edifying sessions of the Convention was that given to Education and our Colleges. The various institutions were represented by a speaker chosen for the purpose, and it was a source of joy and inspiration to hear of the wonderful progress made, by our many colleges. There was no more earnest nor intelligent plea put before the Convention than that by Rev. D. B. Atkinson, President of Jireh College, Wyoming. Bro. Atkinson has a vision, and a great field of labor, and he and his institution seem destined to do a great work in the far West.

Elon College, through its scholarly and eloquent President, and its fifteen Alumni who were members of the Convention, made a fine showing and a lasting impression on the assembly. Defiance College also made a great impression with its array of alumni and its record as related by its representative.

Dr. Martyn Summerbell, President of Starkey and the cultured and polished scholar of the Convention spoke inspiringly of the great work his institution is doing. Dr. E. A. Watkins, President, spoke for Palmer College, Revs. Jno. Blood and S. A. Howell and Prof. Long for Franklinton and so on through till all our colleges had been heard from. It was a great session of the Convention, the program being under the management of Dr. W. G. Sargent, Providence, R. I., Secretary of Education.

The Report on Sunday Schools, and the Round Table conducted by Secretary W. C. Wicker of this Department were much enjoyed and the Convention showed its appreciation of Dr. Wicker's work by unanimously electing him Secretary of Sunday Schools for the next quadrennium.

The following were elected officers of the Convention for the present quadrennium:

Rev. F. G. Coffin, D. D., Albany, N. Y., President of the Convention; Rev. D. B. Atkinson, D. D., Jireh, Wyoming, Vive-President; Rev. J. F. Burnett, Dayton, Ohio, Secretary; Prof. S. O. Albaugh, Dayton, Secretary of Finance; Judge O. W. Whitelock, Huntington, Ind., Secretary of Publishing; Rev. W. G. Sargent, D. D., Providence, R. I., Secretary of Education; Rev. W. C. Wicker, D. D., Elon College, N. C., Secretary of Sunday-schools; President W. A. Harper, LL. D., Elon College, N. C., Secretary of Christian Endeavor; Rev. O. S. Thomas, West Milton, Ohio, Secretary of Home Missions; Rev. M. T. Morrill, D. D., Secretary of Foreign Missions. The Christian Publishing Association elected Judge O. W. Whitelock, Huntington, Ind., President; Rev. J. O. Atkinson, Vice-Presidednt; Rev. Jno. S. Halfaker, Columbus, O., Secretary; D. M. McCullough, Troy, O., Treasurer; Rev. J. Pressley Barrett, D. D., Editor Herald of Gospel Liberty, and Rev. S. Q. Helfenstein, D. D., Dayton, O., Editor Sunday-school Literature.

The Convention is to have a Home Mission

Board as distinct from a Foreign Mission Board. This was regarded as a long step forward, as heretofore we have had only a Mission Board to manage all our mission interests at home and abroad.

Dr. Helfenstein is to have an Associate Editor to assist him in his great and efficient work as Editor of our Sunday school literature. This was an addition that was essential, and will no doubt result in further improvement of our already wel prepared literature. Dr. Helfenstein has made an efficient editor and has won the hearts of his brethren by his great and thorough work.

The singing was led by Rev. Pressley E. Zartman, of Dayton, Ohio, who not only sings well himself, but knows how to get others to sing in great harmony and enthusiasm. The music was edifying and inspiring.

Pastor Clem and his good people acted the part of host in royal and cordial fashion. The editor's home was with the splendid and happy family of Mr. and Mrs. O. M. Brodbeck, 203 W. Grand Ave., and he received a cordial welcome and as gracious hospitality as if he had been a warm friend and old acquaintance. Everything possible was done for our comfort, convenience and pleasure, all of which forms a happy and delightful background to the scenes, events and experiences of a really great and very memorable gathering. J. O. A.

A PROFITABLE INVESTMENT

What the members of the Christian Church suffer from, is not a lack of money, but of a proper and profitable investment of the money they have. All money is for investment. It is worthless for any other purpose. We invest money to satisfy want; to purchase necessities or comforts. That is to say, we get money and employ money for satisfaction.

What higher satisfaction is there than the realization that our money is doing good, redeeming men, saving the world? Today that money which is bringing largest returns, giving most satisfaction, bringing in most for the amount invested is that invested in missions. The nations which once closed their doors, and their hearts as well, to the plea of the missionary, are today eager to have the missionary come, anxious to learn of the gospel story.

One missionary now preaches to more people, and reaches more souls, than twenty did fifty years ago. And one dollar today invested in missions amounts to more than ten dollars invested in the gospel at home, so far as reaching and saving men with and through the power of preaching is concerned.

The greatest investments men are making today, the investments that are bringing the very largest returns, are those made in sending the gospel to non-Christian lands.

We of the Christian church are proving poor investors of our funds. We are not putting them where they bring the largest, best and quickest returns. We are not getting the greatest degree, but the smallest, of satisfaction with the money God has entrusted us with.

The Christian church is not poor. Its poverty consists in its lack of wisdom and intelligence, so far, in investing its funds. When we shall be willing to invest our money right, and the returns therefrom begin to come in, as God will surely bring them, you will see a wave of fervor, enthusiasm and inspiration sweep over our Zion such as you have never seen before.

How can we expect God's blessings upon us when we fail and refuse to use well the funds with which He has entrusted us? Look at the churches that are going forward today, and you will see that they are those who are pouring their money into the mission treasury.

Is it not about time we should quit talking about giving to missions, and begin talking about investing in missions? How much do you propose to invest in missions the coming months? That is the pertinent and proper question.

A CENTURY'S PROGRESS

It is just one hundred years since Robert Morison's first Chinese New Testament came from the press in Canton. (How the Chinese did hate and hound and threaten and persecute this man Morrison.) But look! Last year the British and Foreign Bible Society isued 8,958,233 copies of the Scriptures—double the number of fifteen years ago. Of these 300,000 went to Africa, 212,000 to South America, 1,170,000 to India and Ceylon, 633,000 to Japan and 2,183,000 to China—one-fourth of the entire output of Bibles went to China. One feels like exclaiming with David, "Such knowledge is too wonderful for me: it is high, I can not attain unto it." (Psa. 139:6.)

THE CHILD AS LEADER

If the voices of children, the dear, earnest, sincere innocents could be heard and heeded, the war in Europe would terminate forthwith, and the differences now in dispute would be submited to the Hague Tribunal for adjustment. Petitions with more than 6,000 signatures of children in New York alone have gone forward to the rulers of the European nations involved begging them "on behalf of the helpless children of Europe and Asia who are being deprived of their fathers and their education" to bring the war to a close. More than once in the history of the nations have the words of the prophet come true, "And a little child shall lead them." (Isa. 11:6.)

NOTES AND PERSONALS

—Next week the Eastern North Carolina Conference meets at Henderson. Observe the place and date.

—Every word of the great Convention at Springfield, Ohio, was "forward." There was not a despairing or pessimistic note struck that we heard. The session spells progress in all our work, or we read the proceeding wrong.

—Our friendly neighbor, *The Methodist Protestant Herald*, of Greensboro, came out in new and enlarged type last week much improved in form and appearance. We congratulate our faithful friend, Editor McCulloch.

—One of the most interested and sweet-spirited brethren of the Convention was Rev. A. H. Bennett, whose face, and a product of whose pen, we hope to show SUN readers next week. Bro. Bennett is interested in every movement in the church, North or South, that makes for loyalty and for progress.

—Prof A. L. Hook, Editor of our Sunday School and Christian Endeavor Department, is certainly furnishing SUN readers something to think about. His thoughts are clear and his language concise. Whoever reads his department will do so to his own profit. Our Young People's Department is worth while and should be highly prized by every SUN reader.

—One can read sensation and tragedy and blood-shed and misery till even these become dull and commonplace. Witness the reports in the daily papers of the war in Europe. Battles great and small are being fought out almost hourly between Germany and the Allies, but about all the average reader can tell you is that "the awful war is still on in Europe, and the fighting yesterday was very fierce, thousands being slain."

—We are pleased to present this week the familiar and beloved face of our dear Brother M. L. Bryant, who still remains quite feeble and in bed at his enforced domicile at Asheville, N. C. Brother Bryant was rapidly winning his way to the forefront of usefulness and influence amongst us when the sore hand of affliction was suddenly laid upon him. May the prayers of SUN readers be constantly for his ultimate and speedy recovery if it be our Father's will.

—The Roanoke, Alabama, *Leader* of October 21 carried the news that the venerable mother of Dr. J. M. Welch, Wadley, Ala., was at the point of death, and could hardly hope to survive many days at best. "Grandmother" Welch is well beyond the 90 years mark and was, when we met her two years ago, quite hopeful, cheerful and happy, widely esteemed and fondly loved by a great host. The nearly one hundred years of her life have been spent to good purpose, for the betterment of the world and the glory of God.

—President W. A. Harper, Chairman of the Home Mission Board of the North Carolina and Virginia Conference, went to Danville, Va., last Sunday where he was to speak during the day and look into the advisability of building a Christian church in that thriving Virginia city. We have several members there who wish a church home. Rev. S. B. Klapp has been preaching there frequently during the year and there is, we are told, quite a need and a demand for a Christian church.

—It will be gratifying to the friends of Elon College, and welcome news to our brotherhood generally, to learn that Rev. Victor Lightbourne, Dover, Delaware, is to locate, with his family, at Elon College beginning his residence here in December. Bro. Lightbourne is now assisting Rev. A. W. Andes, Harrisonburg, Va., in several series of meetings which will engage him for some weeks. Bro. Lightbourne's work as an evangelist is of the very highest type, free from all sensational and professional methods, but saturated with the spirit of sincerity, humility, efficiency, ability and dependence upon God. Our churches and pastors are certainly fortunate in having such a man as evangelist located within their reach. Our brotherhood will love the man and desire his services when they have come to know him.

ELON MINISTERIAL ASSOCIATION

Out of the new arrangement of the Association, every other week some member is required to preach a sermon. Our leader and preacher for last Wednesday night was Mr. B. M. Williams. He took for his text, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

In about twenty minutes' time Mr. Williams clearly showed that every person who would be successful as a man of God must study. He should not only study his sermon, but also his hearers. He should study the needs of his members, the environments of his hearers, and also the best methods of church work with the best ways of soliciting the cooperation of every member. Such meetings are always uplifting. Many took part and seemed to appreciate the efforts of Bro. Williams.

CORRESPONDING SECRETARY.

Y. M. C. A. CONFERENCE HELD AT ELON COLLEGE

(The following is from *The Davidsonian*, Davidson College, N. C., in its issue of October 14 and shows what some of the delegations to the Elon Convention thought of the work and the entertainment here, the article being signed "Delegation."—Editor SUN.)

On October 7-12, 1914, delegations from all the North Carolina colleges and preparatory schools met at Elon College, N. C., for conference concerning Y. M. C. A. work. Delegations were present from the following institutions: The University, A. & M., Trinity, Wake Forest, Guilford, Elon, Catawba, Davidson, Winterville, Bowie's Creek, Whitsette, and Mt. Pleasant. Davidson was represented by the following men: W. G. Somerville, C. E. Rankin, P. B. Price, M. A. Boggs, J. G. Patton, Jr., W. C. Copeland, D. M. McGeachy, P. D. Patrick, and W. A. Dumas.

Throughout the conference the first hour was given to the study of Dr. Weatherford's book, "Introducing Men to Christ." The rest of the morning was given to the discussion of various phases of Y. M. C. A. work. The first hour of the afternoon session was devoted to a general method class. Dr. Horne's "Leadership of Bible Study Groups" was used as a text. The topic was made very interesting by Dr. W. A. Harper, President of Elon College. The remainder of the session was devoted to the comparison of methods in the North Carolina colleges. At night, an address was given bearing on the theme of the day. The meetings were presided over by Mr. E. G. Wilson, State Secretary.

The conference opened Wednesday evening with an address by President Poteat, of Wake Forest, on "Modern Day Heroism." The subject was one which is of vital interest to college men, and in the development of it Dr. Poteat upheld his reputation as a speaker.

Thursday the discussion was on the general theme of "Bible Study." It was led by Mr. E. G. Wilson; Mr. G. C. Huntington, Secretary for the Carolinas; Mr. Brockman, General Secretary at the University of Virginia; and Dr. W. A. Harper. Dr. W. P. Lawrence, Dean of Men at Elon, gave an interesting address on "The Bible and Literature." At the evening session Dr. Thos. Amick, Professor of Mathematics at Elon, spoke on "The Bible in Modern Life."

Friday the general theme was "Missions." The leaders were Mr. Frank Graham, General Secretary at the University of North Carolina; Mr. Chas. G. Hounshell, Traveling Secretary of the Student Volunteer Movement; and Mr. Brockman. Dr. J. O. Atkinson, pastor of the Elon College church, talked on "The Biblical Department and College Bible Study." At the evening service Rev. C. G. Hounshell made a telling appeal for volunteers to the foreign field. It was followed by a meeting of the Volunteer Band, in which three men declared their intention of devoting their lives to service in foreign fields.

The theme on Saturday was "Social Service." This was "Weatherford Day." Dr. Weatherford needs no introduction to the men at Davidson. He took up the different phases and methods of social problems, and stressed the negro life in the South. He made a strong appeal for our work at the Blue Ridge Summer School.

At the evening service Dr. Weatherford told of the condition and needs of the Southern negro. His talk was a revelation.

Sunday's topic was "Evangelism." The college courteously suspended Sunday school in order that that hour might be devoted to the regular conference discussion. At the eleven o'clock hour Rev. Hounshell preached a masterful sermon on the power of Christianity in the human life.

In the afternoon Dr. Atkinson addressed the conference on "Hungering for Hell," giving the constant challenge to evangelism.

The closing session of the conference was held Sunday night, when Dr. Weatherford gave a vivid account of his missionary tour of the Orient, from the viewpoint of an American student, and not that of a missionary.

The report of the committee appointed by Mr. Wilson to outline the general policy for the North Carolina Associations for the coming year, as discussed in the convention, was read by Mr. Frank Graham, and was unanimously adopted. In closing his report, Mr. Graham thanked Elon College for its cordial hospitality. Dr. Harper replied, thanking in turn the delegates for the spiritual uplift they had brought into Elon. Catawba College invited the conference to meet with them next year.

ENTERTAINMENT

The delegates were entertained during their stay at Elon in the homes of the faculty and the residents of the town. The cabinets of the Y. M. C. A. and the Y. W. C. A. of Elon, the faculty, and the leaders of the conference took their meals together in the college dining room, the ninety-odd delegates being grouped according to their colleges. Every meal, the room rang with college yells and songs, and in this as in all other phases, Davidson well accounted for herself. The Y. W. C. A. cabinet delighted the delegates with their original and unique songs of welcome. (Just ask Bill Copeland about the splendid fare and the good management.)

The spirit of good fellowship between the colleges was shown in their athletic activities. On Friday afternoon, Trinity beat Guilford in basket ball, 9 to 4. Saturday, Davidson defeated Wake Forest, 25 to 6. Wake Forest was seriously hampered by the absence of two good men who were late getting into the game. They played a clean, manly game, and Davidson was glad of the opportunity to play against such worthy opponents. The Davidson line-up was as follows: Center, Dumas, Forwards, Copeland and Patton; Guards, Price and Somerville; Substitute, Rankin.

The most enjoyable social event was a garden party, given following the afternoon session on Thursday. The receiving line was composed of the members of the Y. W. C. A. The campus was beautifully decorated with pennants and ever-greens. Punch was served from a flower-decked booth, by the Y. W. C. A. cabinet, music being furnished by the Elon Band.

Saturday night a reception was given in the West Dormitory by the Y. W. C. A. The feature of the evening was a "progressive conversation party' with two-minute changes.

Rules were again suspended from 3:30 to 4:30 Sunday afternoon, in favor of the visitors, and they did not fail to take advantage of it.

The Davidson delegation reluctantly left the College Monday morning and reached Davidson at noon. They are unanimous in their declaration that a better conference has never been held, and are sure that the entertainment has never been equalled. DELEGATION.

NOTICE

All persons having business with the Educational Committee of the Western N. C. Conference will meet at Elon College Thursday night, November 9, Room No. 1, Administration Building, 7:30 o'clock.

J. U. NEWMAN, Chm.

CHRISTIAN ENDEAVOR THE WEST POINT OF THE CHURCH

BY E. P. GATES

Field Secretary of the Illinois C. E. Union

(Written for THE CHRISTIAN SUN.)

Less than 30,000 students were graduated by the 596 universities, colleges, and technological schools of the country last year. To train these students there was required an expenditure of over $100,000,000 and an equipment in libraries, buildings and endowment amounting to nearly one billion dollars. The Christian Endeavor Societies of America, without one penny of endowment, graduate every year over 300,000 members trained for active Christian service. In addition they pay into the coffers of their denominations over two million dollars annually in home and foreign missionary contributions.

Only one-half of one per cent of our young people ever get to college, but more than four million are enrolled in the ranks of Christian Endeavor. The society includes in its membership not only the young men and young women in college but the young men and women in business, as well.

Through its committee system, its business meetings, its socials and its weekly meetings for testimony and prayer, Christian Endeavor offers to every member a practical training in business administration, church finance, public testimony, and all conceivable varieties of religious activity. The society has appropriately been called "The West Point of Christian Service."

A census of the active religious workers of the country demonstrates how remarkably Christian Endeavor has succeeded in its mission to train young people for Christian service.

More than six thousand missionaries on the foreign and home fields, ministers, and Christian Association secretaries have testified that they received the impulse and training for service in a Christian Endeavor Society.

What is true among the leaders in church work holds good to an even more striking degree among the rank and file who hold the minor offices and pay the bills of the churches and their auxiliary societies. That church is the exception in which a majority of those who are bearing the active burdens have not been trained in some young people's society.

Christian Endeavor takes hold of an inexperienced boy and puts him on the finance committee of the society. Here he is taught that business principles must be applied to religious work. He is taught the meaning and value of a budget. He learns to estimate at the beginning of the year how much money his society will need, and then he is shown how to solicit from each member a month or a weekly pledge sufficient to meet the amount of the budget.

After he has served his apprenticeship on the finance committee, this member, no longer inexperienced, is elected treasurer of the society. He learns the importance of systematic giving. He learns how to manage a bank account, how to collect money tactfully, how to pay it out in a businesslike manner. Some day the church or the Sunday school needs a treasurer, and they find one ready trained in the Christian Endeavor society.

Many successful business men have testified that they owe their start on the road to financial prosperity to the business training received from Christian Endeavor.
designed to give practical training. The presidesigned to give practical traing. The president, vice-president, and secretary are learning the business of church administration. The

members of the Lookout Committee are being taught the need and method of personal evangelism. Over a million new members were added to the movement in two years, recently, as a result of this organized trained effort for individuals.

The results of this systematic training are almost unlimited. In the words of Dr. William Shaw:

"When you put a boy or girl at work on the Missionary Committee of your society, you never know where that experience may lead. A company of redeemed black people from the fever jungles of Africa may rise up in the day of judgment and say: 'I was hungry for the bread of life and ye fed me.' Or it may be a group from the sun-baked plains of India who will say: 'I was thirsty for the water of life and ye gave me to drink.' Or it may be a boy or girl from the slums of our great cities who will say: 'Ye ministered unto me.'"

It was his Christian Endeavor training in citizenship which gave one young man the vision of closing the post offices on Sunday. This campaign was started in Chicago, was taken up by Christian Endeavorers throughout the country, and resulted in an order from the Postmaster General and legislation by Congress greatly limiting the amount of Sunday labor.

The organized protest of Christian Endeavorers prevented the exhibition of moving pictures of the Jeffries-Johnson prize fight. Christian Endeavorers of the District of Columbia were among the heartiest supporters of the campaign for the passage of the Jones Works bill limiting the number of saloons in the capital city. The local option fight in Illinois last spring, which drove out of business more than one thousand saloons, was led and financed in many cities by young men and women who had been trained in Christian Endeavor.

The great "Go-to-Church-Sunday" idea, as a result of which more than a million people attended church in Chicago, and which spread all over the country, was suggested by A. G. Fegert, president of the Chicago Christian Endeavor Union, and the campaign in that city was financed and directed by Christian Endeavorers.

PORTSMOUTH, VIRGINIA

We are situated in our new home and quite busy in our new field. We have had several Sundays each full of service and well attended. It is a delight to see as large an attendance at the evening as at the morning service. I have had only one service at Berea yet, but was greeted by a large audience and a cordial welcome.

The welcome we have received at the hands of this people seems unbounded, and the spirit of unity which graces the membership is charming. Special installation services were held first Sunday afternoon of my arrival at 3 p. m. in the presence of a large audience. Rev. W. H. Denison, D. D., of Memorial Temple, presided. The program consisted of music, vocal and instrumental, charges to the church and pastor and the welcomes. Rev. G. D. Eastes, of the Third Church, Norfolk, delivered the charge to the church, Dr. Denison the charge to the pastor, while the welcomes were delivered by the following:

On behalf of the Conference, by Rev. L. F. Johnson, D. D., of Berkley; on behalf of the community, by Rev. G. T. Forrester, of the M. E. Church; on behalf of the Ministers, by Rev. H. W. Dowding, of the Congregational church; and on behalf of the church, by Mr. R. B. Wood. Mr. W. H. Harrell, deacon of Cypress Chapel church, led the invocation, and Rev. D. A Keys made the installation prayer. Every address was most excellent and cordial, and much enjoyed by all. The pastor tried to respond to all in a happy manner.

The work seems to be in fine shape, which was expected. That Rev. J. W. Harrell was pastor makes that a foregone conclusion.. We are happy now and expect to grow more so as we become identified with the work.

The one fact of this church is that it has become areality and a success by the prayers and labors of its consecrated membership and that of the church at large; and one fact remains: its future depends upon the same propelling power. As their new pastor, I earnestly solicit the continuation of that deep interest its supporters have always maintained.

The church for the next eight months confronts a task which she is helpless to meet save by prayer and consecration. We have about eight hundred dollars to raise as special contribution on current obligations. Money is "tight" and thousands of laborers are without hire. Only prayer will take us through. We all have faith as of the past, and He who has done it all till now will still uphold us.

H. E. Rountree, Pastor.

STUDENT VOLUNTEERS OF ELON COLLEGE

Four students last year felt the call to missionary work and organized themselves into the Student Volunteer Band of Elon College. The first members were: John G. Truitt, President; R. P. Merritt, Vice President; S. S. Myrick, Secretary, and E. H. Rainey, Treasurer.

The Band reorganized this year with nine members. Organization was effected as follows: Alma Bowden, President; Grace Trollinger, Vice President; H. S. Smith, Secretary; and J. D. Hardy, Treasurer.

The Band meets Thursday night of each week to discuss the work and qualifications of successful missionaries. Our leader for last Thursday night was Rev. J. V. Knight, who used for his subject, "My Idea of a True Missionary." Mr. Knight clearly showed that first of all a true missionary must be called of God. He must not enter into the work because his friend engages in such work, but, like Paul of old, he must hear the Macedonian cry for himself. Men of old, such as Moses and Gideon, put God to the test. Men and women who are most successful today are those who have clearly tested Christ and know that "He is the way, the truth, and the life." Successful missionaries are those who are clearly persuaded that God would have them engage in such work.

Again, the ideal missionary has a vision. "Where there is no vision the people perish," says Solomon. Isaiah had a vision of Christ high and lifted up, the skirts of whose garments filled the temple. Paul, the wonderful missionary character, had a vision of Christ and the needs of humanity. His vision was so broad as to prompt him not to be bound only at Jerusalem, but to die at Jerusalem, if God saw fit. No misisonary can be successful whose vision is narrow and close at hand.

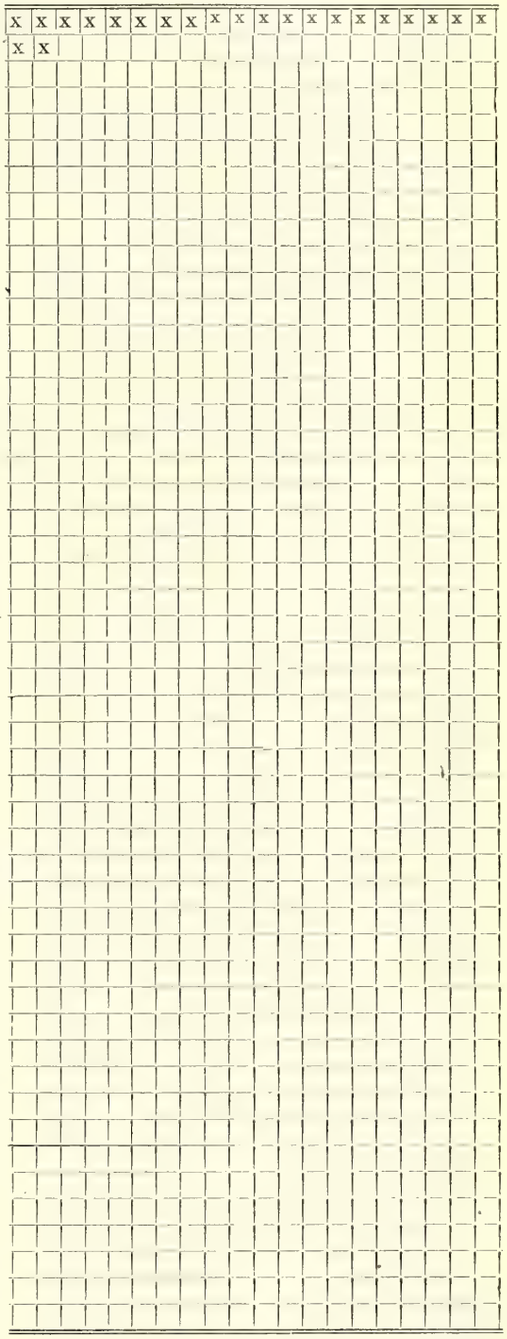
Lastly, the true missionary is willing to make the necessary sacrifice. It is certain that a missionary's life is one of sacrifice. The true missionary must heed the teaching of the twelfth chapter of Romans. If man hears the voice of God speaking to him as did Samuel, then gets the vision as did Paul, and above all is willing and ready to make the sacrifice, God will not suffer him to fail.

Mr. Knight held the attention of every member, and when opportunity was given every one present took an active part in the meeting.

H. Shelton Smith, Secretary.

HOW MANY BLOCKS?

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*



How soon shall we fill these? Who will be next? We are expecting many to be taken this week. The Sun will show each week by X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

HAVE WE ANY PASTORS OF THIS TYPE?

"I fear therefore that I must have been one of those pastors who are the despair of the missionary societies—pastors who, without any active hostility, hinder the work of missions more, even, than avowed opponents, because they effectively suppress the interest and zeal of their people by keeping their attention fixed on other things."—*Rev. Robert F. Horton, D. D., in My Missionary Conversion and the Result.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

I am enclosing a clipping from the *Every Evening,* a daily published in Wilmington, Delaware, as it gives an account of a meeting held in our "Portable Church." This church has had its ups and downs as most new things do. Once it was blown down by severe wind; but the Company that built it was kind enough to repair the damage. It has been used in several places with good results and this clipping reports a good meeting and the organization of a Christian church through its use.

I know Dr. R. S. Stephens well and he is a faithful and successful minister, an untiring and zealous worker, and God blesses his efforts with success. He goes where others would not go and does what others would not undertake. The church needs more of that kind of service.

PORTABLE CHURCH ORGANIZATION

Now Fully Officered, It Is in Good Position to Do Good Work in Kent County

Dover, Oct. 7.—The portable church under the auspices of the People's Christian Church of Dover, established by Dr. R. S. Stephens, one of the ministers of the Christian Church, at Kitt's Hammock in June last at which time a Sunday school with 30 members was organized, has developed a regularly organized Christian Church with every branch of work in excellent condition. A revival which has been in progress for three weeks and which was brought to a close Sunday night last resulted in 19 conversions.

Last evening, Dr. Stephens elected a permanent organization as follows: Church clerk, Miss Lillian Gourley; trustees, Shanley Smith, Ulysses Kenton and Robert Knight; finance committee, Mrs. Hettie Knight, Mrs. Annie Gourley, Mrs. Hettie Ellingsworth, Mrs. Florence Kenton, Mrs. Sadie Opdyke; membership committee, Mrs. Emma Knight, Mrs. Rosa Carey, Mrs. Hettie Ellingsworth; entertainment committee, Mrs. Annie Gourley, Miss Lillian Gourley, Mrs. Lida Grace, Miss Bessie Gourley, Mrs. Helen Smith, John Knight, Elwood Gourley, Elsey Smith, Corbin Smith; class leader-treasurer, Mrs. Hettie Knight; advisory committee, Mrs. Florence Kenton, Mrs. Annie Knight, Robert Knight; auditing committee, Mrs. Florence Kenton, Mrs. Emma Knight, Dr. R. S. Stephens.

Ladies' Aid—President, Mrs. Annie Gourley; vice president, Mrs. Hettie Ellingsworth; secretary, Mrs. Annie Knight; treasurer, Mrs. Sadie Opdyke.

This new church promises to open up a new field of work in a community where it has been difficult in the past to secure attendance at church.

The editor is giving such good reports of the American Christian Convention that I need not undertake any report of that great meeting other than to say that the Southern Convention had twenty-three representatives in the Convention and they carried their part of the work with credit to the great cause they represent. The climax of the Convention, on the floor, was an address on Missions by Rev. Dr. J. O. Atkinson. He surpassed all others and even himself, which is enough to say for those who know his platform power. It was like Bryan's Chicago "Cross of Gold and Crown of Thorns" speech. The great convention was at white heat and all rejoiced that we had such an advocate of such a great cause. If the whole church could have heard that address it would have doubled our contribution for missions for the new quadrennium; but it will reach the Conferences in some measure through those who did hear it.

The Eastern Virginia Conference will meet tomorrow at Liberty Spring church and we hope to have a large and successful session. Very few churches in this conference fall behind Conference calls for the various enterprises supported by money apportionment to the churches. The pastors set to work early in the Conference year to raise what Conference calls for and nearly all of them succeed.

W. W. Staley.

ELON COLLEGE NOTES

Last Sunday was a good day at the College. Good health generally prevails; the weather was delightful; the religious services attractive, instructive, and inspirational.

The Elon delegation returned from the American Christian Convention highly pleased with the great meeting. They feel that the Christian church in the United States and Canada is about to go forward.

The Book Club was entertained by Mrs. J U. Newman last Saturday afternoon. The Club is just now studying James Bryce's book on South America.

A considerable number of Elon students and citizens attended the State Fair at Raleigh last week.

Mr. and Mrs. Davis of Eastern Carolina visited their son, J. H. Davis, a student who returned with them Thursday as far as Raleigh to take in the Fair.

The A. C. C. had a mind to work the delegation we sent to the Convention; three returned with honors: Dr. Wicker was re-elected Secretary of the Sunday School Department; Dr. Harper was chosen Secretary of the Christian Endeavor Department, and Dr. Atkinson was made Vice President of the Christian Publishing Association.

Dr. and Mrs. Herndon are not so well as a week ago. Mrs. Herndon became very much worse last Sunday, and Monday their daughter, Mrs. John T. Moffitt, of Asheboro, N. C., arrived to be with them in their illness.

Dr. W. A. Harper, as Chairman of the Home Mission Committee of the N. C. and Va. Conference, was at Danville, Va., last Sunday to go over the prospects for the establishment of a Christian church in that city. Rev. S. B. Klapp has been preaching there during the year, and assisted by Rev. J. F. Morgan, had a successful revival meeting there recently. Dr. Harper went from there on to the Eastern Virginia Conference. Dr. Atkinson and Rev. J. O. Cox will leave also this (Monday) evening for that Conference.

"X."

NEW CHURCH AT DANVILLE, VA

I had the pleasure on the fourth Sunday in October of visiting our mission station in North Danville. I was delighted with what I saw of the work there. Rev. S. B. Klapp began preaching in the school house there the fifth Sunday in March. He preached again the fifth Sunday in May. Since then he has filled a regular monthly appointment on each fourth Sunday. In September Rev. J. F. Morgan assisted Bro. Klapp in a glorious meeting.

The location is all that can be desired for a strong, progressive, hopeful work. It is a mile to the nearest church, in a residential section, where modest, but comfortable homes are owned by their occupants—a section made up of that great middle class which is the source of our country's greatness and the main-spring of the Kingdom's hope. And they are exceedingly anxious for a church. At the 11 o'clock service Sunday morning, more than a hundred greeted us, filling to the overflow the school house. At 3 p. m. Sunday school was inspiring, with an enrollment of 270, with 133 present and 24 visitors besides, and that, too, on a cloudy, threatening day. There was an Adult Bible Class of about 60; a young people's class of about the same size; a fine class of intermediate boys; a large class each of juniors and primaries, with competent teachers for each, but poorly housed. A church is an imperative need. The 7:30 p. m. service found a house and yard full, with splendid order both within and without.

At the morning service, after a full explanation of the origin of the Christians and the principles of the Christian church, the congregation was asked to vote on whether they desired a church in their midst. Every one voted yes. Then they were asked if they preferred it to be a Christian church, and the same unanimous vote was given. Then they were asked if they would co-operate with the church should it be organized, and the great majority voted yes. It would have seemed a pity under such circumstances to delay organization. Bro. Klapp felt that he must begin, and did, with 28 charter members, all but five of them being adults and heads of families, with 18 families represented. A building commitee of seven strong, capable business men was then appointed and plans set in operation for the purchase of a lot before Conference, with authority also to erect a house of worship thereon as soon as possible to cost around $2,500. Rev. S. B. Klapp was given a unanimous call as pastor for next year and a committee on Pastoral Relations appointed to fix salary and number of monthly services. Delegates were elected to Conference and to the Woman's Mission Board Rally. The election of deacons and final selection of a name for the church were postponed till Friday night before the third Sunday in November, when Brother Klapp is to be present and all committees to report.

The singing was fine, the spirit beautiful, and the order perfect, in spite of crowded conditions and uncomfortable seating.

Such in brief is the story of my day with the brethren in Danville. I look for great things there under the blessing of the Lord, for upon such He delights to place the stamp of His approval and to them vouchsafe a sweet progress. Let the church pray for this noble band and for their devoted shepherd, Brother Klapp.

W. A. Harper.

NOTICE—WESTERN NORTH CAROLINA CONFERENCE

This conference meets with New Providence Church, Graham, N. C. Those coming by way of Greensboro will arrive at Graham at 8 or 10:27 A. M. and at 5 P. M., and those coming by way of Durham will arrive 11:08 A. M. or 6:15 and 9:18 P. M.

Please notify us when and how you expect to come.

Miss Annie E. Williams.
Chm. Entertainment Com.
Burlington, N. C.

NOTICE

The Eastern N. C. Conference will meet with Henderson Christian church, Thursday, November 5-8, 1914. All delegates and visitors who expect to attend the Conference please notify A. T. Banks, chairman of entertainment committee, in order that you may have a home during the conference. We want you to come prepared to stay through the entire session.

A. T. Banks, Pastor.

AT THE ALABAMA CONFERENCE

I have just come out of the Alabama Conference held at Forest Home church, and you cannot imagine how much pleasure there is to be had in attending such a meeting until you go yourself and shake hands with and talk to the grand patriarchs of the Christian work, such as Revs. C. M. Dollar, W. R. Knight, and "Uncle" Shirley Sledge.

To give you my candid opinion, I do not believe a more consecrated group of ministers can be found in any conference. They are real heroes and their good people are behind them in the great movement of extending the kingdom of God.

The Conference was well attended and pronounced to be the best ever held in this field. Forest Home community has made an everlasting impression on all visitors attending and the hospitality so plainly manifested was a great feature of the conference.

With Rev. G. O. Lankford presiding the conference was conducted and closed with dignity and reverence and the closing scene "The Love Feast" will long be remembered by the writer.

Rev. R. F. Brown and myself are working our way to the Georgia and Alabama Conference and we are meeting quite a number of the church constituency in our round.

M. E. WINSTON.

A PROMINENT SOUTHERNER VISITS DEFIANCE COLLEGE

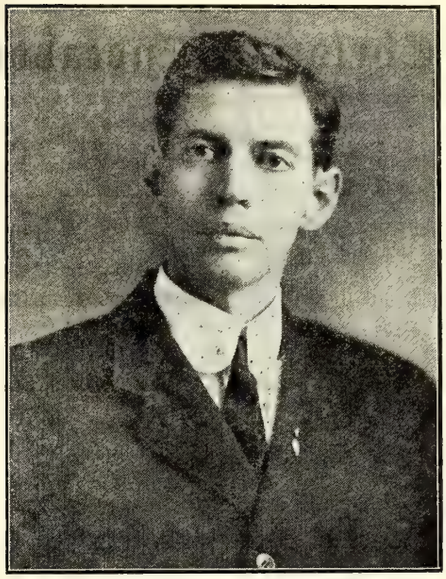
Rev. W. W. Staley, D. D., of Suffolk, Va., visited Defiance College on the 21st instant and spoke at chapel. His unique theme was "The Unpopulars," the unpopular subject, the unpopular student and the unpopular professor. He said in part: "The elective system does away largely with the unpopular subject. This, however, may be the most important. The mind, like the body, needs strengthening where it is the weakest. To follow the line of least resistance through college is not the best preparation for overcoming life's difficulties. The unpopular student may have a real value to the faculty and his fellow students. He gives them an opportunity to cultivate the grace of patience and the skill to discover latent good.

"The unpopular professor is a valuable asset. He is just what the student will find continually in his future career. To learn to understand and appreciate him is a large preparation for a happier and more useful life."

These remarks were impromptu and interspersed with homely humor which greatly delighted the audience. Doctor Staley has been pastor of the Suffolk Christian church for thirty-two years and has seen it grow from a weak organization unable to support a pastor to one of the largest and wealthiest in the denomination. He has been president of the Southern Christian Convention for twenty-five years and the strongest factor in its progress. He was also president of Elon College in North Carolina for eleven years, during which it was placed on a solid financial basis and began an era of prosperity that has made it the largest college in the denomination.

Dr. Staley is a close student of the severely logical type, a wise counselor, a practical man of affairs consulted freely by men of large business, but most of all, a faithful and efficient pastor.—*Defiance (Ohio) Daily Express.*

—President Wilson has been invited by Senator Overman, Representative Webb and others to attend the great Laymen's Missionary Meeting at Charlotte in February. The greatest topic now entrusted to the thought, discussion and wisdom of man is the missionary topic.



REV. M. L. BRYANT

To My CHRISTIAN SUN Friends:

Several friends have written recently and requested that I let them hear from me by occasionally sending news of myself to THE SUN. I will be honest and tell you that I have waited to write, hoping to have better news. Each week I would hope that the next would be better and so a whole year or more has gone by.

I am sending with this a glimpse of myself for you. This was taken the day I had been in bed a year, and after I had been on the cure almost three years. The doctor was very consoling after my last examination when he told me that maybe another year in bed would bring me around all right, he hoped. Can any of you who read this imagine what it means to stay in bed 12 long months and then start on another year? Well, I'll tell you, it's a steady job; but time goes rapidly even then, because we still look forward to better days.

I have had the care and attention of two of the best specialists in this country and feel that we have done all we knew. I am thinking how well it is that we do not know what the future holds for us. If I had known in October, 1911, that I would have had to give up work and not be able to really earn anything for these years I would have considered this undertaking impossible.

However, this experience has proven to be a most delightful walk by faith. Our Heavenly Father has never forsaken us and has been with us all the time. If every treatise on the science of the Christian religion and the arguments on the love of God were destroyed, yet we would know that our Heavenly Father is a God of loving kindness and tender mercies.

Among the many things for which we are exceedingly grateful are the many friendships that we have formed in our neighborhood. The most beautiful flowers and dainties of some kind are sent in to me nearly every day. The fact that my wife has been able to remain with me all the while has been a great consolation to us both. Our Summer has been brightened by the visits of so many friends, among whom are Revs. W. C. Wicker, J. O. Cox, and J. W. Patton, of Elon College, Mr. D. Jennings Sipe of Greensboro, Prof S. M. Smith and family, now of Memphis, Tenn., Mr. M. J. W. White and Mr. and Mrs. Samuel W. Pierce of Norfolk. Mr. C. D. West of Newport News was to see us twice during the Winter. These friends can scarcely realize the pleasure their visits gave us.

We are grateful for the many prayers offered in our behalf, the many letters of friendly sympathy sent us, and for numerous other remembrances. With the best wishes for all of you, I am, Very sincerely,

M. L. BRYANT.

NOTICE

All ministers, delegates and visitors expecting to come by rail to the North Carolina and Virginia Conference which convenes November 17, 18, and 19 with Berea Church (Alamance) will please notify Mr. J. U. Sutton, Burlington, N. C., R. F. D. 8, not later than November 15, and conveyance will meet you at Elon College, N. C. Train No. 144 going east arrives at 10:08 a. m., No. 21 going west arrives at 11:28 a. m. You will note that the first session is at 2:00 p. m. on Tuesday, 17th. Please give us a full attendance the very first session. J. V. KNIGHT, Pastor.

ON TO GRAHAM! YE DELEGATES AND VISITORS TO THE WESTERN NORTH CAROLINA CONFERENCE

To the ministers, delegates and visitors to the Western North Carolina Christian Conference which meets with the New Providence church, Graham, N. C., Tuesday after the second Sunday in November at 10:30 a. m., we want to say, *Come on to Graham.* We are looking for you, and are anxious for the time to come when we can greet you face to face, and shake your hand, and bid you a welcome to our church and town; on your errand to do business for the King.

We know your visit to us will do us much good, and we are always anxious to meet those who help us and make us better by being with them.

Our church here is anxious for a full delegation, and we are praying for the best session of Conference we have ever had.

Don't fail to write Miss Anie Williams, Burlington, N. C., and tell her that you are coming. We want you to come for the first, and stay for the last session.

Don't fail to write Miss Annie Williams, Burman of the Entertainment Committee in THE CHRISTIAN SUN. Hoping to see you at conference, I am, Yours in His Name,

Rev. J. F. MORGAN, Conference Pastor.

NOTICE

Mrs. C. H. Rowland, president of the Woman's Home and Foreign Mission Board of the Southern Christian Convention, and Miss Mamie Holland, Supt. of Young People's work of the same board will attend the Eastern N. C. Christian Conference at Henderson November 5-8. There will be a special meeting for the ladies of the Conference on Friday, November 6th, at 10 A. M., prior to the report of the Conference Board which will be made in the afternon of the same day. All missionary societies of the conference are invited to send delegates. Churches not having a missionary society are asked to send at least one lady to be present at this important meeting.

MRS. C. E. NEWMAN, Chairman.

AT ALABAMA CONFERENCE

DEAR EDITOR:—Brother Winston and I have been in attendance during the entire session of the Alabama Conference, and we are glad to say that it was the very best conference in many respects we have ever attended. The sermons were inspiring, the speeches enthusiastic, and the fellowship and Christlike spirit genuine and lastingly productive.

Commercially speaking, business is sawed off in a general way: but the King's business is making rapid strides. R. F. BROWN.

Roanoke, Ala.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON V. NOVEMBER 1

The Arrest and Trial of Jesus.

Golden Text.—As a lamb that is led to the slaughter, and a sheep that before its shearers is dumb, so He opened not His mouth.—Isa. 53:7.

Time.—April 7, between midnight and a little after sunrise.

Led by Judas, the chief priests and the mob found Jesus and His disciples as they were leaving the Garden of Gethsemane. Judas, by the act of kissing Jesus, designated which one was the leader. They laid hands on Him and led Him to the house of Annas where He was questioned and then sent bound to the chief priest, Caiaphas, in whose house the Sanhedrin had met illegally.

He was thus brought before the Sanhedrin and branded as a thief, highway robber, blasphemer, and in fact every crime that they could place against Him. The court required at least two witnesses to convict. Witness after witness was examined and they failed to find Him guilty of a single deed of which He had been accused. Although the witnesses, the jurors, and even the chief executive were prejudiced against Him, they found it hard to even get a false witness who could bear testimony to His guilt. At last one witness brought up one of Jesus' sayings which had been intended figuratively and they accused Him of blasphemy when He answered one of the chief priest's questions. All this he bore with great patience. They smote Him and He resisted not. A lesson of great suffering for the fulfillment of the gospel and the salvation of sinful men.

We, all of us, think too lightly of Christ and how He suffered. He drank the cup that we might have pleasantness in our homes; that we might love our neighbor as ourselves, and be happy while here on earth preparing the material for our heavenly mansion. Then, too, by drinking the cup He made it possible for us to have the hope and some day to have the realization of eternal life.

Are we false witnesses for Him? Every day we are put on the witness stand and our testimony is always for or against the Christ. Let each one ask himself what kind of testimony he is giving to the world. Remember that Christ was condemned by the use of false witnesses, and that the truth which springs in our hearts may be condemned by bearing false witness. We have the consolation, "He that would not summon angels to his help is the one that sends them to His followers." (Acts. 12: 7-11.)

LESSON FOR PRIMARY GRADES

Lesson V. The Men Who Told Lies.

By Mrs. M. E. Bullock

Do you suppose these men began by telling "white lies" at school? Ask the scholars to say which they consider worst; to tell a lie to get themselves out of trouble, or to get another in trouble? Why?

What does it mean to "bear false witness"? Tell the story of the little girl who said, "A thief can repent, and give back what he stole, but a lie is forever." Impress the thought that absolute truthfulness is right at all times. A loose habit of telling "whoppers" in childhood may lead us to tell lies about our dear Master.

Supplemental work. First Psalm, third verse. Primaries repeat verses previously learned. Juniors third commandment.

We note with pride that the Sunday school work had its due place in the American Christian Convention which met in Springfield, O., recently.

CHRISTIAN ENDEAVOR TOPIC: NOVEMBER 1

Twelve Great Verses. XI. The Work Verse. Eccl. 9:10

(Consecration Meeting.)

The very first clause of the verse implies the diligent search for work, instead of waiting for work. Every one should find work to do and do it cheerfully. If any one is to be pitied it is the idler. Carlyle says: "Blessed is the man who has found his work. One monster there is in the world, the idle man." Truly the happiest people in the work are those who are busy,—busy with the task that is their preference. Work makes the body strong and broadens the vision, both spiritual and mental. To work means to intensify zeal and kindle enthusiasm. Before a problem of life can be mastered there must be work done. Before a soul can be saved there must be work done. It takes work of the best kind to strengthen a church or build a character. By work homes are builded and school established. The soul is enlarged by work.

Our Lord worked all the time that He was on earth and He has promised to give us strength to do our work if we will trust Him. Has your society been working? An idle society is a negative quantity. If your committees have been standing for some time and have not worked any, then change the members of the committees. It may be possible that you do not have the members in their suitable places where they like to work. Whatever our task may be it should be accomplished with a smile and the full day's work completed, for it is the day's work that counts.

It isn't that
You mean to do a week ahead;
It isn't what you know you'll gain
When all annoyances have fled;
It isn't what you dreamed and planned—
Such hopes are but a phantom band —
The day's work counts.
The day's work counts—
The foot you gained
Since yonder sun dispelled the dark;
Next week, next month, next year are vain;
Unto the present summons hark.
How have you fared ahead since morn
In garnering life's oil and corn?—
The day's work counts.
The day's work counts—
It isn't much,
The gain of those few painful hours;
But be content if there is shown
Some product of those sacred powers
Which guide each mind, uphold each hand;
Strive with the best at your command—
The day's work counts.
—Denver Republican.

Lose no time; always be employed in something useful; cut off all unnecessary action.—*Franklin.*

Bible References

Gen. 2:15; 3:19; Prov. 13:11; 14:23; Eph. 4:28; Thess. 4:11; 2 Thess. 3:12; Hag. 2:4; Matt. 21:28; Mark 13:34; 1 Cor. 15:58; Phil. 2:12; 2 Tim. 4:5; Mark 2:3; John 1:41, 45; Acts 11:26; Jas. 5:20; Exod. 35:25; Judges 4:4; 1 Sam. 2:19; 25:18; Acts 9:36; Phil. 4:3; Matt. 11:2, 20; John 5:36; 9:4; Ps. 8:3; 19:1; Matt. 5:16; Col. 1:10; Matt. 25:36.

S S NOTES AND NEWS C E

The Portsmouth Christian Church has organized a Teacher Training Class of ten, meeting every Friday evening. The class is interested and interesting. We expect to graduate next June. Watch us. H. E. ROUNTREE.

Does your society take *The Christian Endeavor World?* If not, why not? It is the very periodical you need to get new ideas for your work.

Has your school received the Hand Book? If not, the delay is not made by your secretary, for the books were sent out more than one month ago.

Cold weather is now in sight, but do not let it close up the Sunday school or Christian Endeavor Society. Make your school or society the ever-green kind—the best kind.

Let us hope that the chairmen of the S. S. work of the various Conferences now meeting will formulate some good and effective plans to aid in the work of the Sunday school.

President Harper was appointed at the recent session of the American Christian Convention, head of the Endeavor work of the Church at large. A good choice, indeed, and we extend our congratulations to the judicious committee.

Recently a gentleman said to us that the words groove and grave look very much alike, and that the Sunday school or Christian Endeavor Society that was contented to drag along in the same old groove would likely get in the grave. How about yours?

Just a bit of news sometimes helps the editor of this department to make his columns brighter and better, and at the same time gives light and new ideas to other schools. Why wait?

Only a few more months and the time will be here for the meeting of the Young People's General Convention. We trust that the Executive Committee will soon be ready to give us the date and place of its meeting.

Stop! Look! Listen! Thanksgiving is coming and you will be asked to make an offering for the Orphanage at Elon College. Begin now to plan for this. It may be that you can not contribute in money, but Uncle Jim can have his heart gladdened in many ways. Send along that turkey, a barrel of turnips, keg of molasses, some potatoes, or anything that can be used by an ordinary family. The Orphanage has an extraordinary family when you think of its size. Don't forget.

"Trailing the Truth" is a splendid little volume and should have a wide circulation. Sold by Southern Christian Publishing Company. Price, 50 cents postpaid.

TO THINK ABOUT

A Teacher Training Class in every school

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec.—Mrs. W. A. Harper, Elon College, N. C.
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Superintendent of Young People's Work—Miss Mamie Holland, Suffolk, Va.
Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

OUR WOMAN'S MISSIONARY CONFERENCES

Why should our women attend our Woman's Missionary Conferences? In the first place, because this is an expression of loyalty. The progress of our Woman's Missionary work in the South the past two years has been most gratifying, and every one who attends the missionary conferences shows an appreciation of what has been done, and an interest in the future progress of the work.

These Conferences afford one of the best opportunities for gaining information about our work, and finding solution of problems. Exchange of ideas is always helpful. Then, too, the very assembling of our people together with a common purpose and aim is inspiring. Representatives to any convention or conference usually go home with fresh vigor and enthusiasm for the work to be done. In missionary conferences there is added to this usual benefit of an assembly, the inspiration of the great cause advocated, the winning of the world to our Christ.

For the help to be given and gained, in exchange of ideas, information, and inspiration, let all our societies send full representatives, and let those who attend go with a will to give and receive the best possible for the advancement of our Woman's Missionary work.

M. H. B.

THE INTELLECTUAL MISER

Look at him. The man who gets and holds. When he is the other fellow, and when what he holds is money, we call him the Miser. And we pity him and scorn the thought of being like him. When we are the ones, and when what he holds is knowledge, we call ourselves wise. Are we?

I said look at him, the man who gets and *holds*. Does he *hold* it? Is it possible for a man to hold anything to himself alone? Does he ever really get it? The man who grabs, and keeps to himself for awhile, and knows nothing of the joy of real ownership—can such a man be said to have possession of a thing?

Listen, reader, those facts you have been learning in your Mission Study Class—what are you doing with them? Those emotions which were stirred when you learned that India has 6,000,000 wives under fourteen years; 250,000 widows under fourteen years; 14,000 widows under four years; and 40,000,000 women secluded in Zenanas—I say what became of those emotions? One trembles as he presents such statistics, realizing that the stirring of the soul, unless followed by action, will cause a hardening of the heart.

You are studying missions—Act! Oh Act! Make up your will to do something. Also—pass the word along. Tell some one else about our mission work. Then—be a missionary yourself. "Help somebody today." Again—be an intercessory missionary."

In reference to this use of facts acquired, we quote the following from a talk by James C. Manry, delivered at the Kansas City Convention of the Student Volunteer Movement:

"To have a broad outlook on the world and an extensive knowledge of its activities is an obvious and supreme good. But wtih this broad outlook, this extensive knowledge of the world's activities, this cosmopolitanism of infomation, let us combine a clear sense of volues, an intensive allegiance to great purposes, a provincialism of motive and will. To see the meaning of all our growing information in the light of a few great interpreting principles will save us from the impotence and nervelessness of those who discover facts and acquire information merely to lose in clarity of aim and fixity of will. Never let mission study, in enlarging our intellectual horizon, take the path of least resistance and become the mere acquisition of information—amorphous and powerless. If it is to give the help men need, it must keep its insistence on the concrete values and interests, on that which we know and have felt of the power of the Gospel, on the validity of our faith."—*The Foreign Mission Journal.*

BIBLE ANSWERS TO MISSIONARY QUESTIONS

(Give Scripture answers out beforehand and let members find them in the Bible.)

Q. What has God done for the world?
A. John 3:16.
Q. What is the mission of the Christian?
A. As my father hath sent me, so send I you."
Q. What are missionaries?
A. 2 Cor. 5:20.
Q. Are there enough missionaries?
A. Matt. 9:37.
Q. What great command did Christ give all his followers?
A. "Go ye into all the world and preach the gospel to every creature."
Q. On what promise did he base the command?
A. "All power is given unto me."
Q. With what promise seal it?
A. "Lo, I am with you alway, even unto the end of the ages."
Q. Where did Jesus say to begin the work?
A. Luke 24:47.
Q. Where to end it?
A. Acts 1:8.
Q. Why does God send missionaries?
A. Isaiah 42:7.
Q. Have Christ's disciples told these glad tidings?
A. No. Two-thirds of the world are without the knowledge of Jesus Christ.
Q. Why are there so many heathen in the world?
A. Rom. 10:14.
Q. Do they desire the gospel?
A. Acts 16:9.
Q. Does God promise success?
A. Rom. 14:11.
Q. What is the reward promised?
A. Daniel 12:3.

"My word shall not return unto me void."—*The Foreign Mission Journal.*

NOTICE

Program of Woman's Board Meeting of the North Carolina and Virginia Christian Conference, Berea Church, November 19, 1914, 2 P. M.

Devotional services by Mrs. J. H. Farmer.
Reports from Officers:
President.....Mrs. W. A. Harper
Secretary.....Mrs. M. F. Cook
Treasurer.....Mrs. L. M. Clymer
Superintendent Literature and Mite Boxes
Mrs. W. P. Lawrence
Superintendent Young People
Mrs. R. I. Williams
Superintendent Cradle Roll
Mrs. W. C. Wicker
Why Take a Life Membership? Mrs. M. F. Cook
Some Suggestions for Work with Young People
Mrs. W. A. Harper
Our Japan Work
Miss Alice True, Returned Missionary
Solo.....Miss Toshio Sato, Utsunomiya, Japan
How to Organize a Society in Every Church
Mrs. W. H. Dick

Every society and church is urged to send at least one delegate to this meeting.

At 7:30 p. m. there will be a missionary pageant by the Elon Willing Workers.

Mrs. W. A. Harper, President.

FOREIGN MISSION ITEMS

Miss Alice True, our missionary to Japan, is speaking today (October 23) at a mass meeting the women of the Eastern Virginia Conference at Suffolk. She will speak at some of the churches near Suffolk next Sunday and will attend the Eastern Virginia Conference next week at Liberty Spring, and will spend Sunday and Monday in Norfolk churches going from there to the Eastern North Carolina Conference at Henderson, then to the Western North Carolina Conference at Graham; then to the North Carolina and Virginia Conference at Berea (Alamance) church. She will be willing to speak at as many churches as possible between times and Sundays as may be arranged by Conference officers and Foreign Mission committees in conference with her on our Japan work. We bespeak for her a sympathetic hearing in behalf of our foreign work and generous offerings at each conference and church for expenses and the work.

Foreign Mission Deficit

The Foreign Mission Committee has been able to send to the Treasurer of the Southern Christian Convention $416 so far toward the $1800 assumed by the Southern Christian Convention. It is important that we complete the full amount and we ask all individuals and churches to make now generous offerings to that fund. The months of November, December and January are the lean months in foreign mission receipts and we should help now so that we may save the necessity of increased indebtedness in this part of the year. Let us keep right at it until we raise our full share of $1800 which we assumed. Your Foreign committee has no idea of stopping before the whole amount is raised, but we are asking each church and friend to help now when there are special demands because of the war. All together now for the full $1800.

Foreign Mission Board

The American Christian Convention divided the Mission Board into two smaller Mission Boards, one for Home Missions and one for Foreign Missions. The members of the Foreign Mission Board elected are: Rev. M. T. Morrill, D. D., Dayton, Ohio, Foreign Mission Secretary; Rev. W. P. Fletcher, Ontario, Canada; Rev. Warren H. Denison, D. D., Norfolk, Va.; Rev. J. W Harrell, D D., Dayton, Ohio; Mr. J. O. Winters, Greenville, Ohio.

The Board will meet soon, probably the last of November. Let us get all the foreign mission money possible into the hands of the Board before the annual meeting.

Foreign Mission Committee Southern Christian Convention,
Warren H. Denison, Chairman.

CRADLE ROLL

Motto: First the Blade

Dear Cradle Roll Superintendents:

I have just been reading some statistics regarding the population of Chicago, that great city of the West, the very epitome, so they tell us, of our national life. Among other data, it stated that there were in Chicago, 212,871 children under four years of age.

Can you realize it? A city, a large city it would make, filled to the brim with tiny tots. A city of babies, hundreds and thousands of little white cots in a row; 212,871 pairs of little feet to be shown the way to go; 212,871 pairs of little hands always busy at something, 212,871 pairs of bright blue eyes and brown eyes and black eyes and gray eyes, looking, wondering, questioning, and oh, my, can you imagine it? 212,871 baby tongues!

Oh, the Babble of the Babel,
Oh, the clatter and the fuss
That began with Cain and Abel,
And that finished off with us!

So they might well exclaim. And then I wondered where in the world all these babies could be, who took care of them all, and who fed them and washed them and clothed them and cared for them. Why, you say, their mothers, of course. My, yes, how foolish; these little ones are scattered through a city of several millions of people. Can you imagine it? Literally millions of human beings cooped up on a few square miles of this great earth's surface.

Then I thought again of a trolley ride I once took through that self-same city. We were on the elevated line, and our way led us so close to the second-story windows that we could look right into the rooms; we could smell the cabbage cooking for dinner, and nothing in the one-room homes was or could be hidden from the eyes of the veriest passerby. And there were babies in those tenement homes, pale, pinched, wizened little babies, and fat, happy, jolly, laughing babies; just such babies as you and I have in our homes today. And then we took a car from the stockyards and rode for miles and miles and miles, and then some more miles, mostly through the foreign settlement; and oh, the babies one sees there; brown babies of all shades, and babies that would be white if they were clean; babies rolling in the dirt by the side of the street, or daring death in a rush to cross the street in front of the car or some wagon or dray. Memory brings to view a little curly headed Hungarian tot, possibly four years old, coming out of a meat market with an unpronounceable name above it, and holding in her chubby, grubby little hands three huge links of sausage which she evidently intended to incorporate in her small anatomy as rapidly as possible.

The next day we walked down Lakeshore Drive, and there were babies there, too. Babies in most beautiful carriages and go-carts; babies with stiffly starched nurses to care for them; babies taking their outings in automobiles. But not a whit sweeter or dearer to their parents than the babies of the tenements and foreign quarters; nor one whit dearer to the heavenly Father either.

"The same dear Lord who loveth us, He made and loveth all."

Oh, the potentialities of these dear babies. God give us grace to prove worthy of our great trust!

Cordially,
Your Cradle Roll Superintendent,
MRS. F. BULLOCK.

A PARABLE

A man went to Salisbury some weeks ago and took subscriptions to a paper. He never sent the paper, although a number of people paid him for it. They got in behind the man, found him in Savannah, Ga., took him to Salisbury, kept him in jail until court and last week they tried him in court and sentenced him to two years on the chaingang. He got what was coming to him, and you will agree with us in saying that the rascally newspaper man who got the hard earnings of citizens and put that money down in his pocket and never sent a copy of the publication he took subscriptions for to the subscribers deserves to break rock on a chaingang. The court did a-plenty for J. H. Mays, for that is the name of the man who took the money for a periodical and gave nothing in return, but it did not do too much for him. And we know you will join with us in saying, "served him right." But folks, in all fairness, how about the man who orders the newspaper man to send him a paper and the newspaper man fills that order in good faith, sends the paper every time it is published, goes to great expense to do so and then the fellow who subscribes absolutely refuses to pay for it. How about that man and how much better is he than J. H. Mays, the convicted man, who got the hard earnings of citizens and gave nothing in return? We have sat with you, kind reader, in the jury box and in the high court of public opinion have found Mays guilty. The court of law has tried him and found him guilty. The case of the newspaper man who gets a thing of value from his fellow citizens and gives nothing in return has been disposed of. The accused has been found guilty and is out yonder on the roads making a smooth highway for the man who does not pay for his paper to ride over. Now call the next case. Bring into court the man who got the paper and would not give up his money, now that the case of the man who got the money and would not send his paper has been disposed of and let him be tried. Right here we leave the jury box. We are not "fitten" to sit in judgment on the case. Try him and render your verdict.—*Monroe Enquirer.*

The Armies

of England, France, Germany and Russia are not permitted to use a pound of alum baking powder. The efficiency of the soldiers depends too much upon their health and endurance to risk the use of food which the authorities believe would be detrimental. Therefore the manufacture and sale of the alum powder is prohibited.

Royal Baking Powder is extensively used privately and by the military forces throughout the world. Its absolute wholesomeness, imparting as it does, healthful as well as appetizing qualities to the food, and its perfect keeping qualities in every climate and under different conditions, make it particularly desirable for all conditions of use.

ROYAL BAKING POWDER

Absolutely Pure **No Alum**

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfoik Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

J. O. JONES.
Traveling Passenger Agent,

CHURCH NEWS

OAK LEVEL

I was at Oak Level, Franklin Co, N. C., last Sunday. It was a rainy day. But that rain did not keep all the people at home. You may count on Oak Level to do the right thing at the right time.

On the fourth Sunday the primary class of twenty, in the review, showed great interest. Thirteen out of the twenty recited by heart every golden text for the entire quarter, and many of the others recited nearly all. None made a complete failure. I doubt if any other primary class in the State made a better showing in the quarterly review.

Sunday in the afternoon, I preached in the Baptist church at Franklinton, N. C. Both the Baptist and Methodist have tendered the use of their houses of worship to the Christian church, for which they have our hearty thanks. All these churches are working together in Christian fellowship for the upbuilding of Christ's kingdom.

W. G. CLEMENTS.

WHAT MEDICAL SCIENCE HAS DONE

In the year 1914 medical science will save 570,000 lives in the United States as a result of the propress that medicine has made in 24 years. Applying to the whole country the death rate that obtained in 1890, this year would witness the death of 1,960,000 people. Applying the death rate of 1912, the total number of deaths will approximate 1,390,000 people. Enough people to populate a city like Baltimore will be saved in a single year by the progress of medical science.

The whole world was stirred to the core when the Titanic went down, and yet the toll of 500 Titanics would not be as great as the number of lives saved in a single year by medical science, comparing 1890 with 1912.

The doctors who have cut down the number of deaths to this extent tell us that we are still far from the promised land of freedom from disease that may be ours if we will observe the laws of health that experience lays down. They predict the day will come when the United States will get its death rate down to that of New Zealand, which now ranges around 10 per 1,000. And they say that all that is needed is public co-operation.

The reduction of the death rate from 19.6 to 13.9 per 1,000 has meant the saving of lives at the rate of more than half our population in 50 years. It has meant the saving of lives enough in ten years to populate the two great cities of the country.

It has, furthermore, added to the life span of the average American more than seven and a half years. The total life activities of 25,000 people have been saved to humanity by this life-lengthening process. Think of all the American people did in the first half century of the national existence! And yet the sum of the years of their lives does not equal the years that have been added to the lives of the present population through the progress of medical science.—*Washington Post.*

DO THE HARD THINGS FIRST

Suspended above the desk of a Pittsburgh bank president is this motto: "Do the Hard Things First." Ten years ago he was discount clerk in the same bank.

"How did you climb so fast?" I asked.

"I have always lived up to that text," he replied.

"Tell me about it."

"There is not much to tell. I had long been conscious that I was not getting on as fast as I should. I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing incapacity for work. One morning I woke up. I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar.

"Suddenly the thought came to me: 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying little things, my mental muscles have been allowed to grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't as hard as I expected. Then I took a card and wrote on it, 'Do the Hard Things First,' and put it where I could see it every morning. I've been doing the hard things first ever since."—*Exchange.*

THE TROUBLE IS NOT INSIDE

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. Ine of 15 years standing." 50c at druggists' or by mail from Shuptrine Co., Savannah, Ga. Ad.

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It's selling like wildfire. WRITE FOR SAMPLE.
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A Bargain For You In Fine Evergreens

A splendid assortment of six beautiful evergreens, freight prepaid, for $4. Two Indian Cedars, 2 to 3 ft. 2 Irish Junipers, 2 to 3 ft. 2 Cotoneasters broadleaved, 3 to 4 ft. Carefully packed, ball of dirt around roots. This low price is for a limited time only. **Order now.** "All the stock I ordered from you is living and doing well."—T. A. Mitchell, Newport News, Va. Get our catalogue and other attractive offers.
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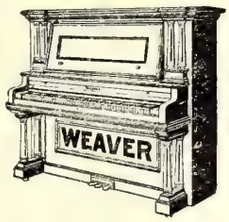

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Prices range from $550 down to $250
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24 Years in Business BURLINGTON, N. C.

CALOMEL WHEN BILIOUS? NO! STOP! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Is Harmless To Clean Your Sluggish Liver and Bowels.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond,

YUM FOR HEADACHE
"HASN'T FAILED YET"

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.
J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$3,245.59
CHILDREN'S DUES		
Mabel V. Wells ...	$ .10	
Sarah Elinor Wells	.10	
Orid Stephenson ..	.10	
Millard Stephenson	.05	
Ashley Breedlove .	.10	
Caleb and Janet Copeland	1.00	
Laura Smith	.10	
Marie Holland	.05	
Eula Wampler ...	.10	
Carlton Wampler .	.10	
Jennings Wampler.	.10	
Harold Wampler ..	.10	
Fred L. McKinney	.10	
Julia McKinney ..	.10	2.20
S. S. OFFERING		
Waverly, Va. (3 months)	$15.00	
Isle of Wight C. H.	2.15	
Berea (Norfolk) ..	2.11	
Happy Home	1.04	
Haw River	1.56	
Shallow Ford	1.30	
Bible Class Palm St. S. S.	1.50	
North Highland, Columbus, Ga.	1.49	
Shady Grove	.59	26.74
SPECIAL		
J. G. Flint	$ 5.00	
J. P. Fulton	2.00	
A. T. Leath	.25	
Ingraham	3.00	
Ladies' Aid, Bethlehem(Alamance .	5.00	
Ladies' Aid, Finesville, N. J.	2.00	17.25
Total rects. for the week.	$	46.19
Grand Total		$3,291.78

My Dear Children and Friends:—

Your humble servant had a delightful time at the Convention, and reached home safely on the 21st; found his entire family well and hearty, and apparently glad to see us return. Farmer John said a long time ago that "the best of a journey is getting home." I suppose he was correct. At least we were glad to get back home again, and to find all well. But that was not all that we found: so much work needing attention, that we could hardly decide where to begin—letters to be answered, business needing attention, and two trips of two days each that ought to be made; and only five days until we must start to the Eastern Virginia Conference.

I shall not take time to write a lengthy letter this time, but request that all friends of the Orphanage earnestly pray that the Lord may open up the hearts and loosen the purse strings of the entire church, that we may receive a Thanksgiving offering that will be adequate to our needs. For I tell you now unless we receive a liberal offering from the entire church, the institution is going to be materially hindered in its work. Let us pray, and then do all we can to help answer our prayers. Envelopes for the Thanksgiving offering are being mailed to every church in the Southern Convention, and many in the North and West. If you fail to receive them please advise us at once. Yours to serve,

J. O. Cox, Superintendent.

Kite, Ga., Oct. 15, 1914.

Dear Uncle Jim:—

I like to pick cotton and have earned nearly a dollar this Fall, so I am sending you a dime of my own money to help you out in getting the orphans ready for the cold weather. I was six years old the fourth of this month, and papa is going to let me start to school this Winter. When I learn to write my own letters I will write one every month. Lovingly,

Orid Stephenson.

Thank you, my smart little man. Hope you will learn fast in school and soon be able to write with your own hand.

Edgerton, Va., Oct. 16, 1914.

Dear Uncle Jim:—

As I am four months old and weigh sixteen pounds, mother says that I am large enough to write by myself. I have been to Sunday school once, and didn't cry except when a lady took me from mother to play and I stopped crying as soon as I saw mother and listened at the singing. Am in hopes all the orphan children are large enough to run out doors this rainy weather, for I miss my ride and begin to fret for it at the time of day I usually take it. Much love for the little Cousins.

From your little niece,

Sarah Elinor Wells.

You are a fine lady and starting to Sunday school early. This is good. Hope you may make as great a Sunday school worker as your mother.

Clayton, N. C., Oct. 15, 1914.

Dear Uncle Jim:—

Here I come with my dime and good news. I went with mama and papa to Clayton last week and Mr. Charlie Carroll gave me a pair of shoes. I am not feeling so well today, it is raining and they won't carry me out of doors. I will close for this time, as we are trying to get a barn of tobacco ready for market.

Love to you and all the cousins,

Ashley Breedlove.

Thank you for your dime and nice letter. The sun will shine some and you can go out with your new shoes.

Kite, Ga., Oct. 15, 1914.

Dear Uncle Jim:—

I will soon be five years old, but I don't like to pick cotton much and haven't made as much money as Orid has, so I am sending only one of my nickles and one that Aunt Zana gave me. Orid will soon start to school, then I will be lonesome for some one to play with me. I will be glad when I get big enough to go to school too.

Lovingly,

Millard Stephenson.

When brother goes to school you come up and play with our boys. We have five not old enough to go to school.

Mt. Clinton, Va., Oct. 18, 1914.

Dear Uncle Jim:—

It has been quite a while since we wrote you, but we have not forgotten the orphans. Sister said in a letter that she had talked to you over the 'phone. I wish we were close enough to visit the Orphanage. Enclosed please find our dimes. With much love to you and the Cousins, we are,

Your niece and nephews,

Eula, Carlton, Jennings and Harold Wampler.

Thank you for love for and interest in our work, and wish you were near enough to visit the Orphanage.

Holland, Va., Oct. 17, 1914.

Dear Uncle Jim:—

We are a little late this month, as we are going to school and are kept rather busy with our studies, so you will have to excuse us. My teacher's name is Miss Moseley. I think she is fine. We have a nice new school building going up which we hope to get into by the first of the year. Enclosed find 15 cents, ten for myself and five for Marie. With much love to you and the Cousings,

Laura Smith and Marie Holland.

Thank you, my dear friends and helpers.

Sunbury, N. C., Oct. 15, 1915.

Dear Uncle Jim:—

I am sending another dollar to the children. Hope it may do some good. Little sister comes with me this time. She is just three and a half months old. Fondly,

Caleb Ralph and Janet Francis Copeland.

Thank you very much.

Edgerton, Va., Oct. 16, 1914.

Dear Uncle Jim:—

I like to look at picture books this bad weather, and I have to stay in the house. I have not been to see my Mrs. Jolly today, and I usually go one time a day, but she came to see me this morning and brought me some candy in a bag. Granddaddy sent me some too. Grandpa—"Uncle Billy," sent me some apples and pears, so mother says she wishes some of the orphans were here for me to treat,

GET A FEATHER BED
SAVE $7.50
LOOK! Greatest Value
One 40-lb. feather bed, one 6-lb. pair pillows, all new feathers, Amoskeag ticking with ventilators, pair full sized blankets, one full size comfort—retail value $17.50, shipped for only $9.92. Delivery guaranteed. Money back if not satisfied. Mail money order today or write for full details. AGENTS WANTED
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PLUMBERS
SHEET METAL WORKERS
HEATING AND VENTILATING
Correspondence invited from those contemplating installing systems. Our work is of the highest class and our prices are reasonable.
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What is Home WITHOUT A JAR OF MOTHERS JOY
CURES CROUP & PNEUMONIA LIKE MAGIC
GOOSE GREASE CO. GREENSBORO, N.C.
Makes Mothers Joyful
Is made from Pure Goose Grease and Mutton Suet, Perfectly sanitary. Hands never touch it.
The Greatest SALVE Made
Ask your Druggist for Mothers Joy Salve and have no other.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c and $1.00 at Druggists.

DR. J. H. BROOKS,
Dentist
Foster Building, BURLINGTON, N. C

as I have too much for one little girl. I attend the Sunday school at the Methodist church, and have learned several verses of scripture. Am in hopes that you will enjoy your trip north and bring lots of nice things home for your large family. Much love for you and the Cousins. What has become of Mary Virginia and Harper? Bring them to see me again.

Your niece,
Mabel Virginia Wells.

I had a most delightful time at the American Convention, and found many friends of the Orphanage who are going to help us. Mary Virginia and Harper are getting on nicely. Tell mother to bring you and sister and come to Conference and visit us.

Atlanta, Ga., Oct. 18, 1914.

Dear Uncle Jim:—

I am at Atlanta, but will write my October letter for sister and myself. I came here with Grandma Gunter to see Aunt Ella and my little cousins, and we are having a big time. Grandma is keeping house for Aunt Ella, and she has gone to Spencer, N. C., to see mama. I help my little cousins drive up the cows at night, and help take the calves to the pasture. I am not afraid of them. I went to Sunday school today and they said I acted just like I was in my Sunday school at home.

Well, I will close for this time with love for you and the little Cousins, and 20 cents for the Orphanage.

Your nephew and niece,
Fred Lawrence McKinney,
Juler McKinney.

P. S. I do not know whether the little McKinney children at the Orphanage are related to us or not; I do not know them.

We are very grateful for this nice letter and dimes; and glad you are having such a delightful time in Atlanta.

ERUPTIONS CAN BE STOPPED

By internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggists' or by mail from Shuptrine Co., Savannah, Ga. Ad.

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5 room Cottage, acre lot, small barn. One block from depot. Write to

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Waverly, Va.

Mr. S. J. McCauley, of Elon, has the keys and will show the house.

NORFOLK SOUTHERN RAILROAD
Route of the "Night Express."

Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.
Electric-Lighted Sleeping Cars between Raleigh and Norfolk
In effect February 1, 1914.
N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh
9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.
From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro
10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.

E. D. KYLE, Traffic Manager, Norfolk, Va.
H. S. LEARD, Gen. Pass. Agt., Norfolk, Virginia.

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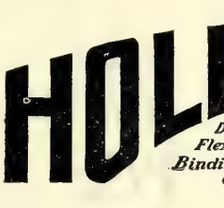

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Size 5⅝ x 3½ inches.

The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

Specimen of Type.

WHOSOEVER believeth that Je'sus is the Christ is born of God: and every one that loveth him

With beautiful photo views of scenes in Bible lands distributed throughout the text. Also maps of Bible lands in colors. Also new Practical Helps to Bible Study, especially designed for instructing children in scriptural information.

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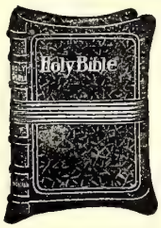

Large Clear Black Type, Self-Pronouncing, containing Helps to Bible Study, 4000 Questions and Answers, Maps in Colors, and Presentation Page. A Beautiful Gift Bible.

Specimen of Type.

22 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

Size 7 x 5 inches.

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FOR ADULTS, TEACHERS AND PREACHERS

and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear Bourgeois, Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

Size 8 x 5½ inches.

Specimen of Type.

¶ m From that time Je'sus to preach, and to say, n Repe the kingdom of heaven is

Containing **New Copyrighted Helps** by Rev. F. N. PELOUBET, D. D. a Treasury of Biblical Information, practical comparative concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

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No. 81. RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Prophecies Relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above and same large Self-Pronouncing type.
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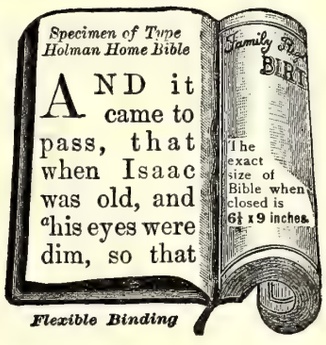
Publishers' Price $7.75 Our Price--Post Paid, **$5.00**

FOR OLD FOLKS and THE HOME


Specimen of Type
Holman Home Bible
AND it came to pass, that when Isaac was old, and his eyes were dim, so that
Family Record
BIBLE
The exact size of Bible when closed is
6¼ 9 inches.

Flexible Binding

Printed from large Clear Pica Type, with Marginal References, Family Record and Maps. This **HOME BIBLE** is new and very desirable for every day use, containing all the advantages of a Family Bible in a conpact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large clear print and a light-weight book.

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Publishers' Price $3.00 Our Price--Post Paid, **$2.35**

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Southern Christian Publishing Co., Elon College, N. C.

MARRIAGES

Eason-Hall

Berea Christian church, Great Bridge, Norfolk county, Va., was the scene of a beautiful wedding Tuesday afternoon, October 20, when one of Norfolk's young business men led to the altar one of Great Bridge's charming young ladies.

The groom is Mr. Bertram Lee Eason, son of Mr. and Mrs. James Eason, of Great Bridge. The bride is Mill Hildah Victoria Hall, eldest daughter of Mr. and Mrs. M. W. Hall, of the same place, and granddaughter of Deacon Wesley Hall, deceased.

The church was beautifully decorated in a color scheme of yellow and green. Miss Anne Wilson presided at the organ. Promptly at the hour the bridal party entered to the strains of Lohengrin. The ushers, Mont. Curling and Sidney Hall, came on one side; the groom, accompanied by his best man, Mr. Claude Eason, his cousin from Port Norfolk, came on the other side, while the bride on the arm of her maid of honor, Miss Ethel Gwynn, came down the center aisle. They met at the altar where they plighted their troth which made them husband and wife.

The bridal party was carried to Norfolk, where they took boat for a Northern tour. They expect to be at home to their friends at Campostella Heights, Norfolk, Va., after November 1st.

H. E. ROUNTREE, Pastor.

LETTERS THAT INSPIRE CONFIDENCE

I wish very much that every reader of The Christian Sun could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundred of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before I was cured by Shivar Mineral Water and purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am *absolutely convinced* the Shivar Mineral Spring is the greatest curative mineral spring ever discovered, not excepting the famous springs of Europe. I have shipped this water to thousands of sufferers and they almost invariably report either a permanent cure or beneficial results. That is why I make the guarantee contained in the following letter. Sign it now and send it in:

Shivar Spring,
Box 9J, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory *to me* you agree to refund the price *in full* upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

Note:—The Advertising Manager of THE CHRISTIAN SUN is personally acquainted with Mr. Shivar. You run *no risk whatever* in accepting his offer. I have *personally witnessed* the remarkable curative power of this Water in a very serious case.

If you had a child that was deaf and dumb, you would think it a great misfortune. Do you ever think how many dumb children God has?—*D. L. Moody.*

A good time to subscribe for THE SUN—$1.50 year.

BOOKS

CAMPBELLISM IS REBELLION
By J. J. Summerbell, D. D.

A new and interesting book, containing scriptural quotations on the theories and teachings of Alexander Campbell, and proof texts critically examined both in English and Greek.

Contains 272 pages, is bound in cloth, and sent postpaid for $1.35 per copy.

Writings and Addresses of Austin Craig
Edited by Martyn Summerbell, D. D., LL.D.

Vol. 2, published December, 1913, contains 433 pages, 30 chapters.

Vol. 1, published 1911, contains 433 pages, 24 chapters.

These volumes make a superb collection of good things from the pen of that able minister, educator and leader in the Christian Church, and are among the best books we have published. Price $1.50 per volume, postpaid; or if both volumes are ordered at one time will send them prepaid for $2.75.

A History of the Christian Denomination
By Milo True Morrill, M. A., D. D.

A book for everybody, laymen as well as ministers, who want to know about the Christians. Contains 408 pages, illustrated. Price, postpaid, $1.70 per copy.

The Kingdom of God
By Thomas Holmes, D. D., LL.D.

A wholesome study provoker—the product of new thought from a new view-point. After stating his theory, the author proceeds to show that the whole history of the human race illustrates and proves it correct. Contains 314 pages. Price, postpaid $1.25 per copy.

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CONTINUE THEIR SHOWING
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BURLINGTON, N. C.
Dealers in Drugs, Medicines, Patent Medicines and Druggists' Sundries.
Perfumery—all popular odors, Toilet and Fancy Articles,
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☞PRESCRIPTIONS CAREFULLY COMPOUNDED.

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THIS IS OUR MOTTO.
Let us do your Plumbing for you We guarantee our work.
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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

One Year $1.50
Six Months ..... .75
Four Months ..... .50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

OUR DEAD

Smith

Ebenezer Christian Church has lost one of its oldest and most faithful members in the person of Sister Rufus Smith, wife of Wm. Rufus Smith. She has been a member of the church about 30 years, having first united with the Baptist church and later joining with her husband at Ebenezer. She leaves to mourn their loss several children, all of whom are married, and many grandchildren.

In the death of Sister Smith, which occurred October 17, one of the best women I knew has gone. "Gone but not forgotten." May God's richest blessings rest with the bereaved.

J. Lee Johnson.

Mayo

God in his wisdom claimed Mrs. Martha E. Mayo. She was born June 26, 1851, died October 14, 1914, aged 63 years, 3 months, and 14 days. She leaves to mourn their loss, one son, B. W. Mayo, Henderson, N. C., one brother, Louis N. Shelton, Snow Hill, N. C., one sister, Mrs. J. S. Ellis, Wilson, N. C., a grandson, Master Joseph Mayo. She died in hospital at Wilson, N. C., and funeral was conducted from Methodist church there by the pastor.

She has been a consistent member of Henderson Christian church for more than two years. She loved her church and often during her several months of suffering she expressed her desire to attend services.

She will be missed as a loving mother, a faithful church member, and considerate neighbor. May God's richest blessings attend the bereaved ones in this sad separation.

A. T. Banks.

Ayscue

Miss Ida Ayscue was born February 2, 1866, and died October 16, 1914, aged 48 years, 8 months and 14 days.

She leaves to mourn their loss, two brothers, J. E. Ayscue, Warrenton, N. C., and C. W. Ayscue, Monroe, N. C.; four sisters, Misses Dora, Dena, and Lula Ayscue, and Mrs. J. F. Rum, besides a number of relatives and hosts of friends.

Funeral was conducted from her home on Andrews Ave., Henderson, N. C., by the writer, assisted by Rev. J. D. Williams, pastor of M. P. Church. Her remains were laid to rest in the cemetery of Liberty church, Vance county.

She was a faithful member of Henderson Christian church, and had served efficiently as treasurer for several years. Although being unable to attend services for some time, she was deeply interested in all features of church work.

She was a woman of the highest type of Christian character, and was loved by all who knew her.

The prayers and sympathy of the writer are with the bereaved. May grace sustain now and save in death.

A. T. Banks.

RAILWAYS AND EDUCATION

Washington, D. C., October 4,—To assist the movement for better farm conditions in the South and to bring the advantages of the section before its own people to show them that the opportunities at hand are greater than any they may hope to find by moving away, Southern Railway Company and affiliated lines, including the Mobile and Ohio Railroad, Queen and Crescent Route, Georgia Southern and Florida Railway, and Virginia and Southwestern Railway are making educational exhibits this fall at nine state and general fairs and at thirty-one county fairs in Mississippi, Alabama, Tennessee, Georgia, North Carolina, South Carolina, and Virginia. These exhibits are in addition to the displays which the same companies are making at three large expositions and thirty-six district and county fairs in the North and West for the purpose of advertising the South to the people living outside the South, the exploitation work of the Southern this season being the largest and most comprehensive yet undertaken.

The Southern Christian Publishing Co., Inc.

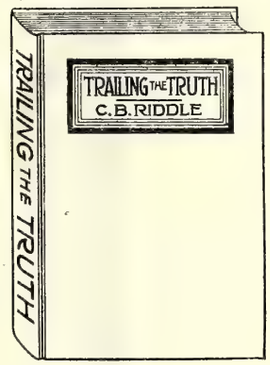
CAN FURNISH:

Job Printing; Fancy Engraving Wedding Invitations; Visiting Cards; All Kinds of Bibles; Al Kinds of Books: Hymn Books Song Books, Teacher Training Books; Life of O'Kelly; Christian Annual, and other publications of the Christian Church.

The Southern Christian Publishing Co
Elon College, N. C.

DID YOU EVER READ an article and find in it the very expression to a feeling that you had for years, but could not express? If so, TRAILING THE TRUTH will be appreciated, for it is of that type and character. Did you ever see and hear and feel the great lessons in nature about you, and draw from passing incidents and circumstances a great fundamental truth? This is what TRAILING THE TRUTH does for you. Were you ever puzzled in deciding what to give your teacher or student as a present? If so, solve the problem next time by sending for a copy of

Trailing the Truth



The binding is dark green, handsome in appearance and beautifully lettered in gold. The price is within the reach of all---

50c the copy, postpaid

The Author of this book is also the Author of "College Men Without Money," published in New York by Thomas Y. Crowell Company and for sale of this house. This volume has met with a large sale, and there are all evidences that TRAILING THE TRUTH will do likewise.

Southern Christian Publishing Co.

ELON COLLEGE, N. C.

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I enclose Money Order / Check for 50c each in payment.

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NORFOLK SOUTHERN RAILROAD COMPANY
Traffic Department

NOTICE TO SHIPPERS AND RECEIVERS OF FREIGHT IN NORTH CAROLINA

The new freight rates, both local and joint, made effective by the laws of North Carolina October 13th, 1914, are on file with all agents of this company

Agents will furnish, upon application, full information as to these rates.

E. D. KYLE,
Traffic Manager,
Norfolk, Va.
J. F. DALTON,
Asst. Genl. Freight Agent,
Norfolk, Va.
Advt.

There is no reason why every man should not be a friend to other men. God has implanted in human hearts the possibility of serving our fellowman through our friendships. There is no life so humble that it cannot find some one whom it can serve as a friend. —*Exchange.*

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The Fisherman's Paradise.

Spanish Mackerel, Blue Fish, Trout. Plenty of boats; charges moderate.

Comfortable hotels and cottages. Extremely low Season—Week End —Sunday Excursion Fares.

Via Norfolk-Southern Railroad.

Ask ticket agents for time tables and fares, or write,

W. E. Porch, Beaufort, N. C.
J. F. MITCHELL, T. P. A.,
Raleigh, N. C.
H. S. LEARD, G. P. A.,
Norfolk, Va. Adv.

It is inconsistent to close our eyes to what God commands us, and beseech him to open his ears to our petitions. If we should have him hear our prayers, we should heed his commands.—*Exchange.*

SEABOARD AIR LINE RY.
Schedule Effective April 12, 1914.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19	Ar.	10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

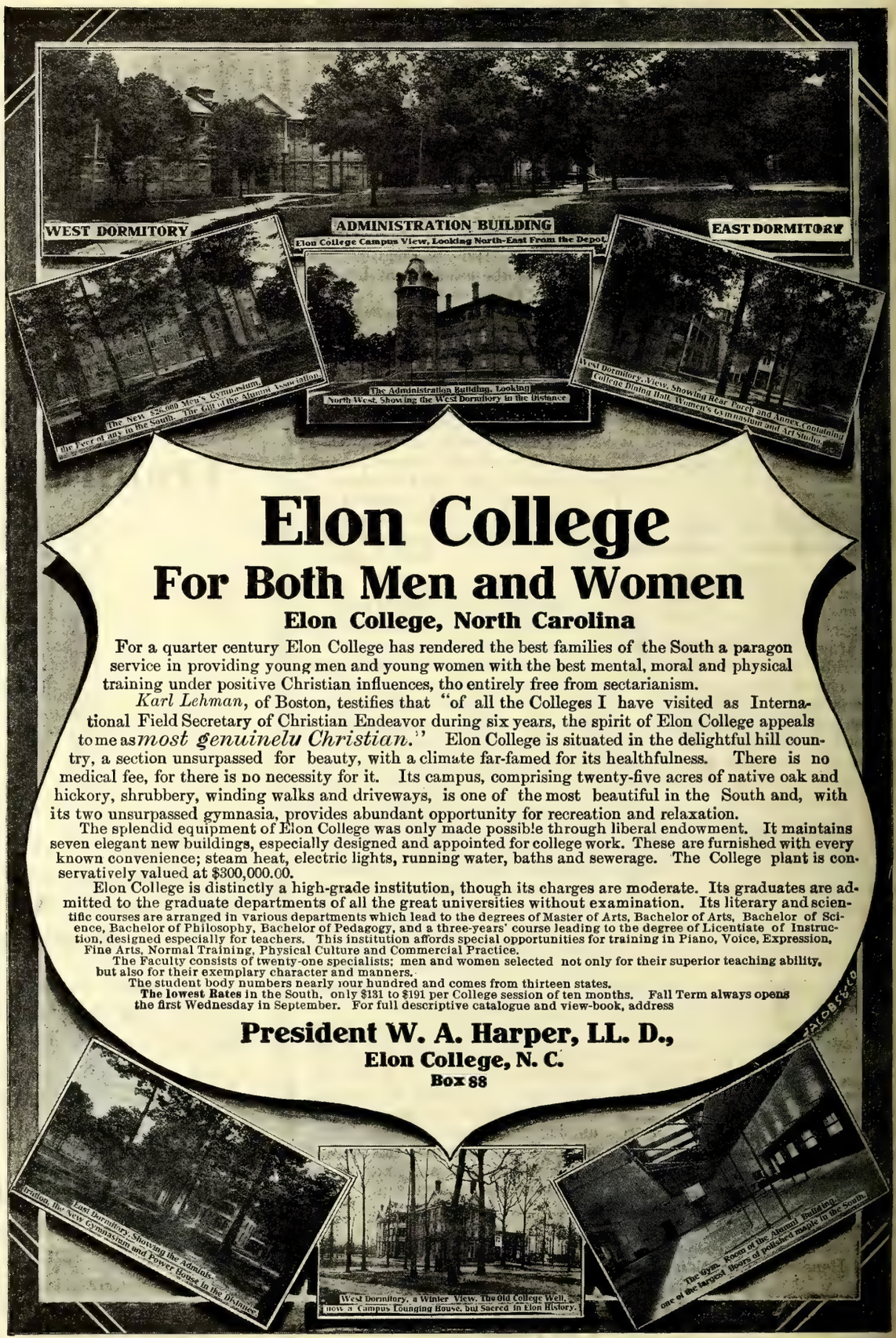
No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

Refinement that carries us away from our fellowman is not God's refinement.—*Henry Ward Beecher.*


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The New $25,000 Men's Gymnasium, the Pride of Alumni Association.
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory, View, Showing Rear Porch and Annex, Containing College Dining Hall, Women's Gymnasium and Art Studio.
Elon College
For Both Men and Women
Elon College, North Carolina
For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.
Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as most genuinely Christian." Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.
The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.
Elon College is distinctly a high-grade institution, though its charges are moderate. Its graduates are admitted to the graduate departments of all the great universities without examination. Its literary and scientific courses are arranged in various departments which lead to the degrees of Master of Arts, Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Bachelor of Pedagogy, and a three-years' course leading to the degree of Licentiate of Instruction, designed especially for teachers. This institution affords special opportunities for training in Piano, Voice, Expression, Fine Arts, Normal Training, Physical Culture and Commercial Practice.
The Faculty consists of twenty-one specialists; men and women selected not only for their superior teaching ability, but also for their exemplary character and manners.
The student body numbers nearly four hundred and comes from thirteen states.
The lowest Rates in the South, only $131 to $191 per College session of ten months. Fall Term always opens the first Wednesday in September. For full descriptive catalogue and view-book, address
President W. A. Harper, LL. D.,
Elon College, N. C.
Box 88
Tradition, the West Dormitory, Showing the Administration, the New Gymnasium and Power House in the Distance
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
The Gym. Room of the Alumni Building, one of the largest floors of polished maple in the South.

Safety Razor and 3 Blades $1

This very high grade Razor was made to sell at $2 but the manufacturer failed. We bought them cheap and as long as they last will sell them at $1 and give free, 2 extra blades. Razor is full size, thin blades, ivory handle. Without question the best safety razor ever sold. Sent by mail $1. Money back if not satisfactory. **Carolina Cutlery Co., Dept. 4, Greensboro, N. C.**

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., NOVEMBER 4, 1914 NO. 44

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Spiritual Dynamos

Because some churches are so cold, indifferent, unconcerned, non-progressive, one has very pertinently remarked that "The church is not a refrigerator for preserving perishable piety; it is a dynamo for charging human wills." People go to church not to get piety, but power; and not to put praise and prayer on cold storage, but to get thawed out and warmed up for action. The most powerful and progressive institution on this earth is the church. It is indeed a dynamo which sends its electric lines and power out into a thousand directions.

Ministers' Sons

A Philadelphia pastor recently p inted out, says the Christian Herald, that "Of the fifty-one names in the National Hall of Farme twenty are from ministers' homes." So far from ministers' sons being the worst boys, they prove more useful, and more of them come to eminence, than the sons of any other professions or vocations whatever. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Ministers, as is to be expected come nearer carrying out this injunction than any other class of people whatsoever.

Soul and Sovereignty

Man is his own master, and hath dominion, because of his soul. Charles Kingsley once said "If men had apes' bodies they would have gotten on very tolerably with them, because they had men's souls to work their bodies with, while an ape's soul in a man's body would only be a rather more filthy nuisance than he now is." Having a soul has given man supremacy; and man rises to heights and descends to depths of usefulness and power and influence in the world only as he develops, under God, the soul in him. The controlling, dominating, sovereign and eternal power in this universe is spiritual power, soul power. God declared this through the Psalmist who said, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowls of the air and the fish of the sea, and whatsoever passeth through the paths of the seas."

Weapons of War

The papers are declaring, and the illustrated journals are picturing, some recently built enormous Krupp guns as "the mightiest weapons of war known to man." The papers and journals are mistaken. These weapons of war are carnal, deadly, destructive. The mightiest weapons of war known to man are spiritual, vital, constructive. Paul discerned this when he with clarified vision, realized that as a champion of the Cross he had a world battle to fight against principalities and powers. Hear him "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds" (II Cor. 10:4).

Compromise Without Compensation

In connection with his church a New England pastor has opened a moving picture show for his flock, dances to be given free to those who attend the theater. The *New York Telegram* adds this warning: "Better go slow. The dance halls may throw in a sermon as an added attraction." The Telegram's warning is in vain. The dance halls will not throw in any sermons. The children of this world are wiser in their day than those of the kingdom and so make no sort of compromise—without reward or hope of reward. The pastor who compromises his church with the ways of the world does so inevitably without any compensation whatever. The church is in the world, but it is not of the world. And it has no compromise to make or to offer with the forces of evil, sin or iniquity.

The Man and The Multitude

A man's character can be read by the way in which he looks upon and interprets the multitude, the pushing, seething, surging throng. History tells us that when Xerxes looked out over his vast army he wept because these would soon be a million dead men. When Napoleon looked at his armies as they were being deployed in long columns for the battle of Waterloo he is reputed to have exclaimed "Magnificent!! Magnificent!!". When William Booth stood on the East Side amid London's teeming millions, multitudes of them going to ruin and sin and shame and crime, he went home one night with a heavy and aching heart, called his family to prayer, then and there dedicated himself and all his to the service of the slums and the sinking and ruined. That was the beginning and the first meeting of the Salvation Army. That was the true compassion that inflames the heart and burns out the life. How do you regard the teeming, seething, sinking, surging multitude? The feeling that stirred the Master for the multitudes has always stirred in the bosom of His followers. "But when he saw the multitudes, he was moved with compassion on them; for they were as sheep without a shepherd."

The Fight of Right

This week, to be specific, on Tuesday November 3, six States—Arizona, Colorado, California, Oregon, Ohio, and Washington—voted on the issue of State wide prohibition. This is printed before the votes are counted, but the most sanguine hardly hope for a "dry" victory in all these States. However, the fight of right is on, and this fight never ends till right conquers. If these States, or any of them, go "wet," the fight will not cease. Nothing is ever settled till it is settled right. The saloon has proven itself an evil. The saloon is not a "settlement" of the liquor question. It does not deal with the problem of drunkenness and poverty and debauchery in any sort of unselfish, imprejudiceed, or satisfactory way. The fight to abolish the saloon, therefore, will and must go on forever—till right conquers. If the people in California vote to retain saloons, their victory must be temporary. The fight against this iniquity will be perpetual, eternal, if it takes that long to win. When the right wins, the fight stops: when the wrong wins the fight then really begins. "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil" (Prov. 16:6).

Progress

We gather these facts of progress in the South from the New York Christian Advocate: "More than two thirds as many people live now in the sixteen Southern States as lived in the entire United States thirty years ago. Thirty-five years ago all the States of the Union spent but $78,095,000 for the public schools, but in 1912 the sixteen Southern States alone spent on their public schools over $90,000,000. The educational revival in the South is one of the greatest social movements in the history of the United States. It is specially gratifying to observe that every State in the South has made remarkable advancement in the equipment and efficiency of the public schools. Thirty years ago Georgia spent for her public schools $471,000, but in 1912 the same State spent on her public schools $4,420,000, nearly ten times as much as the same commonwealth spent thirty years ago for the same purpose. What is true of Georgia is practically true of the entire South. In Kentucky thirty years ago the appropriation for public schools was $1,069,000, but in 1912 the amount was $5,649,000. Arkansas in 1880 appropriated for her public school system $287,056, and in 1912, $3,187,000. That is an increase of nearly twelve-fold. Alabama has risen from $500,000 in 1880 to $2,905,000; Florida from $114,895 to $1,774,000; Louisana from $411,858 to $4,252,000; Mississippi from $830,705 to $2,726,000; North Carolnia from $376,062 to $3,038,000." Even greater progress than this has been made along purely religious lines, for moral and spiritual progress precedes, and is the cause of, intellectual and material progress. Our God opens the eyes of the blind "and leads them in paths they had not known" (Isa. 42:16). The happiest day for all the South was that on which human slavery was abolished.

To live in the Spirit is the right condition of man, his normal condition; and to live in the Spirit is to live with God—hearing Him, and knowing Him, and loving Him, and delighting to do His will.—Thomas Erskine.

EDITORIAL

CONFERENCE CALENDAR—1914

Eastern North Carolina, Thursday, November 5, 10 a.m., Henderson, N. C. Rev. C. E. Newman, President, Raleigh, N. C.; Rev. W. C. Wicker, D. D., Secretary, Elon College, N. C.

Western North Carolina, Tuesday, November 10, 10 a. m., New Providence church, Graham. Rev. L. I. Cox, President, Elon College, N. C.; Rev. J. W. Patton, Secretary, Greensboro, N. C.

North Carolina and Virginia, Tuesday, November 17, 2 p. m., Berea church (Alamance). Prof. W. P. Lawrence, President, Elon College, N. C.; Dr. W. A. Harper, Secretary, Elon College, N. C.

C. M. A. of Eastern Virginia Conference, Tuesday, December 8, Lambert's Point, Va. Rev. J. W. Harrell, D. D., Dayton, Ohio, President; Rev. R. H. Peel, Secretary, Wakefield, Va.

EASTERN VIRGINIA CONFERENCE

This Conference, comprised of about a half hundred churches, wields a power for morality and righteousness inspiring to contemplate. It has not yet attained, but it is reaching forward and pressing on. As one attends the sessions from year to year one can find, as well as see, the signs of growth and spiritual development. There is no rapid growth, but there is a steady and continued development. The Conference has not awakened to its full powers of influence and achievement. At the recent session, held last week at Liberty Spring, there was almost a universal demand for an increase in the foreign mission apportionment, and the demand was acceded to; but one day it will easily double, and more than double, the amount of its present offering for foreign missions. This is reasonable to be expected; for the Conference represents much individual wealth, and the gifts will have to increase rapidly to keep pace with the increasing wealth of the members of the churches. Query: Are our churches increasing their offerings to missions and benevolences any more rapidly than the wealth of the individual members is increasing? If not we are not increasing at all in the matter of offerings for the advancement of the Kingdom. If a church, for instance, makes an annual offering of $200 to benevolences when its membership has wealth totaling $100,000, and then when its membership has wealth amounting to $200,000, and contributes only $400 to benevolences, that church has not increased, it has only held its own in liberality.

This is a pleasant Conference to visit. Hospitality is cordial and abundant always. The people are well dressed, cultured, refined, and loyal to their church. Vast numbers attend. The meeting house is seldom sufficient to seat, or receive, delegates and visitors. Everything is done in a spirit of dignity, unselfishness, and liberality. We have never seen yet the first evidence of any church politics in an Eastern Virginia Conference. Each one nominated for any office or preferment seems willing to do if called upon by the majority, but always and ever seems glad and delighted if another is preferred. These brethren certainly believe in the biblical injunction "in honor preferring one another" when it comes to electing officers and appointing committees to do the conference work. We doubt if there is a body on earth, of like proportions in power, numbers and influence, freer from political bickerings, petty personal preferences, than the Eastern Virginia Christian Conference.

Rev. C. H. Rowland, D. D., former President, was absent on account of illness, the first two days of the session, but was re-elected and assumed the duties of his office on his arrival Thursday. Rev. W. H. Denison, D. D., Norfolk, was elected Vice-President and presided over the deliberations the first two days. Dr. Denison was at home in the chair and presided with satisfaction and impartiality. Dr. Denison also delivered three splendid addresses on Missions before the Conference on as many different days, and did much to increase in the body a desire to do more for the cause of missions. Rev. I. W. Johnson, D. D., was re-elected Secretary and Rev. R. H. Peel Assistant-Secretary, this being only one of many sessions during which these brethren have filled these positions with great efficiency. W. H. Jones, Jr., Cashier Farmers' Bank of Nansemond, Suffolk, is the Treasurer, and needless to say, keeps the finances of the Conference in perfect shape. Rev. Stanley C. Harrell is the statistician of the body and works with painstaking care and accuracy in collecting and tabulating conference data.

The churches, practically all of them, were represented by delegates and sent to Conference, with little exception, all that was asked of them. Indeed several sent, or raised during the year on specials, much more than was asked. This is as it should be. The apportionment to any church should be not the maximum, but the minimum, as a working basis.

The church letters showed some increase in membership the past year, though no new church was added or erected. A Conference of such proportions could well afford to add at least one cnogregation a year to its number. Every Conference should strive to do this much.

Bro. C. J. Felton, a former graduate of Elon College, now preaching at Oshawa, Canada, a licentiate of the Conference, was ordained to the office of an elder. Bro. Felton made an enviable record as a student in College, and is making good as preacher and pastor. He is a student and a man of promised usefulness and power.

Third Church, Norfolk, one of the younger members of the body, is one of the most vigorous and promising. It has become self-supporting, has a large and influential constituency, was well represented at Conference, and under the leadership of its devoted and beloved pastor, Rev. Geo. D. Eastes, is enjoying rapid growth and development.

Rosemont church, under the pastoral care of our faithful brother, Rev. Daniel A. Keys, has forged ahead during the year, and erected a splendid building and employs a pastor for every Sunday.

Dr. W. A. Harper delivered a great address on The Permanent Elements in Education, and spoke eloquently of the great work Elon College is doing. This Conference has proven itself a constant and powerful friend of the College.

It was a great session and much enjoyed by the people who attended.

ON HAVING FITS

There seems to be a fear in some parts that some of us will have fits and spasms on the missionary subject. You may hear it whispered with bated breath that emotionalism will not do, and that enthusiasm soon dies, and the tide of mission fervor will recede further than ever.

THE *SUN*'S editor does not share this fear. His only fear is that we of the Christian name and faith will not have fits and spasms over the matter of missions. His belief, nay, verily, his knowledge and conviction are that the very hindrance and weight of our beloved church is that we are not having any fits, not going into any hysteria about missions. If he had his way he would throw every preacher and layman in our Christian churches from Maine to Florida into a veritable upheaval, an inevitable and incurable spasm over the missionary situation as we are now dealing with it. If there is one thing that our beloved Zion now needs above others it is that we fall into a fit, literally go into hysteria over our missionary situation.

If some of us feared inertia and indifference and inactivity like we feared emotionalism and enthusiasm we would even now be moving at a mile-a-minute rate instead of crawling at snail's-pace. Where one church cause, or Christian enterprise, suffers from too much fervor and too many fits a hundred dry up and die from ennui, cold and cruel indifference.

I have never yet known a great church work to be accomplished, any movement to move, until some body, or bodies, had a fit, or a series of fits about it or them.

Down good Norfolk way they have a church that supports a missionary, gives more to foreign missions per year than the whole conference of churches besides of which it is a member. Why? Not because this is the richest and ablest church in the conference. By no manner of means. It is explained solely in the fact that a pastor of this church a few years ago had a fit, literally and bodily fell into a spasm, about missions. They have been having fits about missions in Memorial Temple, Norfolk, ever since. I know a merchant, not over wealthy, who a year or so ago fell into a fit about missions, foreign missions. Besides giving largely to his own church to help support its missionary, he spasmodically decided to send out a missionary with his own purse. He has been in a spasm about missions, this merchant has, ever since, and periodically sends out money enough to support the missionary and his family.

A church is no refrigerator. You don't put things on cold storage there. The church is a mighty engine with resistless power, and engines are run with steam. Or, to change the figure, what the world needs is not freezing out, but thawing up. The world is too cold and hard already. It needs the melting process. You will never melt the hard hearts of men with icebergs; you will have to employ steam, heat, electricity.

There are tens of thousands of dollars in the pockets and coffers of Christian church members that ought to be used now in sending the gospel to the benighted. It will take something more than a crow-bar or cakes of ice to make this money available. There must be a softening, a melting, a heating process.

There is a rising tide of missionary sentiment and enthusiasm amongst us. Unless there is practical and definite outlet to this enthusiasm it will crystalize, we will become discouraged, and our latter condition will be more deplorable than the former. Brethren, don't let us fear the fits. We have feared them all too long and too much. We have feared them now so dreadfully, so persistently, that all of this great denomination of ours has not sent out a new missionary for eight years. We have stood in such horror of fervor, emotionalism and enthusiasm that we have allowed many of our missionaries to come home, and they are staying at home. And there is not a pastor amongst us who dares to call for volunteers to go to the mission field, or to seek to train his young people to be missionaries. Ah, me! Is it not time some of us were having fits, going into violent spasms over our deplorable situation? It would seem so. For in such way the kingdom of heaven itself is entered in these days—with fits, fury, violence. Is it not so? Read, "The kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11:12. I fear that the kingdom of heaven is not suf-

fering much violence at our hands in the matter of missions.

Brethren and beloved: now that our conventions and great assemblies are over, shall we put our resolutions and holy emotions on cold storage till another assembly call us together?

I am wondering and waiting—and praying.

NOTES AND PERSONALS

—The Western North Carolina Conference meets with Providence church, Graham, next week. A splendid program has been arranged and there should be a full attendance of delegates.

—Besides his addresses and good work at the Liberty Spring Conference last week, President W. A. Harper of Elon College delivered an address before the Driver, Va., High School, Patrons' Day, Friday, October 30. Dr. Harper preached the gospel of education to students and patrons who gathered for the occasion.

—The Woman's Missionary Conference at Suffolk was a great success, as Mrs. Rowland's account elsewhere in THE SUN this week abundantly shows. The women of the Southern Convention are beginning to move in the matter of missions in a most gratifying manner, on which account we thank God and take courage.

—Miss Alice True, Amesbury, Mass., one of our esteemed and efficient missionaries to Japan, now home on furlough, was a welcome visitor at the Eastern Virginia Conference last week, and made an address, and one or two brief talks beside which were much appreciated. Sister True is devoted to her work and hopes to return to her now beloved Japan at an early date.

—Rev. Victor Lightbourne closes this week a series of meetings in Rev. A. W. Andes' pastorate, Rockingham county, Virginia. Brother Lightbourne is open for engagements to do evangelistic work with any of our pastors desiring his services. He may be addressed for the present at Dover, Del. Brother Lightbourne is certainly a gifted evangelist, and God is wonderfully using him to win men to Christ. Our pastors should hail with delight the privilege of securing his aid in evangelistic services.

—Next Sunday, November 8, is World's Temperance Sunday. The mightiest army, both in numbers and in real strength, that ever marched or met, will on that day go, not with bugles and floating banners, but with the sword of the spirit and the love of God, to places of prayer and worship to study together the question of temperance, sobriety, justice, law, order, truth. No mortal mind can measure the scope of such study, the meaning for time and for eternity of this concert of action and energy in behalf of a great moral truth.

—The Presbyterians of Durham are to build an $80,000 church, Mr. Geo. Watts, a member, giving $60,000 on condition that the rest of the congregation give $20,000. Mr. Watts, though a millionaire, is liberal, supports fourteen missionaries out of his income, and aids other benevolences with a most liberal hand.

—The Baptists of North Carolina, says *The Recorder,* in order to come to their Convention first week in December with the amount pledged in hand, must raise for the single object of State missions, one thousand dollars per day during the month of November. *The Recorder* is of opinion that, despite the stringent times financially, the brethren will make good their pledges.

—The one who fails to read this week Mrs. Rowland's report, as President of the Board, to the Woman's Missionary Conference in session at Suffolk week before last, will miss the most inspiring and enlightening contribution THE SUN carries this week. The progress our women of the Southern Convention, and particularly those of the Eastern Virginia Conference, have made in missionary study and endeavor the past four years has been wonderful indeed. The women are now doing a work that counts, and they have only made a beginning. Mrs. Rowland's report tells a story of work and achievement that is delightful in the extreme to contemplate.

—Roanoke, Alabama, *Leader,* October 28: "The session of the Alabama Christian Conference held last week at Forest Home church is reported to have been the best in its history. The attendance was large, the discussions helpful and the reports encouraging. The entertainment extended was all that could be desired. All officers were re-elected as follows: G. O. Lankford, President; J. W. Elder, Vice-President; E. M. Carter, Secretary; J. M. Welch, Treasurer. C. W. Carter, J. H. Hughes and G. D. Hunt were named as the committee on Education; G. D. Hunt and J. F. Baird were named as the Board of Education; while J. H. Hughes and C. W. Carter were appointed as a committee on Resolutions. The next session will be held at the corresponding date in 1915 at Rock Stand, six miles north of Roanoke."

—Of Rev. Omer S. Thomas, West Milton, Ohio, who was elected by the A.C.C. at Springfield to succed Dr. O. W. Powers as Secretary of Home Missions, Dr. Barrett in last week's *Herald of Gospel Liberty* thus speaks: "Bro. Thomas is comparatively a young man, just entering the prime of life. * * * He is a man of strong parts, in mind and heart and body, and is in fine health, well able to endure, under ordinary circumstances, any reasonable amount of work. He has long been an enthusiastic friend of missions and has shown his ability in that line of work as Mission Secretary of the Miami, Ohio, Christian Conference. He has led the missionary work in that Conference for several years and has led the Miami Conference to hold possibly the first place over any other conference in the denomination in the way of large offerings for our general missionary work."

NEWS AND VIEWS

—The leading Disciples church of Canton, Ohio, claims to have the largest Sunday school in the world, the total enrollment being 6,000, of whom 1,800 are in one class.

—On October 20 Capt. Robert E. Lee, last surviving son of the great General of that name, died at his home in Upperville, Ga. He was born in 1843, entered the war of '60-'65 as private and was promoted to rank of captain.

—There is a federal law which forbids the railroads to carry continuously for more than 28 hours cattle without unloading for feed, water and rest. For violating this law during the month of August the railroads were fined $25,137.64.

—David Livingstone was not only a great missionary himself, but left to his offspring a desire to give their lives for the uplift of the benighted. Recently two of his grandchildren, Dr. Livingstone Wilson and his sister, Miss Livingstone Wilson, have gone to Central Africa as missionaries. The "Pathfinder" thus not only gave himself, but succeeding generations, to a most noble task.

—The twelve federal reserve banks provided for by a recent act of Congress will open for business November 16. Mr. McAdoo, Secretary of the Treasury, believes that the opening of these banks will greatly relieve the present financial tension in the cotton growing States and in business generally because it will mark the end of Wall Street control of the money market and initiate instead governmental backing and control.

—At the outbreak of the present war in Europe the Czar of Russia closed up all the saloons and prohibited the sale of liquor in his realm. This has proven so satisfactory and beneficial that on October 23 a dispatch from Petrograd, the Russian capital, said: "Czar Nicholas in a telegram to a Russian temperance society says, 'I have decided to prohibit forever in Russia the government sale of alcohol.'" In Russia all liquor was handled by the government and immense revenue was derived therefrom.

—The War Tax bill, approved by the President October 22, became effective on October 23. It takes: Beer, $1.50 a barrel; still wines, 8 cents a gallon; bankers, $1 for each $1,000 of capital employed; stock brokers, $30; pawnbrokers, $50; commercial brokers, $20; proprietors of theaters, museums and concert halls, from $25 to $100, according to the seating capacity of their houses; manufacturers of tobacco, cigars and cigarettes, from $6 to $2,496, according to output; bonds, debentures, or certificates of indebtedness issued by any association, company or corporation, $100 each; telegraph or long distance telephone messages costing 15 cents or more, 1 cent each; cosmetics and perfumery. It is estimated that the revenues from the law will be between $90,000,000 and $100,000,000 a year.—*Ex.*

—Many SUN readers in the South are very "blue" over the financial condition in the South resulting from the low price of cotton caused by the war in Europe. This statement from Mr. Fairfax Harrison, President of the Southern Railway, gives courage and good cheer: "My faith in the South and in the ultimate destiny of the Southern people is such that I look upon the present crisis, brought about by the depression of the cotton market, as a result of the war in Europe, as a minor thing compared with the difficulties which the Southern people have met and overcome. It is being met with the courage and energy which have always characterized the South in times of stress and trial. It will be attended by much discomfort and some real distress, calling for a renewed display of the Southern spirit of self-help. It will delay only temporarily the onward march of Southern progress."

NOTICE

To the Members of N. C. and Va. Christian Missionary Association.

I am again calling your attention to the importance of sending your dues in full to the next session of our body on the 18th of November during our annual Conference at Berea church. Furthermore I wish to impress on the minds of the readers of THE SUN the real necessity of a better support to this line of Christian work. The demands are calling loud and louder still. We must respond to the earnest calls. Reidsville called and the answer through this Association was gratifying, and now Danville calls with an earnest appeal to you and will you respond to the urgent call at once? Let us make this the best session of our Association and work well our future.

S. B. KLAPP, Pastor.

November 2, 1914, Greensboro, N. C.

THE CONQUERING CHURCH

A Sermon by REV. A. W. ANDES, Harrisonburg, Va.

TEXT: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—Solomon's Song 6:10.

THIS text is a brief and graphic description of the church of the living God. The church looking forth as the morning suggests the idea of the end of darkness and despair, and the ushering in of the light of a new day. Such the church is and has always been. Wherever it has appeared, darkness has always given place to light; misery, wretchedness and despair has been displaced by joy, cleanliness and hope. The war-whoop of the savage, the midnight dancing and revelry of the cannibal give place to songs of joy and thanksgiving by the redeemed. Cramped and aching little feet are unbound, downtrodden womanhood is refined and exalted, dumb idols are torn down, and a living Christ manifested wherever the church goes forth in her power. What a glorious privilege it is to be a light-bearer in such a light and life-giving organization!

Whence her light? Not from within. Like that of the moon, it is a borrowed light. Jesus is to the church what the sin is to the moon—the source of its light.

This being true, the light which we, the church, shall receive from Christ, our great luminary, will depend in the first place upon our position with reference to Him. At certain seasons the sun shines upon us with a very feeble brilliancy because we are in such position as to receive the rays very slantingly. We are off to one side and not directly under the sun's rays. So the church or individual when not directly under the power and control of Christ receives but a feeble light. It is a part of our human freedom either to place ourselves directly at the disposal of Christ or to lean aside after the vain things of this world. The church that leans aside after the doctrines of men rather than stands foursquare under the commandments of God will suffer from feebleness of light; likewise also the church that leans aside after commercial methods of supporting its work, or after worldly amusements to attract attention. There are many churches (denominations and local congregations) today that are leaning far to one wrong thing or another, and, in consequence, are receiving and reflecting only a very feeble light if any light at all; but, praise the Lord, there are some that are standing straight and foursquare under the loving and powerful sway of the great Light of the World. These are the churches and people upon whom the Lord is depending to bring light unto such as sit in darkness. Can He depend on us?

At certain periods the moon gives us no light because it has none for us. The earth gets in the way. How often it happens that some part of the church is in a similar predicament. Some part of the earth gets in the way. It may be only a little wealth unconsecrated to the Lord, only a little pride, only a little selfishness, only a little worldly interest somewhere that gets in the way, but it shuts off the light and leaves the church in darkness. Many a pastor's first and biggest task is not soul-winning, as it ought to be, but getting a little of the world out of the way of the church.

The degree with which the church receives the light of Christ, and the brilliancy with which it shines forth is determined in the second place by atmospheric conditions, as is the case with any other luminary receiving or sending forth its light.

One of the darkest clouds in the atmosphere of the church is indifference. As a result of this cloud our mission board is in debt, there are all too few missionaries on the field, and many needy fields call in vain for help. The fact that we are not meeting the demands made upon us is not due to inability but to indifference. And the fact that we have so many vacant pulpits is due in large measure to indifference on the part of the church in giving adequate support to the ministers we already have (and ministers are partly to blame for this) and in a larger measure to indifference in praying the Lord of the harvest to send forth more laborers. And the fact that we have so many vacant pews is due to indifference more than to anything else. Beyond all question many of those who seldom or never go to church could go if they really wanted to. Many of the frivolous little excuses that keep people away from church are not sufficient to keep them away from a fair or show of some kind. And many who are very irregular in attendance upon the regular church services find it possible to get there when the new preacher comes, or there is otherwise some special attraction offered. The underlying trouble in many cases is sheer indifference, not inability.

It is this cloud of indifference that so largely shuts off the light of Christ from the church, and thus causes the church to shine so feebly. And the sad part of it is that this feebleness is caused not by the enemies of the church, but by those who ought to be her friends and most ardent lovers. The burden of effort of the mission secretaries, the editors of our church papers, and many of our pastors, is to drive this cloud away. To the extent that this is accomplished will our mission treasury be filled, our mission stations manned, open doors entered, our pulpits filled with consecrated men of God, our pews filled with devout worshipers, the earth filled with righteousness, and heaven with the redeemed.

If the church is to receive her best light and do her best shining she must not only be in an atmosphere without clouds, but one most conducive to the Spirit's work. Such can be found only in thorough consecration. This consecration is more than simply joining the church, more than just shuffling off the outer garments of ungodliness, and donning the appearance of a Christian. It means that a genuine work of grace shall take place in the heart, and an abiding companionship with Jesus shall be formed. It means that the whole life, including all our time, talents and possessions, shall be fully surrendered to the Lord. If the church dwelt in such an atmosphere as this, how bright her light would be for the sinful world about her! How angels would rejoice to see earth's redeemed millions multiplying! Much is said about the need of men, money, spiritual power, special attractions, amusements, and other things to keep the church alive or make her go. Believe me, the supreme need of the church today is that she dwell in an atmosphere of entire consecration to her Lord. When this fond dream becomes a living reality such other things as are needful shall be added unto her, the kingdoms of earth shall become the kingdoms of our Lord, and the church shall shine out among the powers of earth "clear as the sun, and terrible as an army with banners."

This conquering church so far as the Christian church is concerned is the happy possessor of five beautiful banners which it should gladly hold up before the world.

Banner No. 1. *The Lord Jesus Christ Our Only Head.* See Col. 1:18; Eph. 1:22,23. He is the source of our light, of our inspiration, of our wisdom, and of our righteousness. He being the source of all these which are essential qualities for a head of the church, it is plain that He must possess them in a higher degree than one who has simply borrowed from Him. He is, therefore, better prepared to be the Head of the church than anyone else. If we mean to exalt Him as Head of the church we should not mock Him by putting a figurehead in His place.

Banner N. 2. *Christian Our Only Name.* See Isa. 62.2; Acts 11:26; Eph. 3:15. A name is often a very significant thing. It is especially so in this case. A Christian is one who follows Christ, and honors Him by wearing His name. Others may honor the man who founded their particular branch of the church, or they may honor some particular church doctrine or form of government by wearing some significant man-given name in addition to the beautiful God-given name Christian, but as for us we prefer not to divide honors in this way, but to give all honor to the great Head and Founder of the church by wearing only the beautiful name Christian.

Banner No. 3. *The Holy Bible Is Our Only Creed.* See 2 Tim. 3:15-17; Ps. 19:7, 8, 11. The source from which comes all the good we have is the source from which the Bible came. Being of divine origin it must of necessity contain more of truth and less of error than any human production. It seems strange that any man or set of men ever conceived the idea of writing a creed that in their judgment would be better than the Bible for correction and instruction. Paul declared the Scriptures to be 'sufficient." If they are, then away with human creeds. If not, then away with the Bible, for an insufficient Bible would be a farce. But the good old Bible alone is good enough for us.

Banner No. 4. *Christian Character Our Only Test of Fellowship.* See Mark 16:16; John 11:25; John 1:12; John 6:47. In these Scriptures the only thing we are exhorted to believe is to believe on Christ. When this is true of us we build character according to the divine model. Sin must be cast out and purity of life and conduct must characterize us. We may not all believe alike on many points of doctrine, but when we believe on Christ and are purified thereby we are all brethren and sisters in the Lord; and the hand of the Christian Church would be gladly extended in fellowship to every such brother and sister. As a natural consequence of this principle our hearts and our church services are open to all true followers of Christ, our communion table is spread for all, and our prayers are that all may work together as one mighty army to rout the hosts of sin. It is a pity so many other tests are often applied. It seems to me some of them, as well as some church names in common use,

will be unnecessary at the gate of heaven. Are you a true follower of Christ? If so, here is our hand in fellowship. Let us walk together, fight sin together, and enter heaven together.

Banner No. 5. *Private Judgment and Liberty of Conscience the Right and Privilege of All.* See Matt. 15:9; Acts 5:29; 1 Cor. 2:11-13; John 7:17; John 16:13; Rom. 14:4, 5, 11, 12. Taking the Bible as our only creed would be an awkward position unless we gave also just the privilege enunciated on this banner. To place the Bible in the hands of a convert, and then some man's interpretation of it or creed on top of it as a rule of faith and practice would be highly inconsistent and grossly disrespectful of the Word of God. Peep into many churches at the close of a revival meeting and you see it done, but not so in a Christian church. This liberty of conscience is bounded on all sides by the Bible. Is it either too wide or too narrow? Even though it does not seem just right to some people it must seem just right to the great Head of the Church or He would have fashioned the Bible differently from the very beginning. As we wish the right of private judgment and the liberty of conscience for ourselves we are willing to accord the same privilege to others, and we pray that the day may soon come when human shackles shall be struck from the consciences of men, and their untrammeled consciences and private judgment shall find free exercise in diving into the unsearchable riches of God's Word.

And may the day speedily come when the church militant shall clarify her atmosphere and shall shine in the splendors of a new day as with banners flying she marches on to victory in the name of Christ.

THE COTTON HYSTERIA

(From Charity and Children.)

A great deal more fuss than was necessary has been made over the pitiful condition of the poor farmer, who is holding his cotton, chewing his tobacco and laughing at the frantic efforts the politicians are making to save him. The various plans that have been put forward for the rescue of farmers from eternal ruin has frightened capital, and well nigh destroyed business. It is simply hysteria caused by the war. Men have lost their heads and their reason and have made direful predictions of woe and ruin. The brethren who are looking out for political jobs have been foremost in their efforts to safeguard the horny handed tiller of the soil. The tender solicitude of these gentlemen for the aforesaid tiller has been heart rending. They want the State to do everything, forgetting that all their lives they have preached the doctrine to these same people that the State can do nothing, and that "those are governed best who are governed least." A very astute and intelligent observer of current events, deploring the paternalism advocated by so-called leaders writes us: "Of course if the State could issue bonds, bonds, bonds, and then some, either buy or warehouse all the cotton, salted peanuts, dried herring and all kindred commodities, all hands would be happy for a while at least. Hysteria caused by overworked paternalism is the present trouble. Somebody is sowing a big crop of political dragon's teeth that will probably puncture tires later on." We are glad to see bright indications of returning reason. The Mecklenburg gentleman who wanted the Governor to call an extra session of the Legislature that has already seen extra service, are now glad, no doubt, that Governor Craig had sense enough not to heed their request. We have never had any serious emergency in the cotton situation. The war that suddenly burst upon the world did demoralize the markets for a time, but Europe is spinning cotton right along and will need more this year than ever before because of the war. Soldiers chew as much tobacco as any other class, if not a little more, and so the tobacco crop will fetch a good price. Within thirty days time everything will be going on the same as if the Germans were building battleships instead of using them, and all the "plans" that have been put forth at great labor and much burning of the midnight oil, will be in the air. Cotton will not bring a high price, not on account of the war, but because the crop is the most enormous one the South ever grew. The "buy-abale" movement for the protection of poor men who were forced to sell is the only feasible and needful plan for helping the farmer that we have seen. Those men who desire above all things to become benefactors of the farmers in order to command their votes on election day, have done the country much harm, and we hope before it is all over they will learn a lesson that will last a lifetime.

DO NOT BE AFRAID TO WRITE TO HIM

We refer to that young fellow in college or boarding school for whose spiritual welfare you are concerned. You may think that in the multitude of his scholastic duties or the throng of his boyish frolics he will have no time and no disposition to heed what you write. But remember that he has moments when he is entirely alone. Night shuts down upon him and the business and play of his life cease for a few hours. The letter at which he hurriedly glanced when he received it and which in an idle moment he has read with perhaps scant courtesy will start up in his mind before sleep has banished the world from his thought, and it will repeat itself to him with disturbing persistency.

One of the noblest figures in missionary annals is that of Bishop James Hannington. As a college boy he was apparently devoid of spiritual religion and kept himself aloof from the more earnest young fellows about him, sometimes good-naturedly ridiculing them for their piety. After he had gone out into the world, one of his college friends felt moved to write to him concerning his spiritual life. This was no easy task in view of Hannington's attitude and the probability that he would simply mock at the kindly message. Nevertheless his friend wrote to him lovingly about his own personal experiences and the worth of Christ to his life. No answer came for months, but steadily the writer's words drove their impression into Hannington's heart and in the end brought him to a personal knowledge of Christ as his Saviour. Then the rollicking, careless youth became a whole-hearted Christian worker, who, as one has said, "on the shores of Victoria Nyanza gave up his life for Christ's sake, as truly a martyr-bishop as old Hugh Latimer."

Are we not too timid in our attitude toward the youth who are at school, or who have but recently emerged therefrom into the strife of the world? It is because we think that in their vivacity no room will be found for serious thought and that hence our suggestions will be taken as unwarranted interferences? Or have we the foolish sentiment that the young should be allowed to fight out the problems of existence alone, to brace themselves unaided against temptations of the world that they may learn through bitter experience how to hold themselves in an ungodly society? Alas that we should be restrained from duty by such vain considerations. Many of us who are not gifted with plausable speech, or who have not the power of gracious personal approach, may still be good witnesses for our Lord in behalf of those whom we would win to Him. A letter prayerfully written and gently phrased, with simple and genuine expressions of interest, will often produce an effect which the strongest sermon or the keenest argument could not reach. Do not forget to write to the boys and girls at school.—New York Christian Advocate.

WINCHESTER LETTER

It was the good pleasure of the writer to attend the sessions of the American Christian Convention at Springfield, Ohio. It was a great Convention and should mean much to our cause. It was characterized by a spirit of brotherly love, and by the earnest desire that our church might render more efficient service in the Master's cause.

It was a pleasure to shake hands with old friends and meet new ones.

With the pastor giving full time to the Winchester church, the interest in the work is increasing.

The annual payment on the five-year subscriptions was due October 15. Some have sent in their contributions; others perhaps overlooked the date. The contributions will be very acceptable just at this time. We need them to make a payment.

The following have been received:

Reported		$7,643.06
Rev. R. H. Clem		1.00
Ladies' Aid Society		12.00
H. P. Hook		5.00
I. N. Painter		5.00
J. A. Spaid		2.00
Mrs. Katie Hook		5.00
Mrs. W. T. Walters		1.00
H. W. Seabright		1.00
Mrs. J. J. Lincoln		5.00
Miss Blanche Johnson		10.00
Miss Bertha Johnson		5.00
Mrs. Berta Argenbright		1.00
Rev. R. L. Williamson		3.00
Mrs. R. L. Williamson		2.00
Collected by R. L. Williamson:		
M. V. Louderback	$1.00	
Jno. Aleshire	.30	
Mrs. Etta V. Aleshire	.30	
A Friend	.35	1.95
W. T. Walters		30.00
Collected by A. W. Andes:		
Mrs. W. C. Wampler	$.26	
Miss Jessie Wampler	.26	
Miss Eula Wampler	.26	
Miss Sophia Byrd	.26	
Miss Maggie Byrd	.26	
Miss Mary C. Burkholder	.26	
Miss Lucy Newland	.05	
A. J. Showalter	.26	
Mrs. Dottie Armentrout	.50	2.37
Mrs. J. W. Capper		15.00
Arthur S. Anderson		1.00
Total		$7,752.38

In behalf of the church, I want to thank every contributor. W. T. Walters.

Winchester, Va., October 29, 1914.

We are often nearest to Christ when we feel him least. For prayer which perseveres in spite of dryness of feeling is for that very reason a real venture of faith.—Cosmo G. Lang.

"The question for each man to settle is not what he would do if he had the means, time, influence and educational advantages; the question is what will he do with the things he has?"

For the brave and the pure and the forgiven, death is passing, head erect, eyes undimmed, honor untainted, from a life full of happiness here to a life of greater happiness hereafter. —Bishop Ingram.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Upon my return from the Springfield Convention I visited Defiance College, Defiance, Ohio, dining with President P. W. McReynolds and a group of Canadian delegates, with Rev. Dr. N. G. Newman and wife, on Tuesday evening, October 21. Dr. A. G. Caris, Dean of the College, conducted me through the splendid group of buildings scattered over the twenty-eight acres of campus. The buildings are all modern in design, construction, and furnishings. It is sufficient to say, that the equipment is fully up-to-date and thoroughly adapted to co-education, with separate dormitories, gymnasiums, and literary halls. A Library of seven thousand volumes furnishes ample reference works and courses of reading. Young men and young women meet in the same dining room, on the Hotel order, and in class-rooms and chapel; otherwise they are separate.

I spent the night with Dr. N. G. Newman and wife, for my visit had a double purpose: to visit the college and his family. It was a Virginia visit in northern Ohio, and the weather was as delightful as Florida. Dr. Newman is making good as Professor of New Testament Language and Literature, and as college preacher. This is just what the South believed would come to pass when the announcement was made that he would leave us. His family is settling down to reconciliation, the girls in college and Nathaniel in the public school. The visit was a delightful one and repetition would add to it.

I was permitted to attend chapel service on Wednesday at eleven o'clock, conduct the chapel service, and then talk to the students long enough to keep them from the class-room one period. There seemed to be three or four hundred students present, and the spiritual atmosphere and singing seemed more like a revival than a college chapel. I felt that the worshipful spirit was there more than any chapel service I ever attended in a college, though it is fine at Elon College and Oberlin.

After the service I met the Faculty, and among them, my lifetime friend, Rev. Dr. S. S. Newhouse. We were on the Hymnary Committee together in 1890-1891. The Defiance Faculty is composed of twenty-six men and women trained in twenty-seven of the great colleges and universities of the country; and it is a splendid group of Christian scholars working in harmony to build men and women for the service of the King. The Christian Church ought to feel proud of such an institution, and the adjacent territory ought to patronize it and give it liberal financial support. The location is well chosen on the great Maumee river, and only fifty miles from Lake Erie and the City of Toledo.

President McReynolds is a born college President, an untiring worker, one who puts his life and his money into Defiance and thereby wins and holds the confidence of donors, officials and students. The Faculty stands by him as a family. The last drop of blood and the last dollar are not too precious in his sight for Defiance. I have seen no eleven-year-old institution of such equipment, such a history, such vigor, and such promise.

On Wednesday I visited friends at Oberlin College, was conducted through its great buildings by an official, Mr. Jack Wirkler, who married Miss Jennie Ballard, of Suffolk; witnessed some of the class work; heard the babel of noises from organ and piano in the great Conservatory of Music; attended the noon chapel service where egihteen hundred students assemble for worship; and sat down to lunch with one hundred and fifteen students in Lord cottage, in charge of Mrs. Gray, sister of Miss Florence Harvey, our good and efficient choir leader in Suffolk. I spent the night with Mr. and Mrs. Wirkler and on Thursday started for Suffolk by way of Cleveland, Pittsburgh, Baltimore, Washington and Richmond. In Washington I called on Col. E. E. Holland, our wise and faithful representative from the second district of Virginia; and in Richmond I called on Prof. P. J. Kernodle and his family.

I reached Suffolk at 5:00 p. m. Friday in time to attend the final meeting of the successful Woman's Missionary Conference.

W. W. STALEY.

ELON COLLEGE NOTES

The recital of the Expression Department on Hallowe'en evening was a most enjoyable occasion and Miss Urquhart was the recipient of many compliments. The following ladies made the evening glad for the magnificent audience of the occasion: Misses Gertrude Mason, Janie Lee Pritchard, Annie Laurie Wicker, Pearl Jones, Lela Hayworth, Erie Laine, Beatrice Mason, Azzie Queldah Gatling, Lorena Garrett, Ina Dunlap, Oma Utley, Pattie Preston, and Eunice Wellons.

Dr. Atkinson preached an exceptionally fine sermon on Sunday morning of the Sources of Divine Power. Mr. E. T. Cotten led a splendid Christian Endeavor prayer meeting in the evening.

Capt. J. W. Angel and Miss Janie, Greensboro, N. C., were pleasant visitors to the Hill Sunday. Capt. Angel's son Malcolm is a member of the student body.

Miss Mary Williams, Suffolk, Va., graduate of the Expression Department, is renewing the old scenes this week. Alma Mater gladly welcomes the returning of her sons and daughters at any time.

Brother W. H. Carroll and his good wife were here Sunday. Mrs. Carroll is very much interested in the missionary work of her Conference and has prepared a strong program for the occasion. Elon's Japanese student is to sing for her.

Attorney C. C. Howell, Branford, Fla., Class of 1907, is rapidly assuming a leading place as a lawyer in his State. Recently he argued an important case before the Supreme Court of the United States and won, the Court printing his address for circulation. It is a masterpiece of forensic art and eloquence.

Mrs. S. L. Hayworth, Asheboro, N. C., is visiting her daughter, Miss Lela, a member of the freshman class.

Miss Annie Williams, Graham, N. C., chairman of the entertainment committee for the W. N. C. Conference, was a happy visitor this week.

Dr. and Mrs. W. T. Herndon have both been quite feeble recently. Their many friends will remember them at a throne of grace.

Mrs. C. A. Hughes is reported as resting well. She has been very ill. Very many will felicitate her on her rapid improvement.

The 350th student for the fall term has enrolled—the largest enrollment for any one term in Elon annals. We are grateful to every kind friend who has made this splendid roster of promising students not only possible, but actual.

Quarterly reports went out this week. The work, generally speaking, of the past two months has been quite satisfactory. Many students made A on every subject. Some did not measure up, but there is opportunity to redeem the situation between now and the fall term examinations in December.

Many from Elon will attend the Eastern N C. Conference at Henderson this week. Dr. Wicker is secretary. The Conference has many ministerial students in the student body, a presage of vital growth in the future.

"X."

EDUCATIONAL MISSION OF THE CHRISTIAN CHURCH

BY W. A. HARPER, LL. D.

A member of another communion said to me not long ago that our Church, the Christian Church, stood as a criticism, as a rebuke, to conditions long since passed and for that reason we had no necessity to exist as a separate body longer. With the same underlying philosophy, but from the viewpoint of the sympathizer, one of our most devoted ministers once declared that our Church, the Christian Church, was a John the Baptist proclaiming the way of a greater than we, and that having delivered our proclamation we should decrease while that other should increase.

I have often found myself pondering in meditative mood these two sentiments, both of them honest, both of them sincere, both of them with an element of the truth in them, yet both of them missing the real heart of the matter. Our Church did originate as a criticism, as a rebuke, against practices in other communions, which practices during the more than a century of our existence we have seen disappear under the ardent exposure of our fearless and intrepid spiritual forbears. Positively speaking and with equal truthfulness the spirit of our Brotherhood has inoculated the blood of the ecclesiastical bodies round about us with the virus of a new fellowship and a larger spirit of fraternity. In this we have been pioneers, leaveners, John Baptists if you so elect to style us, but that metaphor by no means must be understood to indicate that the last sad rites are now in order.

We of the Christian Church are more than a criticism, more than a leavening principle, more than the proclaimer of reform needed. We are a constructive force as well, a positive, uplifting constructive force, with the ultimate principles of Christian truth in our possession and with a spirit that must ultimately triumph when Christ's Kingdom triumphs. Consider our cardinal principles. Every thinking man must readily concede that they embrace every element of truth, every condition of salvation, every justifiable ground for entrance into the Church, every basis for the answering of the Master's prayer for His followers. Is not the Church the bride of Christ? Should not this bride wear her Husband's name? And whence come all the creeds of the Church? Do they not all claim sanction for existence from the Bible? That is our creed. And what test of Church membership have we right to enforce except that of vital piety, active stewardship for Christ? That has Christ's own endorsement in many places, and no other does have. The Scriptures plainly state that Christ is head of the Church, they with equal authority provide for the liberty of conscience in non-essentials for salvation, and teach the ultimate union of all the militant Church. These are our principles. They are a criticism on ecclestiastical narrowness and bigotry wherever found. They are the proclamation of a new era to come, fore-runners of a grand victory for the Faith. They are equally a constructive force, provided the proper contructive agency harnesses them for action. That agency is the Christian Church. We have a distinct, a posi-

tive mission, and the sooner we realize it and gird ourselves for it the better—the better for us and the better for the world.

If I were asked to characterize in a single phrase the genius of our movement, I would say "liberty controlled by Christian love and inspired by Christian faith." That principle will preserve for us the Bible from the hostile assaults of higher, apologetic, and lower critics. It will restrain us from too great individualism, and so from fanaticism. It will thrill us with zeal for the Kingdom, with love for each other, with fellowship for all. I can know no greater principle of life than this—the principle of liberty, dear to every man made in God's image, controlled by love and inspired by faith, the two greatest forces in the universe. This principle is great enough to save the world, and the world can be saved by no other principle. To bring the world into allegiance to this principle is our mission. It is a big mission for big men. No pigmies need apply, but men with broad shoulders and loving hearts and prophetic vision—these are the men needed in a cause like this.

Every enterprise and department of our Church must be affected by this mission. Religious journalism began with us and it must mean a different thing to us than to any other people. Our Church papers must be free—free to the propagation of Christian truth in terms of Christian love and Christian faith. They will certainly never properly be open to doctrines inimical to either. Our missionary department must feel the thrill of this great principle. It seems to me we ought to be the most successful people at all in the propagation of the Gospel, because we have divested our message of all the superfluity of naughtiness that so hampers other workers and we present the truth in its simplicity and so in its purity. Liberty controlled by Christian love and inspired by Christian faith is what the non-Christian world needs. We ought to give it to them. Our social service work needs to be vitalized by this principle. So does our orphanage work. So do our pulpit utterances. Let our mission be known and let us live up to our privilege in relation thereto.

But I am to speak primarily of the mission of the Christian Church in education. Have we such a mission? Most assuredly we do. And that mission is to make our real mission body forth in terms of education. I think I will not be misunderstood when I say that the American people have committed a great blunder in their educational system. At least the Japanese Educational Commission sent here to study it said they discovered one, and consequently when they introduced our public school system in their country they provided against it, as they thought, by the institution of courses in patriotism in every grade. That is the best we could expect a pagan land to do. They had discovered the fundamental weakness in our magnificent school system—the lack of heart culture, of spiritual nutriment—a lack that begins in the kindergarten and finds its culmination in the atmosphere that surrounds like a deadly miasma the great state institutions of higher learning. We realize that we must have heart in our education, and we know the genius of our government is against its being given us by the state.

Whither therefore shall we turn for relief? To the institutions fostered by the Church. That is their only reason for being. Unless they are Christian, they should cease to exist. These denominational colleges are our country's hope. They will save us from atheism, skepticism, infidelity—and they alone can save us. In this work of uplift and salvation the educational institutions of the Christian Church are called to enter in company with all the other denominational colleges, but with a distinctive aim in addition. These other colleges will teach the vital Christian life from the standpoint of their various interpretations of Christian truth. The colleges of the Christian Church must teach all Christian truth. There can be no spirit of sectarianism in any one of our Colleges, no bigotry, no narrowness, for there is no narrowness in Christ, and the most that can be said of our graduates will be that they have been with Christ, and that is enough to say of any man. They will be free men and free women—free in the freedom of Christ, but their freedom will be controlled by love and inspired by faith—by love and faith of the Christian type.

Liberty controlled by Christian love and inspired by Christian faith—that is the mission of our Church, and that too is the peculiar mission to the educational world of our various institutions of learning and culture.

PROGRAM

District Meeting, Corinth Christian Church, Saturday and Sunday, November 28 and 29.

First Day—10:00 A. M.

1. Devotional services by J. J. Carter.
2. Subject: The Church.
   a. The Need of Spiritual Vision, Rev. C. W. Carter.
   b. The Need of Personal Effort in Service, Rev. J. H. Hughes.
   c. The Need of System in Collecting Funds, Rev. J. W. Elder.
3. Preaching, by Rev. G. D. Hunt.
4. Adjournment for dinner.

Afternoon—1:30 O'clock

1. Devotional exercises by Rev. J. C. Knight.
2. Subject: The Church (continued).
   a. Her Inactive Members, by Rev. E. M. Carter.
   b. Her Non-resident Members, Rev. G. O. Lankford.
   c. Her Afflicted Members, J. D. Dollar.
3. Miscellaneous.
4. Adjournment.

Night Session

This time will be devoted to a Ministers' and Deacons' Council.

Second Day—9:00 A. M.

1. Devotional services by J. W. Payne.
2. General counsel pertaining to S. S. work, led by J. F. Beard.
3. Preaching by Rev. C. M. Dollar.

It is earnestly desired that every church in the conference send at least one deacon to this meeting, and that every minister be present. Doubtless the success of our next year's work depends largely upon this meeting.

G. O. LANKFORD.

PROGRAM

For the N. C. and Va. Christian Missionary Association.

Berea Church, November 18, 1914

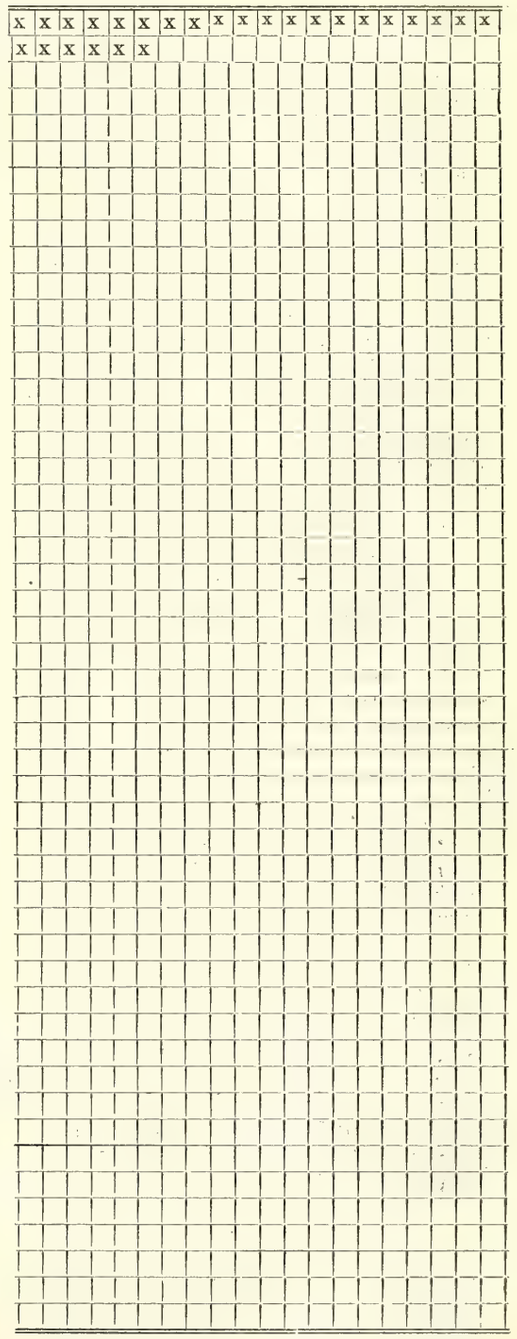
Call to order by President.
Reading minutes of last session.
Roll call and collection of dues.
Election of officers.
Report of Executive Committee.
The work done by the Association and the possibilities of the future by Dr. W. A. Harper.
Enrollment of new members.
Report of Committee on Ways and Means.
Miscellaneous business.
Announcement of Committees.
Adjournment.

S. B. KLAPP, President.
D. JENNINGS SIPE, Secretary.

1,000 BLOCKS

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*

You are going to send us the amount of one block toward our *thousand,* are you not? Remember, we don't ask for the whole *thousand* from you; all we want is at least *one,* and we will surely get the whole number if you will only do this for us. Do not question whether others will do the same; leave that to us—that is our lookout.



How soon shall we fill these? Who will be next? We are expecting many to be taken this week. THE SUN will show each week by X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

We recognize the hardness of the Cross. We know its weight, we feel its burden. But where the Cross is, there Jesus is, and where Jesus is, there is victory.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: NOVEMBER 8

Sowing and Reaping.—Gal. 6:1-10.

(World's Temperance Lesson)

Golden Text.—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

In the beginning of the lesson man is instructed not to deal harshly but gently with another's trespasses; not to rebuke the wrong so much, but to advocate and encourage the right. Another's burden may be heavier and the circumstances altogether different. Always avoid self-deception and do not test your own conduct with that of others. Each one has a responsibility and his share of the world's burdens to carry. Do not try to throw your own burdens off, but help some one to lighten theirs and thereby make your own lighter.

Pupils, share with your teachers, remembering at the same time the law of the harvset; that is, you will reap what you sow. If you sow small and shriveled seed you will reap little at the harvest time. Otherwise when you sow good large seed in preparing the lesson, the harvest will be abundance of good principles and eternal truths. In daily life, if you have bad and bitter thoughts, do not use another's mind to dump those thoughts into, for they may contaminate and cover up some bright and shining light that otherwise might find utterance for good, also it might agitate and increase the spread of evil thoughts which are at all times unpleasant to the best of life.

Impress the fact upon the pupils' minds that the time of sowing is in the time of youth. Our greatest lessons are learned while our minds are free to perception and conception. In building the foundation for character the best time to begin is in the time of youth. The young mind is then open to new ideas. Show them that it will be better for their whole lives to associate with the pure things of life.

In some communities the young boys have inaugurated a campaign against the cigarette, asking employers to sign a petition to the effect that they will not employ a boy who smokes cigarettes. This has done wonders in some localities. Prof. O'Shea of Wisconsin University says that ninety per cent. of the boys who fail in the grammar grades are cigarette smokers. The nicotine makes the mind dull and stupid. Then as to their use of language remember what the Word says in regard to sowing to the spirit and the awful results which will follow if seed is sown against the spirit.

Sentence Sermons

No one is useless in this world who lightens the burdens of it for any one else.—*Dickens.*

The piano is like a piano, and happiness is like music; it is needful to have the instrument always in order.—*H. W. Beecher.*

LESSON VI. HELPING AND BEING HELPED

(Mrs. M. E. Bullock)

Tell the evil of taking one drink of wine or beer, of smoking one cigarette. Some one has said: "It is not the last drink that makes a man a drunkard, but the first." This is often taken in boyhood. Tell the story of a little boy carrying a heavy basket by himself. A larger boy appears; he cuts a stick and puts through the handle, each taking hold of one end. Explain the fact that the basket can be made heavier or lighter by sliding it nearer to or farther away from the end, and the big boy's final decision to slide the basket nearer his own end, thus helping the weaker brother. Explain that with all our burdens, this is Jesus' attitude toward us. He will take the heavy end if we let Him. We, in turn, are to help some one else. If for no other reason, let us avoid drink and cigarette for fear if they did not hurt us, they might hurt some weaker one who followed us.

Supplementary work for Primaries, Psalms 1:4; for Juniors, fourth commandment.

CHRISTIAN ENDEAVOR TOPIC: NOVEMBER 8

Getting Out of Ruts, and Keeping Out.—Amos 6:1-8.

We have learned, at times by sad experience, that to make a thing worth while it must be carried on in a systematic manner. The manufacturer who is prosperous has system about his work and plant. The farmer has system about his sowing and reaping. We see some farmers who do not have system about their farming. Readily we detect the difference of the farms and the income from the farms. A merchant has a system about his store. We may notice a prosperous lawyer, doctor or any professional man, and they have the best systems. If they find something that is doing them harm; if they find that they are not doing a certain thing as it ought to be done to get the most good, then they make a change and keep away from that which is harmful.

But how much more true should this be in reference to the "West Point" of the church; even the Kingdom. In order to get the most out of our young people's societies we must run them systematically. Don't understand that we mean like a machine. That is not what we mean, but in the best possible way for each individual society governed by the surrounding circumstances and influences. Strive to build your society so it will be an influence. In order to do this it is necessary to get out of the old ruts and stay out.

Some Prevalent Ruts

We fear it is too true of many societies to meet without having appointed a leader, and nine times out of ten the leader, if he has been appointed, will not put in his or her appearance on time. In this case you have a waiting society with an unprepared leader, something that you should never have. The meeting drags along. If you have new members they decide at once there is not much enthusiasm and they become dilatory from the start. See to it that you get out of this rut.

Too many members come to the society with an unstudied topic. What we have to say here is: remember, if you haven't sowed much, don't expect to reap a full harvest.

Sometimes the leader has someone to call upon to lead the singing, and many times he can't do it himself nor can he find any one to take charge of the music. Music is essential; it gives life to the meeting and this should be prepared before and have a prominent part in the meeting.

The work of the various committees should be looked after closely, and if the present methods give poor satisfaction pull away from them and take on new ideas. Get out of the old rusty ruts and then keep out.

Bible References

Isa. 32:9; Ps. 123:4; Isa. 47:8; Matt. 22:5; 24:12; Num. 32:6; Josh. 18:3; 2 Chron. 24:5; Neh. 3:5; Jer. 48:10; Ezek. 33:31; Matt. 7:26; 25:27; Jas. 2:14; 2 Tim. 3:7; Prov. 18:9; Matt. 13:13; Acts 28:27; Jas. 4:17; Matt. 25:26; 2 Thess. 3:11; Isa. 26:19; 52:1; Rom. 13:11; Eph. 5:14; Gen. 13:17; Isa. 52:2; 60:1.

THE CHATTAHOOCHEE

A few miles above Columbus runs the Rapids. You hear the enchanting rumbling of the waters as you walk the depths of the forest.

The sound emphasizes the solitariness of the woods. Again and again the wind ever changing loudens the distant roaring and as quickly intensifies the solitude. You follow the path which like a hoop half encircles the hill; soon you are at the top. Pines stand lofty-like, old weather-beaten oaks, like so many grandfathers, attest age and reverent dignity, and large rocks, some whole and some rended, jutting here and there, filling the imagination with Indian camp fires and Indian dances and Indian loves. All those conventional terms people use in cities to describe such scenes as these are forgotten. You simply sit to think and feel. Not long, and you claim an intimacy with the rocks and trees. Not long, and you claim kinship with the hill upon whose brow you recline.

Across the river before you rises an easy-sloping ridge which looks as if it were the lower part of a golden frame. Above which is painted a deep blue sky, shaded here and there with fleecy, motionless, far-off specks, and set in it is a hazy, lazy-like sun.

Around about you the woods are old gold. The warm beams of the late October sun dance upon the topmost leaves. The sweeter throated bird has flown and the note of the hardy feather tells the tale of barren woods. He must feel much like a man who feels alone. For his song is a harbinger of death.

In contrast to the gilt of the distant ridge and to the peace of the woods about you is the darkness and the noisiness of the Rapids.. With a hurl you might throw yourself into the rolling mass. Right below you the river of a hundred yards is hurled downward many feet into a narrow channel into a gorge no one knows how deep. Great sheets of the dark waters roll over and over like wrestling giants only to be dashed into foam and a thousand streamlets. And ever other giant combats follow. If this diving, rolling and splashing is the same you can not so perceive for you may watch for ever and not be weary. The rumbling of the hurrying river, the foam of its boiling, and the dampness of its falling silver harmonize the senses of your being so that you are played upon as a delicate tuned instrument is played upon by the wind. You yield music to Him who holds the river and the hill in his hand; you yield thought which cannot yet be clothed in your inner being; you yield to life new stars and to ambition new reaches.

ALONZO C. HALL.
1339 Second Ave., Columbus, Ga.

TO THINK ABOUT

What is America sowing?
What is America reaping?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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WOMAN'S MISSIONARY CONFERENCE AT SUFFOLK

A large and enthusiastic band of women assembled in the Suffolk Christian Church at 10:30 a. m., October 23, representatives from the various woman's missionary societies in the Eastern Virginia Conference. There were between 75 and 100 delegates and visitors present. Every speaker on the program was present and all the papers and addresses showed interest and preparation. The program has been given in these columns. The morning was given for the most part to reports and routine business. The principal address of the afternoon was made by Miss True, one of our Japan missionaries, whose presence added interest and who spoke of our work and workers in Japan in an interesting way. Mrs. Denison told of the Quadrennial at Springfield and of the stress placed on missions by that body. Mrs. Lincoln, in about 30 minutes, gave a clear insight into the new mission study book, The Child in the Midst. It was urged that study classes be formed in all our societies. One of the most impressive features of the program was an exercise given by the Suffolk Willing Workers, How Some Dollies Came to Go as Missionaries. This they followed by a song. Mrs. Bullock's address, "Dollars and Sense for Missions," was practical and pointed. Mrs. R. H. Peel told of the Needs of a Building Fund.

The Treasurer's report was a most important feature and showed a decided increase over that of last year. The total receipts for the year were $808.89. This, however, does not reveal all that was done by the societies. In several cases, the societies sent funds direct to the person designated, thus securing no credit on our Conference Treasurer's books. It will be impossible for us to be able to tell just what we are doing unless our societies are more careful about this in the future. It is a little more complicated, but it is the only way for us to keep matters straight.

The report of the Supt. of Y. P. work showed that she had not been idle, the number of societies in this department having more than doubled. The plans for the coming year in this department will, we think, appeal to our young people.

Next week we want to tell of the report of the Woman's Board and some of the things planned for the coming year. We want to begin to do them now, so that all may be done in order and that there may be nothing lacking at the close of the year. Our Conference meets next year with the Waverly church, and we want every society to have at least two delegates to attend.

We cannot close until we have spoken of the royal entertainment given us by the Suffolk women. From the time we arrived until the hour of departure, everything was done to make our stay in their charming city pleasant. They served in the Sunday school auditorium a bountiful lunch at noon, and supper for all who remained for the evening trains. They did everything for our comfort and entertainment that anyone could wish.

PRESIDENT'S REPORT OF THE YEAR'S WORK

(Read by Mrs. Rowland at Suffolk Woman's Missionary Conference.)

As we come to the close of the year, with humility and gratitude we recognize our Father's blessing and guidance. We feel that all of us should rejoice at the success which has come to us in the short time we have been engaged in organized work for the cause of missions. Only four years ago when our Southern Christian Convention met in this church, the first steps that materialized were taken for organizing the women and young people in our Southern Convention—a resolution being passed that a committee be elected to devise plans for this purpose. Three years ago when our Eastern Virginia Conference met in this same church, the first steps were taken to organize the women in the conference—a Board being appointed by the President to push the work within the Conference. In December following, this Board met in the pastor's study of this church and adopted a Constitution and laid plans for organizing societies in the churches for women, young people and children. The first meeting of the kind ever held in our Southern Convention that we have any knowledge of. It is singular that this church has been so inseparably connected with the beginnings of our work, and it is fitting that we hold our Woman's Missionary Conference—the first we have ever attempted as a separate meeting from our general Conference—in your midst.

From the beginning there has been a hearty response in all lines of our work, in this Conference. The growth has been steady and healthful, and during the past year there has been decided progress. There has been one Woman's society organized at Berea, Norfolk, and two other churches to adopt the use of mite boxes—Liberty Spring and Union, Southampton—making the total number of organizations for women in the Conference 19. There has been one Young People's society organized, at Waverly, and six Willing Workers, Berkley, Portsmouth, Damascus, Wakefield, Mt. Carmel and Waverly, making a total of thirteen young people's organizations in the conference. There have been two Cradle Rolls organized, at Franklin and Suffolk, making a total of three Cradle Rolls in the Conference. The total number of churches having some form or forms of the work is 21, and the total number of organizations in these churches is 35, against 16 churches and 23 organizations a year ago. We set as our goal at Mount Carmel last year, the enlisting of one-half of our churches. We have come within a fraction of that goal. The total number of churches being 43.

As to finances there has been progress also. Last year we reported approximately $600; our Treasurer's report this year shows the receipts to have been $808.89. We set as our mark for this year $1,000. As you see, we have not quite measured up to that, but can't we, another year, go enough beyond that to make the average come up to that amount? Certainly we cannot afford to fall below it. If we will begin now and organize some societies where they are so sorely needed, if each society will put forth a little greater effort, if each individual will be a little more faithful, we can surprise ourselves by the results of our combined efforts. Few of us can do great things. No society can do all that should be done; but by laboring together and co-laboring with Christ, we can accomplish under His blessing a great deal for the spread of the gospel which from the beginning was designed for all men.

The most encouraging and promising feature of our work the past year has been the growth of, and the interest manifested in our young people's work. This is the very heart of our work, and we cannot lay too much stress or importance on this department. The future welfare and progress of our work depends on just how faithfully we discharge our duty along this line. If our church had given to her children a generation ago trainging such as we should have had, doubtless our missionary activities would present larger proportions today. No more promising field of labor presents itself for Christian effort than work among children, and many lessons of teachableness, sincerity, earnestness and generosity may be learned from the child in our midst. We cannot afford to let the morning hours of their lives to pass unimproved and unemployed. Let us instil in their minds that the world must be saved through the individual effort of all of God's children and that they have a part in it. Let us make for the coming year, the object of our supreme interest, the organizing and the training of our boys and girls for mission work.

The Cradle Roll is a branch of our work that should readily appeal to every mother and insures her interest in a work for which her heart's treasures is enrolled. This is a pleasant, attractive work, and no society should hesitate to begin. A church membership trained from early childhood to mature years in the Master's service may surely expect to have a part in the oncoming of the Kingdom.

We would call attention to the Standard of Excellence as adopted by our S. C. C. Woman's Board. If kept before our societies it will act as a stimulus and will bring about greater efficiency among us. Unless we have a goal, an ideal before us, we are not likely to exert ourselves to any great extent. Paul says, "I press to the mark." He had his eyes fixed on something and he strained his energies to attain it. This is the object of the standard. Some of the points may be easy for your society to reach, some others may be more difficult We must seek to become more efficient and ever strive onward and upward.

The establishing of a Building Fund bespeaks progress and growth. In so many places the work has had to languish because of our Mission Board not having the money to provide suitable buildings. Each of our societies should make its President a member of the S. C. C. Woman's Board, thus securing her life-long interest and aiding a worthy cause. Individuals are also urged to take memberships. Let us push the campaign for Life Members with great diligence.

Then too we will want to be remembering our Week of Prayer and Christmas offering the week following the first Sunday in January.

If there are no objections from other members of the S. C. C. Woman's Board, it is most likely that for the future, sums received in this way will be applied on the Building Fund. Somehow that story in the Bible is so refreshing which tells of those women who had been healed of their infirmities and evil spirits and who followed the Lord and His disciples as they journeyed through the cities and villages, "ministering unto Him of their substance." Not by compulsion nor of necessity, but just

simply because they had been blest and they were grateful. This is the only thank offering we are asked to make in our work. Let us cheerfully make it reflect our gratitude for the manifold blessings we enjoy as Christian women.

And while we feel that we have much to encourage us in the past, we must not be content with what has been accomplished, we must plan greater things for the coming year. We must organize in more churches, we must increase our membership, we must raise more money. The work grows, the demands increase. Dear Christian workers, let us pledge ourselves anew to the task before us, and where we have been giving half-hearted service, let us make it whole-hearted, relying on our heavenly Father in prayer and in faith for success.

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring.
Go forth, ye hosts of the living God.
And conquer the earth for your King.

CHURCH NEWS

FIELD NOTES

I think it due the churches of my charge and the SUN readers that I give a brief report from my field. Protracted meetings are over and we are getting ready for Conference. Delegates have already been elected, and I hope to see them at the Conference. I am expecting, too, that the entire amount apportioned by our Conference will be paid.

Shiloh

We held our meeting at Shiloh the second Sunday and week following. There were seven converts and the church revived. This is a splendid community, and a pleasant church to serve.

Park's Cross Roads

This church has everything in readiness for Conference. The meeting was held third Sunday and week following in August. Rev. J. W. Patton was with me and did the preaching. His sermons were well prepared and well delivered. It was a great pleasure to pastor and people to have him with us. There were several conversions and eleven have united with the church during the year. I do not believe we have a church anywhere located in a better community than this church.

Pleasant Ridge

The members of this church have put more into God's service this year than in any previous year, and because of their sacrifice greater results have followed. They now have a large new house of worship second to none in the country. It is a building of such style and workmanship that the community is justly proud of it. Better still, it is completed without any indebtedness. This church enjoyed one of the best revivals in its history. There were about forty conversions and twenty-four have joined the church. At the last quarterly conference of the church, the deacons reported the church in the best condition they had ever known it. Rev. C. C. Peel was with us during the meeting and did all the preaching, greatly endearing himself to the people. They will be glad to have him again.

Ramseur

Ramseur is a very pleasant church to serve. There is no discord among the members. It was here I preached my first sermon after I was licensed to preach. It was this church, with others above mentioned, that called me as pastor after my return from Porto Rico. We have had a gracious revival with this church this year. There is a sweet spirit of unity among the different churches of Ramseur. So the revival was a blessing not only to the Christian church, but to the other churches of the town as well. There were sixty or more conversions, and twenty joined the churches of the town. We have had eighteen additions to the church during the year. Rev. J. F. Morgan was with us during the revival, and did all the preaching. His great earnestness in delivering the message won his vast audiences to himself, and he presented them Jesus. Ramseur will not forget Brother Morgan, and Heaven will be richer and sweeter because he was with us.

Antioch (R)

Our meeting at Antioch began fourth Sunday in September. Rev. H. A. Albright was there most of the time and preached three sermons. Brother Albright preaches a sound gospel, and his life in Randolph county is as pure as the gospel he preaches. We had a good meeting—twelve conversions, and nine additions to the church. Money has been raised and plans made to repair the church. Antioch is a weak church, but there are signs of growth.

For the blessings bestowed on this church and the others, I give God the glory. I have accepted the call to serve them the coming year.

T. E. WHITE.

ANTIOCH, (C.)

We have had a good year with the people of Antioch. They have a good S. S. and several faithful workers. Bro. H. Shelton Smith, of Elon College, was with us in the revival, and a splendid one it was. This church is on the look-out for a faithful pastor for next year. They have paid up in full this year both salary and apportionments.

Bethel

This is a weak church in membership, but strong in works. We have had a good year together. The Master has wonderfully blessed our efforts. Bro. Franks is unanimously called to serve as pastor for next year.

NO ALUM
IN
ROYAL BAKING POWDER

Christian Chapel

We have had a very fruitful year at Christian Chapel. Eighteen members have been received. Bro. J. S. Carden, of Durham, was the faithful ministerial help during the revival. This church has also called Bro. Franks as pastor for next year.

Grace's Chapel

We have enjoyed our labors this year with the kind people of Grace's Chapel. While this year has not been as fruitful as the two years previous to this one, yet we feel that some good has been accomplished. This church needs a pastor for next year.

Poplar Branch

I have never preached to a kinder congregation than this one. They have a splendid S. S. We have conducted two series of meetings here this year. They also desire a pastor for next year.

As a whole I feel the Master has wonderfully blessed our efforts this year. In our pastoral field there have been 68 conversions, 27 additions to the church, a S. S. in each church and I feel sure all will be banner churches by conference.

B. J. EARP, *Pastor.*

MT. GILEAD

We began a series of meetings Saturday before the second Sunday and continued till the third Sunday evening. The Lord was present in great power, convincing, convicting and converting. It was a meeting long to be remembered. God's people were made to rejoice in seeing their friends saved. Baptist, Methodist, Presbyterians and Episcopalians took part with us in the meeting, and all seemed to enjoy it. Rev. Bro. Duke of the Baptist church was with us in one service and preached a very acceptable sermon. The meeting resulted in between 25 and 30 professing faith in Christ, twenty-three united with the church. Baptized twelve by immersion. I think there are others who will unite with the church later. Many of the friends and members said to me, it was one of the greatest meetings in the history of the church. I live too far from this church to serve them, hence they have called Rev. Bro. Wolf to serve them for the next conference year. The meeting closed with a revival spirit on, two or three professed at the last service, and not less than one hundred came to the altar and reconsecrated themselves to God. Brother A. P. Strickland leads the music in this church and the singing was fine. God bless this dear people.

Theirs in Christian fellowship,

P. T. KLAPP.

October 24, 1914.

BARACA BUSINESS MEETING

The young men's Baraca class of Holy Neck church held its first business meeting Sunday afternoon, October 25, and elected the following officers: D. R. Roberts, President; Larry Byrd, Vice-president; Letcher Eley, Secretary, and the various committees, with E. L. Scott as press reporter.

We are more than glad to secure Miss Viola Frazier as teacher. It shows that the young men of Holy Neck church are trying to accomplish some good. We want to give the committee a vote of thanks for securing this excellent teacher. We believe with her help and the co-operation of the class there will be much accomplished in the end.

Yours respectfully,

E. L. SCOTT.

Holland, Va.

POSTAL SAVINGS ACCOUNTS

The war in Europe is proving a big boon to postal savings in this country. From the very day hostilities opened across the seas postal-savings receipts began to increase by leaps and bounds and withdrawals fell off, a result quite contrary to the predictions of many well-informed persons who, in their imagination, saw lines of feverish depositors at post-office pay windows anxious to again return their savings to the boot-leg and body-belt depositories whence they came before intrusted to Uncle Sam. But the forecasters failed to reckon on the absolute confidence of the American citizen, regardless of the flag that first met his eyes, in the ability and purpose of the Government to carry out its obligations, not only among the nations of the earth, but with the humblest citizen of our land.

Two important results have followed; thousands of people, largely of foreign birth, accustomed to send their savings abroad, are now

patrons of our postal-savings system; and enormous sums of actual cash have been released for commercial uses among our own people at a time when the need for every available dollar is pressing.

The growth of postal savings in the United States has been steady and the system has filled an important gap between the tin-can depository and the factory paymaster. On July 1, when affairs were running smoothly here and abroad and the transmission of money across the Atlantic was safe and expeditious, there was approximately $43,000,000 of postal savings standing to the credit of about 388,000 depositors. Since then over $10,000,000 of deposits have been added and the number of depositors has increased enormously. This unprecedented gain is the more striking when it is considered that the net gain in the last three months is larger than the gain for the entire fiscal year 1914. Scores of offices have done more postal-savings business since the war has been going on than was done by them during the previous existence of the service. The increases are confined to no special localities, but have been felt in every nook and corner of the country. New York City alone made a gain in September of more than a million, while Brooklyn showed a relatively big increase. Chicago reported a larger gain in the past three months than for the previous twelve months. More than 7,000 new accounts were opened during the period, bringing the number of depositors in that city up to over 21,000.

The unexpected increase in postal-savings business has not only added greatly to the general administrative duties of the system, but has brought up many new and interesting problems which have called for the careful personal consideration of Postmaster General Burleson and Governor Dockery, Third Assistant Postmaster General. But their task has been lightened somewhat by the promptness of depository banks in furnishing additional security to meet the abnormal deposits. A number of the very largest banks in the country, which have heretofore declined to qualify as depositories for postal-savings funds, are now among the eager applicants for them.

TRAVEL DECREASING

Washington, October 15,—"Owing to material and progressive decreases in the volume of its traffic and the consequent necessity for retrenchment of operating expenses, Southern Railway Company has found it necessary temporarily to decrease its passenger train service," said President Fairfax Harrison today, "and, after conference with the Railroad Commissions of the various states affected, will on October 18th discontinue certain trains which it is thought can be removed without affecting the actual requirements of local travel under existing conditions. This is a disagreeable duty, in the performance of which the management of the Southern Railway Company asks the understanding and patient co-operation of the people of the South.

"The changes have all been carefully considered so as to cause a minimum inconvenience. Arrangements have been made whereby other trains will make all stops now being made by the trains to be discontinued. That the Southern Railway Company is able to take off a number of trains and still have a passenger service ample to accommodate the travel along its lines is due to the policy it has followed of giving liberal passenger service, a policy which has accomplished much for the upbuilding of the South, but has from time to time so increased the passenger facilities afforded that for the last fiscal year the passenger train mileage aggregated over 52 per cent. of its total train mileage, and so actually exceeded the mileage of freight trains, although the revenue from passenger traffic was little more than one-fourth of the total revenues from transportation. As these figures reflect the results of operations in a fairly normal year, it is believed confidently that the Southern people will understand the imperative necessity of curtailing passenger train service temporarily under the extraordinary conditions now obtaining.

"Restoration of present service and additions will be made from time to time as conditions may justify."

COLORED BETTER BABIES CONTEST

The Colored Better Babies Contest held in connection with the colored State Fair last week met with unforeseen success. Those having it in charge are gratified with the results and are encouraged to undertake further and more advanced work along this line another year. Though this is the first attempt of the colored people at a Better Babies Contest, in this State and perhaps throughout the South, so satisfactory and successful was the result in every way that it has been made an annual organization.

The examinations were in the hands of colored physicians, dentists and trained nurses. The standard score cards were used and medals and certificates given. The mothers had pointed out to them by a child specialist the cause and remedying of every defect the score card showed. Thus they were able to go hmoe and remedy perhaps what might have been deformities for life.—*N. C. State Board of Health.*

To be free from sin to love God, is a far greater freedom than to be free from God to love sin.—*Sunday School Times.*

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Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal guarantee that it will clean your sluggish liver better than nasty calomel; it won't make you sick and you can eat anything you want without being salivated. Your druggist guarantees that each spoonful will start your liver, clean your bowels and straighten you up by morning or you get your money back. Children gladly take Dodson's Liver Tone because it is pleasant tasting and doesn't gripe or cramp or make them sick.

I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.

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Brought forward		$3,291.78
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Madeline Atkins ..	.10	
Maude Lee Howell.	.20	
Robert Howell ...	.10	
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Phil. Class, Liberty	18.75	
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Total for the week		$ 68.35
Grand Total		$3,360.13

My Dear Children:—

Uncle Jim has just returned from the Eastern Virginia Conference, where he had a delightful time, met many friends, and received some encouraging promises, which will be reported later. The steam fitters are working away on our heating plant and promise that they will have it ready to turn on the heat in about ten days. These cold mornings make us very anxious for the work to be done; but when we remember that we have not enough money to pay for the work when completed we are not so anxious for the completion of the job. The plant will cost $1200 and we are calling for six liberal souls to give $100 each, then six to give $50 each, and then twelve more to give $25 each. We would appreciate volunteers under either head. We know there are twenty liberal friends in our midst, who will take pleasure in contributing to the health and comfort of our 51 children, besides the faithful helpers who labor day and night to care for the church's orphans. We should make their work as light as possible. Every one that visits the Orphanage declares that a heating plant is a necessity.

I wish also to call special attention to the approaching Thanksgiving offering. We are writing many letters and doing our best to enlist all the churches. Will not the many friends of the Orphanage throughout the church do all in their power to help make this the largest offering yet? The institution is in great need of a liberal offering and if our friends fail us the work is going to be hindered. We hope that the church will take the offering as near Thanksgiving as possible and remit promptly, as we have promised to meet all our bills by January 1.

We wish to call special attention to the good example set forth by the organized classes of Liberty, Vance county. The Philathea and Baraca classes of this Sunday school have united on the support of an orphan; they sent $37.50 this week and state that they will send an equal amount in the Spring. We thank them for their liberal help and commend their good example to other classes. We have a notion that scores could follow their example with profit to themselves, the institution and needy children. Won't some other class or classes follow them?

Suffolk, Va., Oct. 21, 1914.

Dear Uncle Jim:—

This brings me back to childhood when I wrote to Uncle Edwin and Aunt Minnie and others in past years, but I still love the Corner and want to help the Orphanage. I sent under separate cover a table cloth which I hope will be accepted. Also you will find enclosed one dollar for the China fund.

Wishing you and your entire family much happiness, I am,

Sincerely,
Mrs. J. T. Williams.

We are glad to have you step to childhood and have a part with us in this good work. Many thanks.

Isle of Wight C. H., Va.,
October 24, 1914.

Dear Uncle Jim:—

I am late again, but you will have to excuse me this time, as little brother has been sick. Our county fair was the 21st-22nd of this month. I just wish you could have been here and seen all the pretty things the children made. The 15th of this month was my birthday. Now, cousins, guess how old I am. I will close with my dime for October. I remain, as ever, Madeline Atkins.

Sorry that little brother has been sick, but hope he is entirely well before now.

Holland, Va., Oct. 24, 1914.

Dear Uncle Jim:—

I didn't think I would be late this time, but as school is going on now I have so much to do. I have lost my history and that means to buy another one. Francis has started to school, and you just ought to hear her read. Enclosed find a dime for October.

With love to you and the Cousins, Virginia and Francis Holland.

I did not think you would be late either, but it is so easy to neglect—time will not wait.

Holland, Va., Oct. 27, 1914.

Dear Uncle Jim:—

Here we come again with our love and best wishes for you and the Orphanage family. As this month is nearly gone we are sending our dimes for October and November. Uncle Jim, we heard that you were going to attend the conference at Liberty Springs. I would love to go and see you, but I can't miss school. It has turned Winter time, and I guess the children have put on their shoes; we have. We are sending lots of love to you and your large family. We remain,

Your little niece and nephew,
Maude Lee and Robert Ed. Howell.

Yes, I attended conference at Liberty Spring and had a most delightful time.

Wadley, Ala., Oct. 27, 1914.

Dear Uncle Jim:—

We are sitting by the fire today, for the wind is blowing pretty cold. "Jack Frost" will be coming tonight, I suspect. We have been on a trip with father since we last wrote. We went on Saturday to Gandpa Lankford's to a family reunion. We enjoyed it so much. We had lots of good things to eat besides all the apples and peanuts we could eat. On Sunday we went to precahing with father and home with some very nice people who had three great big 'possums and wanted us to bring one of them home with us, but we didn't have room in our buggy, for we had so much sweet potatoes and sugar cane.

Dwight and Eugene Lankford.

Now you are having almost too many good things to eat. I fear you will get too fat.

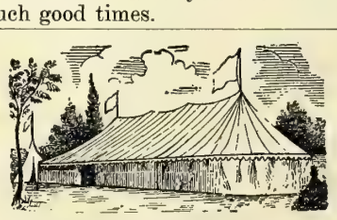
Liberty, N. C., Oct. 26, 1914.

Dear Uncle Jim:—

I went to Sunday school yesterday and Mr. P. D. Teague, wife and son came home with us, and some other little friends came in also, and I had a nice time. Enclosed find my dimes for October and November. With love to you and all the cousins,

Glenn Pickard.

Thank you, Glenn, for your love and dimes. Glad you are having such good times.



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OUR DEAD

Stout

One of the saddest funerals in my experience was that of Mrs. Ernest Stout, who died in the home of her uncle, John Fox, October 23. She was in her twenty-eighth year and in her usual good health two days before her death. Her husband was in Montana and neither he, her father, sisters nor brothers were present before she died. Relatives and friends, however, did everything possible for her in the absence of dearer ties. She was a daughter of Spencer York, and had a host of friends in Ramseur where she was held in high esteem. She made a profession of religion at the meeting held in Ramseur this year, and before she passed away gave evidence that all was well. The Christian church at Ramseur would not hold the people who came to her funeral, and her casket was covered with beautiful and costly flowers. She leaves a husband, father, two half-brothers, four half-sisters, and two small children who have the deepest sympathy of a host of friends.

T. E. WHITE.

Seekford

John Seekford was born June 21, 1856, and died October 26, 1914, aged 58 years, 4 months and 5 days. He is survived by a widow and two sons. It was my privilege to visit Bro. Seekford a few months ago, and receive him into the church at Bethel, at his home. He was at that time scarcely able to rise from his bed.

A daughter, Catherine Seekford, was born July 3, 1897, and died July 16, 1910, aged 13 years and 13 days. As no funeral service had ever been held for her the funeral service of the father was made to include the daughter also. Services were held at St. Peter's church, October 28, 1914.

A. W. ANDES.

SOUTHERN RAILWAY COMPANY

To Shippers and Receivers of Freight in North Carolina:

Attention is called to revised tariffs containing rates for the transportation of freight between points in North Carolina, effective October 13, 1914. These tariffs are issued in accordance with the decision of the Special Rate Commission, dated August 13, 1914.

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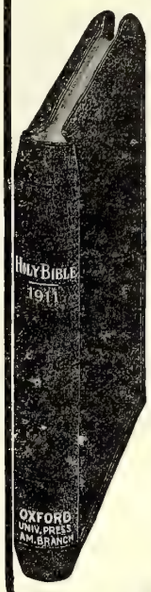

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MARRIAGES

Pell-Macon

At the residence of J. S. Macon, Spokane, N. C., September 30, Mr. Durant Pell and Miss Romella Macon were united by marriage. The attendants were Mr. Erastus Hicks with Miss Lula Macon, Mr. Robt. Moffitt with Miss Lelia Pell.

T. E. WHITE.

Cox-Andrews

October 7 Mr. Vance Cox and Miss Lillie Andrews were married at the home of the writer. They will make their home in Ramseur.

T. E. WHITE.

Oates-Williams

Mr. Donnie Oates of Ore Hill and Miss Emma Williams of Ramseur were married October 15, 1914.

T. E. WHITE.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

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NORFOLK SOUTHERN RAILROAD COMPANY

Traffic Department

NOTICE TO SHIPPERS AND RECEIVERS OF FREIGHT IN NORTH CAROLINA

The new freight rates, both local and joint, made effective by the laws of North Carolina October 13th, 1914, are on file with all agents of this company

Agents will furnish, upon application, full information as to these rates.

E. D. KYLE,
Traffic Manager,
Norfolk, Va.

J. F. DALTON,
Asst. Genl. Freight Agent,
Norfolk, Va.

Advt.

SEABOARD AIR LINE RY.
Schedule Effective April 12, 1914.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
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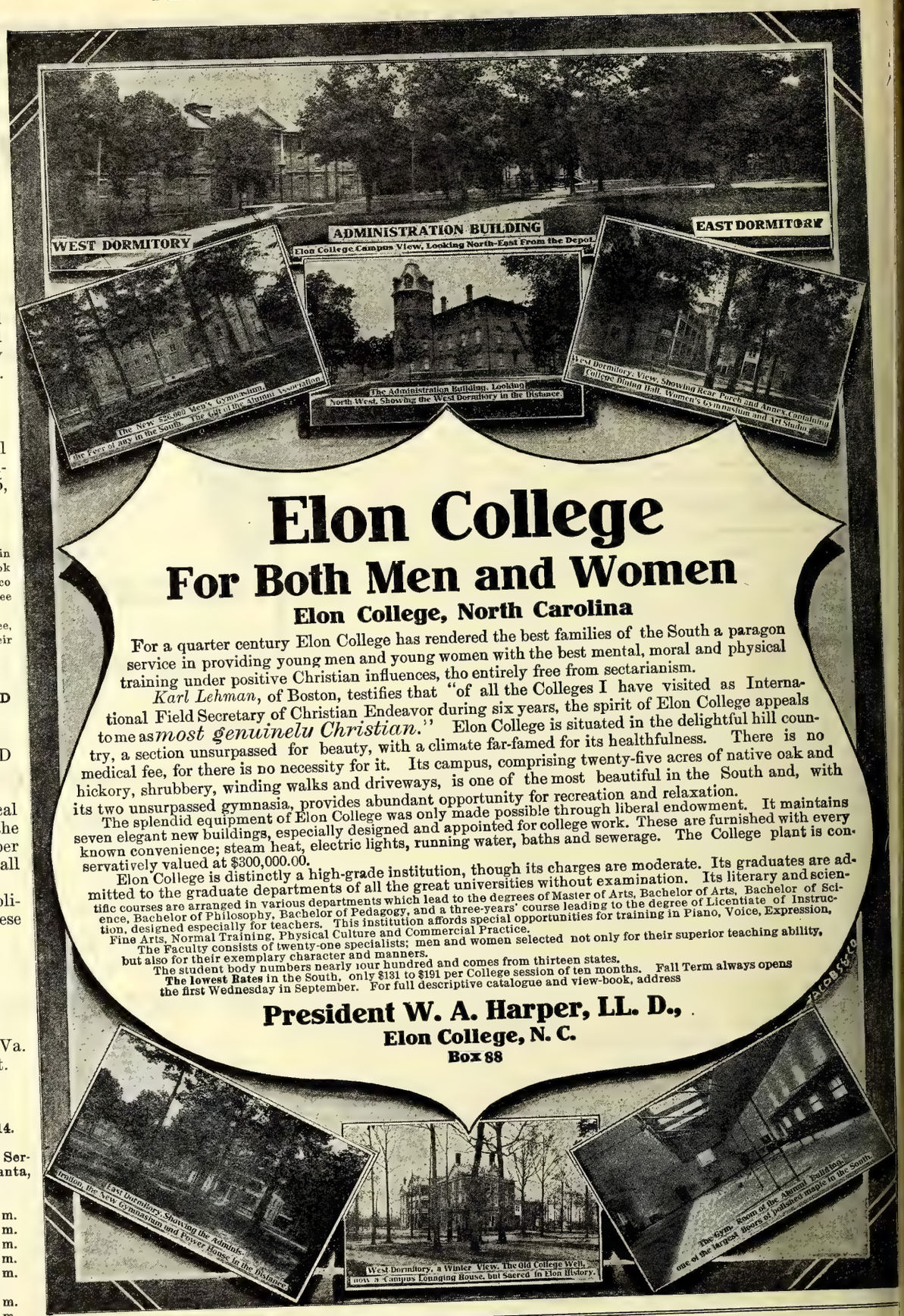
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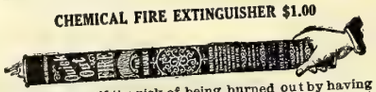

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., NOVEMBER 11, 1914 NO. 45

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Good War (?)

Frederick the Great is credited with the declaration, "Any war is a good war undertaken to increase the power of the state." That bit of philosophy seems to have borne much fruit in the Teutonic mind. But the State may stand for might against right. Then what? Any war is a good war that confers might and power? So? Not acording to the eternal verities, and the Word of God. Read: "Ye desire to have and cannot obtain; therefore ye fight and war and kill." (James 4:2.) Or this: God will "scatter the people that delight in war." (Psa. 68:30.) Which is right, Frederick or the Word of God? Both cannot be.

Man and Land

In the year 1798 a Mr. Jauncey bought a farm in New York for $25,000. One twenty-fifth of this farm—$1,000 worth of it—forms now the city block bounded by Broadway, Amsterdam Avenue, Eighty-ninth and Ninetieth Streets. May 3, 1860, William B. Astor paid $16,875 for this land. The Astors hold it yet at a valuation of $1,150,000, the assessed valuation being $810,000. Not a little land in this and other countries shows like increase in value, not because of what grows out of it, or is built upon it, but because of men's needs and demands for it. The land was made for man, not man for the land, and land values are great or small in proportion to the use men can put it to. And the value of a man is measured and established in the same way, the use he can be put to by his fellows.

Beauty for Ashes.

Our heavenly Father always gives more than He requires and brings to pass that which is far better than expected—when His will is done. Out in Wheeling, West Virginia there was a large Brewing Company employing seventy-five men. When State-wide prohibition made Wheeling dry on July 1, 1914, the brewers were saying "Now what will these men do, and how will they make a living"? Behold. That brewing plant is now being remodeled, greatly enlarged, and when completed will be one of the largest packing houses in the East, and instead of seventy-five men, it will employ three hundred men, at lucrative wages, to operate it. "Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might" (I Chron. 29:12).

Making History

The Sixty-third Congress which adjourned October 24 required more than eighteen thousand pages of the "Congressional Record" to record its utterances and deliberations—more than any Congress had ever required before. The continuous session lasted 567 days, a record breaker in this regard. But a nation's history is not revealed in the records of its congresses; real history is written not in words, but in deeds, and is permanent and abiding in proportion to the relationship of those deeds to virtue, morality, justice and righteousness. More properly all history is His story (the story of Him by whom the nations were created). "For thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11.)

Baseball and Cigarettes

Recently a manager of a cigarette firm offered Wagner of the Pittsburgh diamond $1,000 for the use of his picture on cigarette boxes. Being refused the manager said, "I thought all you ball players were money-crazy." With resentment the Pittsburgher replied, "I am not crazy for any money that means encouraging any boy to smoke cigarettes. If my name and picture on a card or box would have that effect I wouldn't sign up, no matter how high you go with your offer." If baseball playing shall eliminate the deadly cigarette habit it will have proven its right to existence and popular esteem. For besides weakening the body and brain, cigarettes weaken the moral sense of boys, making it hard or them to distinguish between right and wrong. "Why even of yourselves judge ye not what is right?" (Luke 12:57.)

Reaching Out

One of the notable features of Evangelist Billy Sunday's meeting, we have often read, is the after-effect and the manner in which the work he has done goes on. Six months after he left Scranton, a pastor of that city was enquired of as to the effect of the Sunday meetings. *Association Men* gives this reply: "How are the Billy Sunday converts holding out? They are not only holding out, but they are reaching out. After the trying vacation time and after six months of testing time I find that there is more enthusiasm in the work now than when the campaign was at its height. I wish you could have been present in my church yesterday morning. Our Men's Bible Class numbers 590 men. The spirit of service is absolutely irrepressible. I am serving a changed church. On the last Sunday of this month 1,000 men will go down to Philadelphia to bear testimony and hold inspirational meetings in the pulpits of Philadelphia. The trouble was not to secure the 1,000 men, but to keep 2,000 other men from going. The truth of the business is we are embarrassed to handle the riches which have been dropped into our lap." This is in keeping with the divine promise in these words, "I am with thee, and will keep thee in all places whither thou goest." (Gen. 28:15.)

Men and Machines

"We have the finest fighting machine in the world." (Credited to a certain ruler.) But machines can't do the world's work, bear the world's burdens, endure the world's sufferings, nor win the world's victories. Men must do that. "What is man that thou art mindful of him, or the Son of man that thou visitest him?"

Psychology of Profanity

There is neither excuse for profanity nor explanation of it, save that of a tendency in man to violate moral law. Ancient theologians called such a tendency "Total depravity"; declaring that man was wholly depraved in his moral nature, therefore he "took to sin" as a fish to water or a bird to the air. The old Theology was wrong; but it was an easy explanation of many otherwise difficult acts. Why do men swear? That baffles all thinkers, students, philosophers, and theologians. All other sins can be explained—they exist, or are committed to supply some want, appetite, lust, passion, purpose. But swearing? What *does* that satisfy? In The Outlook recently Dr. Lyman Abbott discusses the sin in these words: "It is difficult for me to understand the psychology of profanity. I can easily see why men should steal, should kill, should commit adultry, should slander their neighbors. These sins are explicable. It is very difficult for me to see why they should swear. It seems to be perfectly useless transgression, not only to the divine law, but of the rules of cultivated and refined society. It never adds anything to a man's reputation, and it often detracts from his reputation. Probably a great deal of it is due simply to stupid, unthinking imitation, a good deal of it to a habit formed the swearer hardly knows how, and continued when the swearer is hardly conscious of it. So far as there is any ostensible reason for it, it is a desire to emphasize one's veracity; it is a kind of travesty on the taking of an oath in a court of justice. As to the remedy, an appeal to the law may sometimes be made, but profanity is one of those vices which the law can do very little to correct. Example and instruction in childhood will do much more, so will public opinion in society condemning profanity as ungentlemanly and vulgar. There are a good many persons who are more afraid of bad form than they are of immorality. The fundamental remedy is the development of a real religious reverence, inculcated in children by the home, and in the community by the Christian Church."

—The Chicago *Tribune*, and *Leslie's* are among the journals of national reputation which will not carry liquor advertisements. The South Bend Association passed a resolution recently cutting off the subscription of every magazine carrying liquor advertisements. And every Christian home in the broad land ought to do likewise. Why will Christian parents flaunt before the eyes of their children every day prices of liquor and where to "get the best at best prices"? Cut out the liquor soaked sheets. They smell bad.

EDITORIAL

CONFERENCE CALENDAR—1914

Eastern North Carolina, Thursday, November 5, 10 a.m., Henderson, N. C. Rev. C. E. Newman, President, Raleigh, N. C.; Rev. W. C. Wicker, D. D., Secretary, Elon College, N. C.

Western North Carolina, Tuesday, November 10, 10 a. m., New Providence church, Graham. Rev. L. I. Cox, President, Elon College, N. C.; Rev. J. W. Patton, Secretary, Greensboro, N. C.

North Carolina and Virginia, Tuesday, November 17, 2 p. m., Berea church (Alamance). Prof. W. P. Lawrence, President, Elon College, N. C.; Dr. W. A. Harper, Secretary, Elon College, N. C.

C. M. A. of Eastern Virginia Conference, Tuesday, December 8, Lambert's Point, Va. Rev. J. W. Harrell, D. D., Dayton, Ohio, President; Rev. R. H. Peel, Secretary, Wakefield, Va.

EASTERN NORTH CAROLINA CONFERENCE

The meeting place was at Henderson, time last week, beginning Thursday and continuing through Sunday for as many as would remain. And some remained. We did not hear the reports of work done the past year, but presume they showed progress, since progress is the spirit of this good time. That which interested and engaged the Conference was the matter of raising funds for points in the Conference recently building or preparing to build. Henderson, the host of the session, led off with a call for $300. Members, visitors and friends gave $350. The Henderson people have done a most noble work, and they have learned how to be large hearted and liberal. They merited the contribution made in their behalf to enable them to have preaching every Sunday the coming year. Rev. A. T. Banks is the happy pastor and is deservedly popular. The next subscription was for Franklinton, N. C., and amounted to $310. This is to be used in helping purchase a lot on which to erect a church building. Rev. W. G. Clements is leading in this good work, and with the membership at Franklinton has purchased a lot costing $1,000. The local members propose to erect the house in which to hold services if the Conference and friends outside will purchase and pay for the lot.

The next and largest subscription was that of $400 to Chapel Hill church on condition that the church itself raise $800, with which amount ($1,200) the indebtedness of the church is to be liquidated. Besides the money collected through the regular channels and through the Christian Missionary Association, there was raised in cash and pledges on the Conference floor $1060, not counting the $800 which Chapel Hill, through its pastor, pledges to cover a contribution of $400. In short, this Conference is making determined and desperate efforts to go forward in the matter of building and paying for churches at important points,—Henderson, Franklinton, Chapel Hill. With strong churches at these points this will be one of our strong Conferences and can do great things in advancing the Kingdom.

Besides this great work the Conference received three young men as candidates for the ministry, and three others were granted license to preach; to wit, brethren J. E. Franks, Raleigh, N. C., O. D. Poythress and J. Fuller Johnson, of Elon College. The Conference voted also to have educational rally day in all its churches in May or June, at which time an offering is to be made for the theological department in Elon College.

Despite the financial depression the churches sent in as much as, maybe more than, in previous years, we are advised by the Secretary. The delegation to the Conference was large, possibly above the average, and the attendance at the sessions was fine.

Brother George T. Whitaker, an Elon graduate, and a leader in the good work at Franklinton, was President and carried forward the work in a pleasant and an efficient manner. Rev. W. C. Wicker, D. D., has been Secretary for several successive years and Bro. W. J. Ballentine Treasurer, both of which officers serve the body faithfully and well.

One of the notable utterances before the Conference was an address by Rev. J. D. Williams, pastor of the M. P. church of Henderson, on "Some Reasons Why the Christian and Methodist Protestant Churches Should Be One." Bro. Williams declared that when people grow cold on religion they grow warm on denominational differences. Non-essentials divide us. We are together already on essentials. Union of churches will come out of spiritual growth and development. You can't force union; it is a growth, a development, a product. The principles of the Christian church, and those of the M. P. church are so large that neither denomination is great. We both have a broad and high ideal, and we press toward this regardless of numbers. Many who are with us will not join us because they want to belong to something large. Many will not consider any matter that is not large. Our ideals are so nearly perfect in doctrine and in polity and in government that they cannot be large.

The spirit of fraternity exists now and has always existed between the two churches. There is no geographical barrier between us. In every State where the Christians have churches the Methodist Protestants have churches. We are not strangers to each other. The association between pastors of the two churches has ever been of the most agreeable. It would seem that the time is near at hand when the spontaneous, spiritual unity will force union. Let each hope and pray that that good day is nigh at hand.

Bro. Williams' remarks were of the most fraternal sort, and were received in gladness. On suggestion of Dr. Staley the audience arose and sang "Blest Be the Tie That Binds."

Rev. C. H. Rowland, D. D., of Franklin, Va., delivered two addresses before the Conference on Missions. These were able and eloquent and should bear fruit in the years to come. The women of the Conference have been active the past year in missions and held a separate meeting at the Baptist church during one session of the Conference. Mrs. C. H. Rowland, President of the Woman's Board of the Southern Convention, was present, and besides talking before the woman's meeting, spoke to the Conference on behalf of the woman's missionary work. The women are certainly moving forward in the matter of missions.

Hon. T. T. Hicks, a distinguished attorney of Henderson, delivered an able address before the Conference on "Freedom and Compulsion in Morals." Among the visitors from other conferences were Drs. W. W. Staley, I. W. Johnson and C. H. Rowland, the latter two with their wives, who added much to the worth and merit of the Conference; Rev. J. W. Patton of the Western Conference, who preached before a splendid audience on Friday evening, and possibly others.

The Conference was highly entertained, Henderson's good homes giving glad welcome and regal hospitality to all. This young Conference goes forward, and gives evidence of vigor, growth and development. Rev. C. E. Newman, former President, was much missed, being detained at home by illness in his family.

Miss Alice True, returned missionary from Japan, was present and added much to the profit and pleasure of the Conference.

CHURCH FINANCES

There is a biblical way to deal with church finances, and there is a non-biblical way. Many of our churches are now practicing, and have long practiced, the non-biblical way. For that reason finances come with difficulty, and all too sparingly. It is hard to do anything contrary to the plain teaching of the Word. The Bible says, "Let every one of you lay by him in store on the first day of the week as God hath prospered him." (1 Cor. 16:2.) But our pastors and people will not believe that is the wisest way, and so fly in the face of this inspired teaching, and say, "Let as many as will, or can be begged into it, lay by him for the church collector a contribution once a year." And then the churches go on giving about one-fifteenth of what they might give with ease and do so in the most disagreeable sort of way.

Where is the biblical teaching for giving to the Lord's cause once a year? We have never found it.

Those who have tried the biblical way have found it to yield abundantly, and the universal verdict of experience is that the only efficient and agreeable way is that laid down in the Word of God.

SUN readers, try it and see what happens. Go about it in this way: Let a committee of six, eight, ten or more, going in twos, visit every member of the church at the beginning of the year and take from each a promise of what he is willing to contribute weekly to pastor's salary and to extension of the Kingdom. When every member has been given a chance to make a pledge, let the church treasurer enter those pledgs on a book prepared for this very thing and plainly and easily kept. Then supply every member who has pledged with a package of small envelopes, fifty-two in number. Every Sunday morning, whether going to church or not, the member can find his envelope numbered and dated for that day into which he can and should put, and seal, his weekly offering. Then when preaching day comes he carries the envelopes and places them in the collection basket or plate when passed. The system is simple, understandable, easy to keep, and best of all, it yields results. This does away with promiscuous begging and supplies the treasury with necessary funds, and usually much to spare.

Brethren and beloved, if you have not tried the every-member canvass and the envelope, either duplex or single pocket, try it and see what happens. You will hardly make it as bad, as deplorable, as disagreeable as the old system.

SAFETY FIRST

That which the highways and dangerous crossings are placarded with, "Safety first," may well be adopted by others than those who ride in automobiles. As editor of our general organ, *The Herald of Gospel Liberty,* Dr. Barrett took this as the keynote of his report to the American Christian Convention. May not ministers, teachers, moralists, and all who would help take the same slogan, "Safety first." In every vocation men do rash and reckless things, and more damage is done in a minute than can be repaired in a month, maybe in a lifetime. Safety first, in word, deed, thought, business transaction and every undertaking. In this day of strenuous living it is not a bad motto to keep constantly before the mind's eye.

—For the past twelve years the equivalent of a $200,000 building has been added every twelve days to the Y. M. C. A. work and holdings in North America.

NOTES AND PERSONALS

—Dr. J. G. Bishop, Dayton, O., President Mission Board, has an important notice in THE SUN elsewhere.

—Because of sickness in his family last week Rev. C. E. Newman, Raleigh, N. C., was not able to attend the annual session of his conference at Henderson, much to the regret of his brethren.

—*The Presbyterian of the South* carried Pres. W. A. Harper's opening address of the present school year, at Elon, on its front page as chief feature to its readers last week. Pres. Harper's addresses and contributions are quoted in the press far and wide.

—Rev. B. J. Earp is to take charge of Rose Hill, Columbus, Ga., work this week. Rev. E. M. Carter, 2735 Beacon Ave., Columbus, Ga., has not yet accepted work for the coming year. Any church desiring a pastor would do well to write Bro. Carter at once.

—Rev. S. A. Howell, D. D., has done and is doing a great work amongst the members of his race in Newport News and has proven himself a worthy, capable and efficient Christian citizen. His article in this week's SUN will have wide reading and will prove most interesting.

—We have a cut of the fine face of our distinguished and scholarly brother, Dr. F. G. Coffin, Albany, N. Y., President of the American Christian Convention, but will give it to SUN readers when Dr. Coffin sends along for publication the truly great and eloquent address he delivered at Springfield, and which immediately following was promised us for publication.

—If the Secretaries of Conferences will send their minutes in the Publishing House will issue the Annual by the middle of December. So far, however, only one Secretary, Rev. A. W. Andes of the Virginia Valley Central Conference, has sent in copy. We are dependent upon you, and now anxiously await the pleasure of Conference Secretaries. Please rush in the copy, beloved, and let us have an Annual by December 15.

—Rev. H. W. Elder, Richland, Ga., writes: "We had a splendid Conference (Georgia and Alabama). Regret I could not attend the A. C. C. at Springfield. What about the Field Secretary of the Southern Convention? It seems that something must be done. Let's get busy and do something." THE SUN'S editor can't satisfy Brother Elder about the Field Secretary. Maybe some one else can. Meanwhile, beloved, let every pastor do his best to go forward, and lead his people forward in the great missionary work.

—The extracts from the Detroit *News-Tribune* printed elsewhere in this issue and telling our readers something of the life and labors of one of our most beloved and faithful ministers, Rev. David E. Millard, D. D., will prove inspirational reading to the many admirers of "Uncle Millard" among SUN readers. Dr. Millard has spared neither tongue, pen, nor strength to advance the kingdom of our Christ through the long years of his useful life. Such a life is a blessing and a benediction. May God add many more years to Uncle Millard's 86 in which to cheer and encourage and counsel the younger ones who abide.

—Many letters received from our Western and Northern brethren, met at the Springfield Convention, gladden our heart and lead us to believe that the missionary question is paramount amongst us, and that as an organization the Christian Church must go forward in the task of greater missionary undertakings. Our congenial brother, Rev. J. J. Douglass, D. D., Greenville, O., writes now: "I have always believed in missionary work, of course, and have supported our foreign work more liberally than any other benevolence. But I now feel the need of larger gifts and greater sacrifices for the sake of our dear Lord. No, I should not say sacrifices, for I do not feel that, in its real meaning, I have ever made a sacrifice in my giving. It is a real pleasure for me to give." We have an idea that the sentiment here so heartily expressed by Bro. Duglass is shared by a large and a constantly increasing number of our brotherhood.

NEWS AND VIEWS

—The Japanese have taken Tsing TSou (in China) from the Germans, and are elaborately celebrating their victory.

—Here also is a proverb worth putting into the book of your remembrance, "The soul of improvement is the improvement of the soul."

—Someone has defined the snob as the man who on the ladder of life, "kisses the feet of the man ahead and kicks the head of the man behind."

—The armies of Germany and Austria are falling back east and west and are said to have given up breaking through the Allies' lines around Ypres, in Belgium, where much fighting has been witnessed the past weeks.

—The general verdict of the press is that the fighting in Europe grows more desperate and deadly, instead of less so, with the passing weeks, and that last week, the thirteenth, saw the most bitter fighting of all the weeks so far. One wonders who is to be held accountable, in the final, for all this blood-shed, desolation and death.

—Meanwhile if you will notice the papers a bit you will discern that Russia's vast armies have got into action and are beginning to be heard from. What did Wellington say at Waterloo? "Hot work, this, gentlemen, but let's see who will pound the longest." From now on Russia is to be reckoned with, no doubt.

HERE IS YOUR CHANCE

A deep and earnest missionary spirit is being developed among the men of the Southern Christian Convention. The Laymen's Missionary Movement has selected eight pamphlets and put them up in a "Worker's Packet." They are just what the laymen of our churches need and will help them in carrying out the plans adopted at the Convention and which are just now being adopted in all the conferences. These pamphlets are:

1. The Church Missionary Committee.
2. Suggestions to Leaders in the Every-Member Canvass.
3. What Can the Missionary Committee Do?
4. They Did It.
5. It Won't Work with Us.
6. Chart Pamphlet.
7. Missionary Discussion Groups for Men.
8. Progressive Team Work.

The cost of the entire packet is only 13 cents, postpaid. Send 13 cents to Laymen's Missionary Movement, 1 Madison Avenue, New York.

I trust that 500 men of the Christian church will send at once for this "Worker's Packet" and read them all carefully, and then you will find a new spirit in your life and through you into your church.

WARREN H. DENISON,
Chairman Foreign Mission Committee.
Norfolk, Va., November 4, 1914.

A PROCLAMATION

By the President of the United States Appointing Thursday, November 26, as Thanksgiving Day

It has been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for his many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war and of change which have disturbed the world, also a year of special blessing for us.

It has been vouchsafed to us to remain at peace with honor and in some part to succor the suffering and supply the needs of those who are in want. We have been privileged by our own peace and self-control in some degree to steady the counsels and shape the hopes and purposes of a day of fear and distress.

Our people have looked upon their own life as a nation with a deeper comprehension, a fuller realization of their responsibilities as well as of their blessings, and a keener sense of the moral and practical significance of what their part among the nations of the world may come to be.

The hurtful effects of foreign war in their own industrial and commercial affairs have made them feel the more fully and the more clearly their mutual interdependence upon one another and has stirred them to a helpful cooperation such as they have seldom practiced before. They have been quickened by a great moral stimulation. Their unmistakable ardor for peace, their earnest pity and disinterested sympathy for those who are suffering, their readiness to help and think of the needs of others, have revealed them to themselves as well as to the world.

Our crops will feed all who need food, the self-possession of our people amidst the most serious anxieties and difficulties and the steadiness and resourcefulness of our business men will serve other nations as well as our own.

The business of the country has been supplied with new instrumentalities and the commerce of the world with new channels of trade and intercourse. The Panama Canal has been opened to the commerce of the nations. The two continents of America have been bound in closer ties of friendship. New instrumentalities of international trade have been created which will be also new instrumentalities of acquaintance, intercourse and mutual service. Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors or so equipped to serve themselves and mankind.

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 26th day of November next, as a day of thanksgiving and prayer and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 28th day of October in the year of our Lord one thousand nine hundred and fourteen, and of the independence of the United States of America the one hundred and thirty-ninth.

WOODROW WILSON,
By the President;
ROBERT LANSING,
Acting Secretary of State.
Washington, D. C., October 28, 1914.

BRETHREN IN CHRISTIAN SERVICE

By REV. S. A. HOWELL, D. D., Newport News, Va.

(Fraternal greetings from the Afro-Christian Convention to the American Christian Convention, which convened in Springfield, Ohio, October 13, 1914, by Rev. S. A. Howell, D. D.)

I feel myself highly honored at the thought of availing myself of this privilege of addressing you upon this momentous occasion. When I cast my eyes around and see what a host of witnesses surround me, I cannot assure you that I am entirely free from embarrassment, neither can I fail to recognize my inability to do justice to the subject with whcih I am to deal.

As President of the Afro-Christian Convention I have been chosen to bear greetings to you, and also to assure you of her continued interest in the magnificent work God is blessing you to do. She is not forgetful of the kinship which exists between herself and you. When we say kinship we have no allusion to blood, but spiritual relationship, since the teaching of the Scripture, God our Father, Christ our Savior, hence we are brethren. She not only takes pleasure in the peculiar victories you have achieved, but wishes for you the highest possible success, in the future, devoutly praying that "as thy days so shall thy strength be."

We recognize the importance of the task committed to your hands, the responsibility and standards of duty you are called to face; the amplitudes of vision, and opportunities which lift themselves before you. But your past achievements prove to us that you are equal to the task, and can grasp the vision of the ultimate imperatives, and walk the path of duty to unspeakable altitudes.

It is with no little degree of joy that I look on this mighty host, this galaxy of great minds that are here assembled to do business for God. I take this opportunity in expressing our profound appreciation for the help you have been to us in making us what we are today. The names of those who helped to make us loom up before me in large numbers, some of which we wish to pause to mention. Shall the treachery of memory or ingratitude cause us to forget those whose names will be illustrious? First those of the South, Revs. William B. Wellons, R. H. Holland, Mills B. Barrett, deceased, Rev. J. W. Wellons, D. D., Rev. J. Pressley Barrett, editor of *The Herald of Gospel Liberty,* but then the editor of THE CHRISTIAN SUN, Rev. Daniel A. Long, D. D., and Rev. Wm. S. Long, D. D., of North Carolina, whose names are in the home of every colored Christian family in North Carolina, and Dr. W. W. Staley, of Suffolk, Va., who has been in our midst for over thirty years and has always been ready to give sweet counsel, whenever called upon. We could not be so ungrateful as not to mention some of those of the North, who came to our rescue and took part in making us what we are today. They are as follows: Rev. Geo. Young, of Carlisle, N. Y., the first President of the *Freedman's Literary and Theological Institute,* at Franklinton, N. C., now known as the *Franklinton Christian College;* Rev. Beck, Rev. Ulery, Rev. McReynolds, and Rev. Z. A. Poste, who was twice elected President and died at his post in 1913, superintending the work of building the greater Franklinton. I cannot fail to mention Rev. John Blood, who is, doubtless, making as great a sacrifice as anyone above mentioned. Last, but not least, I wish to mention the sainted Rev. Josiah P. Watson, D. D., of Dayton, Ohio, who said to me thirty years ago, "Go to Franklinton, N. C., I have made arrangements for your education." These are colossal figures in the history of our church. They organized our churches, preached for us and ordained our first ministers, they are the *prima causa* of the Afro-Christian church. This is a clear demonstration that that saying, "the Negro and the white man of the South hate each other," is erroneous.

Then in 1868 we had about ten churches, six or eight preachers, and about 500 members. Today we have in the United States, the West Indies, and South America about 25,000 members, about 300 ministers, nearly 400 churches, with well-organized Sunday schools, choirs, Woman's Home and Foreign Missionary Conventions, four Sunday school Conventions, and a Woman's National Convention has been organized, which meets every two years. Thus far we have moved in forty-six years. This is too short a time to leave a liberated people to stand alone. In view of the circumstances, we have done well, emancipated, as we were, largely destitute of money, education, and morals, and while we have made good showing in all the above mentioned essentials of religion and race development, we are by no means beyond the point where races of superior advantages should do other than lend us a helping hand.

We as a race are watching your deliberations with great anxiety, trusting that you may continue your efforts in saving us from an educational point of view, as well as otherwise. We thank you sincerely for what you have done, by giving us an institution of our own, where the youth of our race are trained to a well-established and cultured womanhood and manhood. Again I say we thank you for Franklinton Christian College. Christian civilization does not have to thrust itself upon the negro. Putting the ignorant negro in jail or the penitentiary will not give him Christianity. We want the white friends to come among us more; see more of our struggles and the progress we are making in the direction of better homes, better Sunday schools, and better churches, as well as commercial growth.

I wish not to be considered philosophical when I say that no two substances can occupy the same space at the same time, when one enters the other makes room by going out. So when prejudices, self-interest, pride, egotism, and all such shall be eliminated from the ecclesiastical equation, and the will of God done on earth as it is in heaven, then there shall be no Jew nor Gentile, bond nor free, but all one in Christ. It will be a glorious day. The church will then have a grand triumph.

Mr. President, officers, and delegates, I thank you for your indulgences and may the dear old Christian Church go forth from conquest to conquest. Go forth to the education, civilization, and evangelization of the world irrespective of creed, sect, or color.

The colored man has been a faithful servant for 250 years in the South. The South will never forget him, neither can he forget the South. Around the hearts of all of us there clings a sweet reminiscence of the South which time can never obliterate.

Our love and appreciation, our personal and public interests are so blended and inter-woven, till nothing but the steel hook of time can tear them away.

We find that there is no place in the universe which is better adapted to the health and genius of the colored man than the beautiful sunny South. There the everglades are always green, the lands prolific, the flowers bloom and mosses grow and hang in long festoons from the branches of the trees. Where the atmosphere is sweet and balmy like Eden of old with all of its beautiful trees, its birds and its flowers, there where the waters run lucidly down its streams, such is the sunny South to the American negro. Some men plead for deportation of the negro to another country. Tell me not of emigration, it is impossible to get us out of this country. The majority of the negroes in this country do not want to leave, and all of the best-thinking white people don't want us to leave, hence we are here to stay, and an enforced removal under these circumstances would be unjust and unpolitic.

The thing which is necessary for the eternal welfare of the white and colored man in the South, is that they unite themselves in one common brotherhood since the teaching of the Bible is God our Father, Jesus Christ our Savior, and man our brother.

When Frederick Douglass, in a speech some years ago, said, "Let the colored man alone," he did not mean it in the way it has been construed. He did not mean to effect a national divorce, between two classes of American citizens, living under the same flag, the Southern negro and the Southern white man. I am sometimes inclined to believe that our white friends have taken Duglass at his word, literally, rather than in the spirit of his intention.

Since the emancipation, which has not been more than fifty years, the illiteracy of our race has been decreased at least 47 per cent., with the assistance of our more favored brethren in white. In these same years the negro has relearned the lost art of organization. Today the negroes have 35,000 church edifices worth $56,000,000, and controlling nearly 4,000,000 members. They raise themselves $7,500,000 a year for these churches. There are two hundred private schools and colleges managed, and almost entirely supported by negroes, and other public and private negro schools have received in forty years $45,000,000 of negro money in taxes and donations. Besides all this there is $5,000,000 raised yearly by negro secret and beneficial societies, which hold at least $6,000,000 in real estate.

Negroes support wholly or in part sixty old folks' homes and orphanages, thirty hospitals and 500 cemeteries. Our organized commercial life is extending rapidly and includes all branches of smaller retail business and sixty-four banks, one of which the speaker has the distinguished honor of being its founder and now serving as its president.

Above and beyond this material growth has gone the spiritual uplift of a great race. From contempt and amusement, we have passed to the pity and perplexity of our neighbors. While within our own souls we have risen from apathy and timid complaint to open protest, and more and more manly assertion. While nine-tenths of us could not write in 1859, today two-thirds can. We have two hundred

newspapers and periodicals, and our voice and expression are compelling attention.

Already the poems of Dunbar and Braithwaite, the essays of Miller and Grimke, the music of Rosamond Johnson and the painting of Tanner are the property of the nation and the world.

Instead of being led and defended by others, as in the past, we are gaining our own leaders, our own voices, our own ideals. This, then, is the transformation of the negro in America in fifty years. From slavery to freedom, from 4,000,000 to 10,000,000, from denial of citizenship to enfranchisement, from being owned chattels to ownership of $600,000,000 in property, from unorganized responsibility to organized group life, from being spoken for to speaking, from contemptouous forgetfulness, on the part of our neighbors, to uneasy fear and respect, from inarticulate complaint to self expression and dawning consciousness of manhood.

DURHAM LETTER

Our work at Durham is making gradual progress. Every phase of this work is encouraging. Our church services both morning and evening are well attended. Our Sunday school is doing splendid work under the wise supervision of Bro. D. L. Boon. There were 123 present last Sunday. We want to double that number by this date of next year. The midweek prayer services are well attended and the interest is always that of a spiritual nature.

The second Sunday in October we began a series of meetings and continued for eight days. The pastor did the preaching with the exception of one sermon by Rev. J. S. Carden. The attendance and interest were good from beginning to end. The weather was somewhat unfavorable, but the people did not stand back on account of the conditions of the weather. They came, and God blessed us with a good meeting. As a result there were four or five conversions, about fifteen or more reclamations, two additions, and the church greatly revived. We give the praise and glory to God.

In our quarterly conference we elected the following delegates to Conference: Brethren D. L. Boon, Y. L. Cash, J. L. Dowdey, and W. R. Brown. Our aim is to send our letter to conference with all of our finances paid in full.

My work with the Durham people during the past year has been pleasant, and I trust profitable to both pastor and people. The Durham church has some as true and as faithful members as can be found anywhere. They are loyal to their church and kind and thoughtful of their pastor. They have administered unto him temporal things while he in his feeble way has administered unto them spiritual things. It is a real pleasure to serve such a people. Our aim is to render better service unto our Master the coming year than ever before.

W. L. Wells.

WHAT A DETROIT (MICH.) PAPER SAYS OF "UNCLE MILLARD"

The following extracts from an article which appeared recently in the Detroit (Michigan) *News-Tribune* may be of interest to some of the readers of The Sun; to former contributors to The Corner, especially since they knew him by the familiar name of "Uncle Millard." The article was written by a reporter for the above-named paper, and he is alone responsible for what the extracts say:

"Rev. David E. Millard is in his 86th year and still at work.

"Sixty-two years of life in the pulpit, preaching the Word of God and living the life of a true Christian, is the record upon which Dr. Millard, of Portland, Mich., looks back. He is in his 86th year and retired from active church work several years ago. Since that time he has not been idle, but has acted as supply preacher in all the Portland churches, and has spent much time writing for secular and religious magazines and performing marriage ceremonies and preaching at funerals which have been entrusted to him.

"He is the dean of ministers in this section of the State and there are probably few in Michigan or in the country with such a record as his. * * * In spite of his years, Dr. Millard is passing the closing years of life with the keenness of his intellect unimpaired, and the home where he lives with relatives is made brighter by his presence.

"Dr. Millard began his career as a minister in 1852 at the Franklin Street Christian Church, Fall River, Mass. * * * Throughout the whole of his long life he has followed a Christian career, having been converted at the age of 12 years at Rochester, N. Y. Here he united with the Presbyterian church, but later became a member of the Christian church, of which his father was pastor, in West Bloomfield, N. Y. After he left Rochester, where his school privileges were excellent, he attended the Wesleyan Seminary at Lima, N. Y., one year, at Starkey Seminary nearly two years, and Meadville (Pa.) Theological School three years, where he graduated in 1852. He was pastor of the North Christian Church in New Bedford, Mass., in 1854 and '55, and afterwards for two years at West Bloomfield, N. Y. It was in 1857 when he came to Michigan and preached during subsequent years at Marshall, Jackson and Belding.

In 1865 Mr. and Mrs. Millard were appointed by Gov. Craps as State Military Agents at Washington, D. C., to look after the condition and wants of soldiers in the hospitals and surrounding camps at the nation's capital. Their work received the highest commendation from official sources.

"During a life of such length Rev. Millard has officiated at 600 weddings and one thousand funerals. * * * Now, as he sits in his easy chair by the window during his leisure hours, he often thinks that the sands of life for him have nearly run their course. This is evidenced by him when he says:

" 'I have had a good day. I am ready to go.' One is touched by the great calm that is in these words, a peace that passeth understanding, the peace of a long life devoted to Christian living, a 'good day' that has been well spent."

NOTICE

To the Members of N. C. and Va. Christian Missionary Association.

I am again calling your attention to the importance of sending your dues in full to the next session of our body on the 18th of November during our annual Conference at Berea church. Furthermore I wish to impress on the minds of the readers of The Sun the real necessity of a better support to this line of Christian work. The demands are calling loud and louder still. We must respond to the earnest calls. Reidsville called and the answer through this Association was gratifying, and now Danville calls with an earnest appeal to you and will you respond to the urgent call at once? Let us make this the best session of our Association and work well our future.

S. B. Klapp, Pastor.

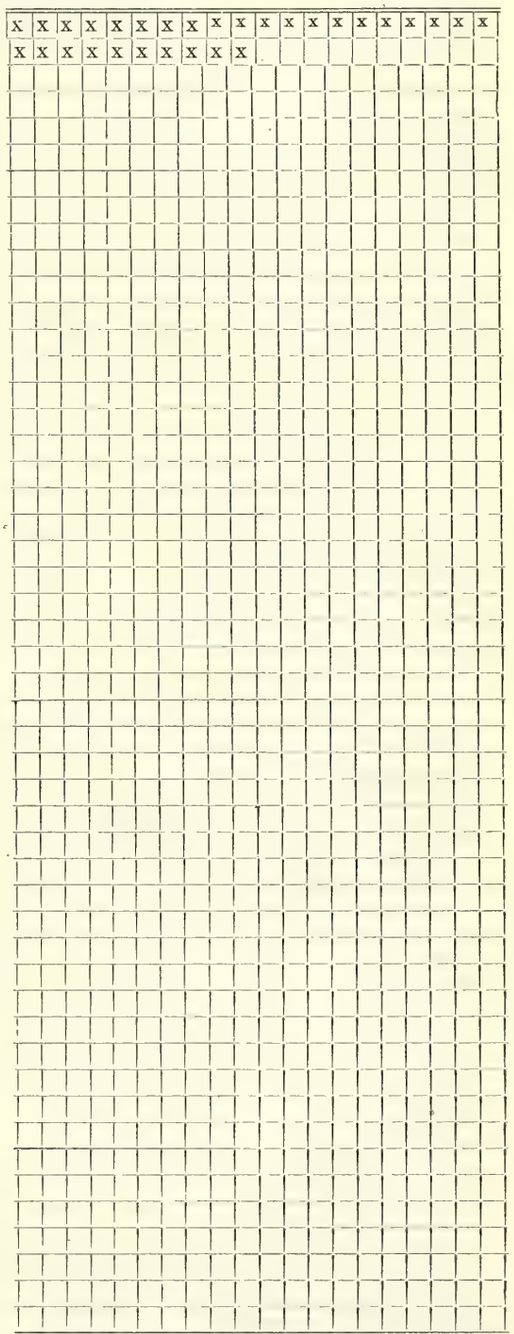
November 2, 1914, Greensboro, N. C.

The only chance that this world has of becoming a righteous world is by the contagion of the Christian men and women who are in it

1,000 BLOCKS

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*

You are going to send us the amount of one block toward our *thousand,* are you not? Remember, we don't ask for the whole *thousand* from you; all we want is at least *one,* and we will surely get the whole number if you will only do this for us. Do not question whether others will do the same; leave that to us—that is our lookout.



How soon shall we fill these? Who will be next? We are expecting many to be taken this week. The Sun will show each week by X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

The Gospel has fully revealed what Reason, in her loftiest imaginings, could not have dreamed of.—J. R. Macduff.

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES

The final meeting of the local church in business session occurred on last Wednesday evening. Dr. J. O. Atkinson was re-elected pastor with Dr. J. W. Wellons as co-pastor. Delegates were elected to Conference as follows: W. A. Harper, W. P. Lawrence, S. A. Ware, and W .T. Noah, with the alternates following: Mrs. W. P. Lawrence, W. C. Purcell, G. S. Watson, and Miss Stella Cox. It was decided to elect two additional deacons on the first Wednesday in December. A building committee for a church house was appointed. Prof. N. F. Brannock was re-elected secretary with Brother H. D. Lambeth as treasurer. The most encouraging feature of the Conference was the financial showing. The duplex envelope was instituted a year ago in connection with the every-member canvass. The total amount raised for the year was $1166.44. A year ago the total raised was $479.91. This is an unanswerable argument for the scriptural method of contributing to the Lord's work.

On Sunday morning the College pastor, after spending a busy three days in Henderson, attending the E. N. C. Conference, delivered a magnificent discourse. It delighted and helped every auditor.

Mrs. C. A. Hughes continues to improve. So do Dr. and Mrs. W. T. Herndon.

Mr. Jos. H. Farmer has recently been to News Ferry, Va., looking after his farm and other interests there. Brother Farmer is one of Elon's most valued citizens.

Mrs. J. T. Moffitt, Asheboro, N. C., and Mrs. W. K. Scott, Winston-Salem, N. C., have been recently visitors at the home of their parents, Dr. and Mrs. Herndon.

Mr. Earl Underwood, Youngsville, N. C., was a pleasant caller last week. Brother Underwood is preparing to be a lawyer and is son of Brother R. C. Underwood, one of the pillars of our Youngsville Church.

Rev. O. L. Stringfield, of the N. C. Anti-Saloon League, is to address the student body and citizens on next Sunday evening at 7:30.

Dr. Winfield Scott Hall, of New York City, delivered a magnificent lecture on last Wednesday. His subject was The Psychology of Teaching. Dr. Hall is a travelling secretary of the Y. M. C. A.

Brother M. E. Winston, Publishing Agent, attended the Eastern N. C. Conference at Henderson this week. So did Dr. J. W. Wellons, Dr. W. C. Wicker, President Harper, Rev. J. O. Cox, and several of the students, besides Dr. Atkinson, of whose visit mention has already been made.

There is genuine sorrow here that one of Rev. C. E. Newman's children has diphtheria. His many friends everywhere will remember him at a throne of grace.

Fourteen voluntary Bible Study groups have been organized among the Y. M. and Y. W. C. A. membership. Dr. Atkinson is teaching the leaders of these groups.

A voluntary training class in expert Christian Endeavor is being agitated with prospect of good results to be achieved.

Miss Vonnie McLean, Democrat, N. C., was a pleasant visitor on the Hill Sunday. She came to spend the day with her brother, Mr. Willie K. McLean, who is a student of the College.

Messrs. A. C. Albright and B. Fowler of the Pleasant Hill section in the southern part of Alamance were among the visitors of the College Sunday. Mr. Fowler once made his home here and the growth and development of the village were very gratiying to him.

Messrs. W. C. Purcell, S. S. Myrick and W. J. Cotten, of the Senior Class, made interesting talks in the Y. M. C. A. Sunday p. m. These young men attended the Black Mountain Conference last Summer and their talks were based upon the work done at that place. The Y. M. C. A. men are already making preparations for Elon to be well represented in that great conference next Summer. A few weeks ago the student body contributed two hundred dollars toward the improvement of the Black Mountain Conference buildings. "X."

NOTICE

The Committee on Education of the N. C. and Va. Conference, will hold its annual session at Elon College, Monday November 16, 7:30 P. M., Y. M. C. A. Hall. Those wishing examination as candidates for the ministry, or as licentiates should apply at this meeting. The committee is composed of J. O. Atkinson, Chairman, Revs. P. T. Klapp, T. W. Strowd, J. W. Wellons, W. T. Herndon. All persons having business with the Committee should apply at this meeting as the report to the annual conference will be made out immediately following Chairman.

NORFOLK ITEMS

The new church at Rosemont is nearing completion and they hope to have it done about December 1.

Rev. L. F. Johnson, D. D., of the First church (Berkley) is assisting in evangelistic services at Luray, Va.

The South Norfolk church has not secured a pastor yet, but they are seeking one. They have extended a call to Rev. A. W. Andes, Harrisonburg, Va. We hope he may come.

The Third Church, Park Place, has had a gracious revival service and the work is growing. They have voted to increase their pastor's salary $300 this year, to become self-supporting, and have invited the Conference to meet with them next year.

The church at Lambert's Point began a series of evangelistic services Sunday, the first, with the pastor doing the preaching. Pastor Garman had an attack last week that gives him much concern as to his health. He desires the prayers of the brethren for recovery. He has a large field of opportunity with the Lambert's Point church.

The Memorial Christian Temple has started the new year in good shape. October had the largest average attendance at Sunday school in the history of the church. The continuous revival spirit seems to be characteristic of the church.

Miss Alice True has been in our midst for a few days speaking at our different churches. Her messages are interesting and profitable.

The Portsmouth church seems to be thriving under their new pastor's leadership. Congregations, Sunday school attendance, and the work generally seem to be increasing.

Both the Portsmouth and the Third church have new Christian Endeavor societies.

The spirit of co-operation between our seven churches here was never more marked than now. We are working together, praying for each other, and we are hoping that this spirit may still continue.

WARREN H. DENISON.

Memorial Christian Temple,
Norfolk, Va., November 3, 1914.

NOTICE

To All Concerned:

"The Mission Board of the Christian Church," and the new Boards recently elected, Home and Foreign, are hereby called to meet in joint annual session in the Chapel of Christian Publishing Association Building on Wednesday, November 18th, at 2 o'clock P. M., for the purpose of organizing the new boards, making the annual appropriations for the year 1915, and such other business as may properly come before them. All persons interested may govern themselves accordingly.

J. G. BISHOP, President
of the Mis. Boards of the Christian Church.
November 3, 1914.

PROGRAM

District Meeting, Corinth Christian Church, Saturday and Sunday, November 28 and 29.

First Day—10:00 A. M.

1. Devotional services by J. J. Carter.
2. Subject: The Church.
   a. The Need of Spiritual Vision, Rev. C. W. Carter.
   b. The Need of Personal Effort in Service, Rev. J. H. Hughes.
   c. The Need of System in Collecting Funds, Rev. J. W. Elder.
3. Preaching, by Rev. G. D. Hunt.
4. Adjournment for dinner.

Afternoon—1:30 O'clock

1. Devotional exercises by Rev. J. C. Knight.
2. Subject: The Church (continued).
   a. Her Inactive Members, by Rev. E. M. Carter.
   b. Her Non-resident Members, Rev. G. O. Lankford.
   c. Her Afflicted Members, J. D. Dollar.
3. Miscellaneous.
4. Adjournment.

Night Session

This time will be devoted to a Ministers' and Deacons' Council.

Second Day—9:00 A. M.

1. Devotional services by J. W. Payne.
2. General counsel pertaining to S. S. work, led by J. F. Beard.
3. Preaching by Rev. C. M. Dollar.

It is earnestly desired that every church in the conference send at least one deacon to this meeting, and that every minister be present. Doubtless the success of our next year's work depends largely upon this meeting.

G. O. LANKFORD.

We have received a copy of *Trailing the Truth*, a book from the gifted pen of Mr. C. B. Riddle—yet a ministerial student in Elon College—well printed by the Southern Christian Publishing Company, Elon College, N. C. The book is made up of short sections, in no case running more than a page, except in the introduction, and every page has a pointed thought, well worth a place in your heart and brain. The price is fifty cents the copy, postpaid. Send for a copy—we believe you will be pleased and helped.—*Dr. J. P. Barrett, in Herald of Gospel Liberty.*

The most awful and the most splendid fact in human life to me is this, that God puts the reins of my destiny into my own hands, and neither holds the reins before me nor behind me.—*Lyman Abbott.*

The truest help that one can render to a man who has any of the inevitable burdens of life to carry, is not to take his burden off, but call out his best strength, that he may be able to bear it.—*Phillips Brooks.*

Don't forget to watch the date on the label of your paper—it means much to us.

SECULARIZING THE CHURCH

(Rev. C. E. Newman, President, before the Eastern N. C. Conference, November 5.)

My Brethren, I am happy to greet you in this, the 22nd Annual Session of the Eastern North Carolina Christian Conference.

I have looked forward to these days that we are to spend together with no small degree of pleasure because of the fellowship with the brethren and the helpful inspiration for future service that such a gathering affords. We never had greater occasion for gratitude as a Conference than the past year has brought to us.

Our churches have experienced gracious revivals. Scores have been received into fellowship. The greatest material achievement yet in the history of the Conference has been accomplished in the completion of the handsome church building at Chapel Hill. Two new organizations are to be received at this session, but we are here only in part to hear what has been done. Our concern is largely for the future. A broader vission of service I trust is dawning upon us. May God so direct our plans and deliberations that they may all focus about the points of efficient and aggressive service.

The great work of the church is evangelism. However, the church has not discharged her full duty to the individual when he is brought into the Kingdom. She must hold up a vision of useful service and give ample opportunity for a realization of that vision. We are justly proud of our name and principles, but neither can the name, Christian, nor the principles of our church atone for any failure on our part to labor zealously towards our most efficient service in the Master's vineyard.

As the Southern Christian Convention has for its unit the Conference, so the Conference has the local church for its unit. Therefore the business of the Conference is largely concerned with the welfare of the churches of its constituency. The average church has lost much of its opportunity for broadest service by being too localized or concerned about self. "He that saveth his life shall lose it," applies to a church as well as to an individual. The financial problem of meeting current expenses serves oftentimes as a mighty barrier shutting out from view the broader fields for service.

Some methods adopted for raising money are not only far from the wisest and best plans, but ethically wrong. I shall not take time here to mention these. Suffice it to say that there is but one right plan, and that is right because it is scriptural. And when this plan is adopted by the local church, that gigantic monster of financing the church will vanish.

Dr. Rowland in a series of lectures before this Conference will tell about this better way.

Another hindrance, as it seems to me, is a strong tendency to secularize the church. There is no doubt but that the church in the past has been too little concerned along the lines of social service. However, I see now a danger of this phase of Christian service being too prominently emphasized. And as a result her light as a spiritual power is waning. I may not be progressive in my views; if not, I am content to be classed a reactionary, for I cannot be brought to believe that dining halls, checker boards, restaurants, and other things of a similar nature are the most efficient means of saving souls. The duties of the minister are by some congregations considered more of a secular nature than spiritual. The pastor of a city church remarked to a friend that his congregation knew that he was a paying proposition. In another city church a member of the congregation remarked that the pastor came to them a holy man of God, but his duties had been so much concerned with the material affairs of the church that we would have to leave or be a spiritual wreck. The minister's place is not at the head of the law and order league to see that law is enforced and order maintained in the community, but to preach the duty of Christian citizenship so convincingly that his hearer will feel a responsibility to see that law is enforced and the guilty punished. We are called upon to observe so many days in our churches that we hardly know where to draw the line. There is a National Temperance Day, Social Service Day, Labor Day, Good Citizens' Day, Sanitation Day, etc., until the church with a monthly preaching service has her calendar full.

Last Spring the State Social Service Convention met in Raleigh. The ministers of the city were glad to have in each church a service on the Sunday of the Convention in the interest of this great movement. The regular sessions of the body were held in the Sunday school room of one of the churches. Saturday afternoon I attended. The topic was Rural Problem, a subject we are all interested in. I heard told about successful butter making in Catawba County, Co-operative Sweet Potato Selling, how many of a certain number of families canvassed took all over baths and how many did not bathe at all. These matters discussed pertained to the important subjects of health and prosperity, but why should a church be preferred as the place to hold such a meeting in a city where there are public buildings and private halls in abundance? Does it not give proof of the modern tendency to secularize the church? The leaders in all these great movements will say that the church must get in the lead or she will have to follow. The church has even led in the onward progress of righteousness, and may God grant she ever may in the future. I simply plead that the demands on the minister by the laity not be such as to ever divide his attention from his divinely appointed mission, and a church building erected by the sacrifice of men and women and dedicated to the exclusive worship of God to be used only for the same, and the sacred desk to be occupied only by those who use it for sacred purposes. Never before in the history of the Christian church has she stood before an open door to such golden opportunities. The challenge is to enter, but we can do this only to the extent that we endeavor to live up to the standard of the New Testament church. The outward and material must be subservient to that which is inward and vital. Love for the brethren and holy zeal for the cause must fill our hearts and inspire our souls.

Our Conference through its Home Mission Committee has been doing all she could to help weak points, and to establish new churches. Our board is handicapped because of the great and increasing need and present ability to meet these. The money at the disposal of this Committee for 1915 will hardly exceed twenty-five per cent. of the actual needs of the Conference. Four worthy points have asked for aid from other boards to the amount of one thousand dollars. The needs of the foreign field are also much greater than ever before and either our ability or willingness wholly inadequate to meet them. The Southern Christian Convention made a great forward step in deciding to place a Mission Secretary in the field. This Secretary should be secured, can do much in arousing an increased interest in our opportunities and needs to meet them among the Conferences and to a limited extent can come in touch with the local church, but personal touch with individuals is necessary to awaken our people to the call to duty. We have our special Mission Days and succeed in raising the amounts asked for by Conference. Only a part of the membership is present and a part of those give nothing at all. Now if one-half of the church is interested the problem is how to enlist the other half. About eighty-six per cent. of the churches of this Conference are in the country. Investigation reveals the fact that the town church is made pissible principally by the country church and builds up largely from the same. As an evidence of this just across the street from the Capitol Square in Raleigh stands the First Presbyterian Church, organized in the early years of the past century. There is no other organization of that denomination in the city, while Charlotte has built her tenth Presbyterian Church. Wake county has but two or three churches of the Presbyterian faith, while Mecklenburg has twenty-five.

A few years ago a plan was suggested which, if followed, it was claimed would result in a few years in Christian churches being established in all the principal towns in Eastern North Carolina. Such a plan is not practicable, for in the vicinity of these towns there are no Christian churches. Raleigh, Sanford, Youngsville, Henderson and Franklinton churches have been made possible by the churches of the country surrounding these towns; and their future growth depends largely upon the same. If my position is correct, then the problem confronting this body must be worked out largely through the country church. To labor to supply her greatest needs is a primary consideration with us.

The faithful labor and heroic sacrifices of our ministers in the past merit them a monument more lasting than that of marble or of bronze; but through force of circumstances they have been compelled to labor under great disadvantages. Now some of the same disadvantages remain. The minister is often too far from his churches to do his best work and of necessity has to supplement salary by other means. There is no doubt but that the church needs more and better service and the minister better support from the church. These are probelms that have stood in the way of progress, but indications now are hopeful of a solution.

The pastorate system has proven a success. The strong and the weak should work together. "We then that are strong ought to bear the infirmities of the work and not to please ourselves." Take heed, says the apostle, lest by any means this liberty of yours become a stumbling block. A wrong interpretation of the meaning and spirit of freedom leads to the opposite. Some one may be ready to say I am advocating a change in our form of government; such a position is far from my mind. Our government must ever remain congregational or there is no Christian Church. I simply desire to raise my voice and use my influence in the interest of a better served church and a better cared-for ministry. For I believe that such is necessary in order that as a church we may have a broader vision of service that shall lead us to accept the challenge that comes from the recent session of the American Christian Convention that every individual do his missionary duty, every minister to faithfully forward the spirit and cause, every conference to fix a goal and work towards it.

Become pure in heart. The pure in heart shall see God. Here, then, is one avenue for soul culture—the avenue, through purity of heart, to the spiritual seeing of God.—*Henry Drummond.*

The mind ought sometimes to be amused that it may the better return to thought and to itself.—*Phaedrus.*

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON VII. NOVEMBER 15

Jesus and Peter.—Mark 14:27-31, 53, 54, 66-72.

Golden Text.—Let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

On Thursday evening either in the upper room or on the way to Gethsemane Christ told the disciples all of them would forsake Him. Peter assured Him that he would not deny Him—that he would even die rather than deny the Christ. Peter was self-confident. Jesus told him that he would deny Him thrice before the cock should crow twice.

Overconfidence

The managing crew of the Titanic were confident that their ship could not sink. Sometimes a fire-proof building burns.

The men who are electrocuted while working on the lines and with live wires are generally those who have been at the business for a long time. They think they know it all and are overconfident—they think that they know well enough which wires are fatal and which are safe.

Peter was of this temperament. This was one of Peter's great failings. On the Sea of Galilee he showed this spirit. Christ knew him and gave him warnings. The last was in the Garden of Gethsemane when Christ asked him to watch and pray in order that he might not enter into temptation. Peter did not watch nor did he pray. He was tempted—he fell. "And when he thought thereon, he wept." Says Dr. W. L. Atkinson: "There was not only the sorrow of disaster, but also the same of having neglected the reflection and carefulness which marked the reasonable soul. How different a sin looks before it is committed and after! When the false word has been spoken or the base deed done, the aspect of the whole thing is changed: thought becomes vivid, and the venial offense so lightly excused blazes out crimson, conspicuous, and irreparable, teeming with manifold shame, horror, and tragedy."

A look from his Master brought him to himself. He went out in the night to be alone with his sin and God. There Peter repented. He, unlike Judas Iscariot, was sorry for his sin and sincerely repented to God, while Judas was sorry, yet he repented to himself and committed suicide. Peter was given another chance; he used the chance and finally was crucified, head downward, his his Master.

No man can sustain himself by his own power. We need the sustaining power of our Heavenly Father at all times and on all occasions. We see here Peter forsaking the best friend that he had in the world and even cursing and swearing, all because he thought himself self-sufficient and thereby not having the divine power to keep the tempter away.

LESSON VII. THE MAN WHO WAS ASHAMED OF JESUS

(Mrs. M. E. Bullock)

Are we ever ashamed of Jesus? We would not be ashamed of Him if He were here, we think, but how about the times we do wrong for fear some one will think we are a "fraid-cat" or a "sissy"? Is it brave to refuse to "take a dare" to do what we know is wrong?

Peter had been warned. So we have. "Let him that thinketh he standeth take heed lest he fall." Which is the braver, the boy who does what he thinks is right at the risk of being called a coward, or the boy who does what he knows is wrong for fear of being thought cowardly or "cheap"?

Supplementary work. For Primaries, Psalm 1:5. For Juniors, fifth commandment.

CHRISTIAN ENDEAVOR: NOVEMBER 15

Topic: Magnify the Pledge.—Eccl. 5:1-7.

In the beginning of the meeting read in concert the active-members' pledge. After having a chain of sentence prayers and a song let the leader show the importance of a pledge in business and social functions.

A pledge is important in business. If a man in business did not keep his pledge and comply with every clause and phrase of it, what would become of his business in the course of events?

Pledge Important to Commerce

In the commercial world every industry is operated by means of keeping pledges. As soon as a pledge is not kept some one loses something—some one is placed at a disadvantage—some one is disappointed.

Show that if a member fails to keep the pledge the Christian Endeavor has lost something. Not only is the society put at a disadvantage, but the member has lost somthing, and last but not least, Christ is disappointed. Show the importance of taking a pledge in Christian work. If we need a pledge in the material world, we also need one in the preparation for the foundation and the building of character; the preparation for the spiritual world.

Open the meeting and have several to explain each phrase of the pledge. This will help those who have not paid much attention to the pledge. Have free participation and many answers to the following and similar questions:

How has the pledge benefited us?
What clause is hardest to keep?
Why is it hardest to keep?
What are we to do when we break the pledge?
Why is the Christian Endeavor pledge worth making?

It has been called the tap-root of the Christian Endeavor tree; why should it be called such?

Does every tree which stands firm have a tap-root?

Sentence Sermons

"A bank has failed when it does not pay a check on a deposit presented for payment. A life has failed when it does not pay demands made upon its promises."

"If a lover found that his betrothed was unwilling to make the promises involved in the marriage ceremony, he would conclude that she did not really love him. Can Christ come to any other conclusion with regard to one who refuses to make pledges of service to Him?"

What is this much-talked of pledge, this iron-clad pledge? It is no more than you take upon you when you enter the church. It is the life of the society, and of our Christian character. —*J. Wilbur Chapman.*

This pledge is a magnificent instrument. It is the very heart of the Endeavor movement. It is that around which all gather. It gives the young people backbone; it makes their religion mean something.—*R. V. Hunter.*

Bible References

Eph. 5:1; 1 Pet. 2:21; John 8:12; 10:27; 12:26; Rom. 14:19; 1 Cor. 14:1; Phil. 3:12; 127; 1 Thess. 5:15; 1 Cor. 9:25; Heb. 12:4; Prov. 16:7; John 8:29; Rom. 8:8; 1 Thess. 4:1; Heb. 11:5; Deut. 6:6; Josh. 1:8; Rom. 10:8; Col. 3:16; Matt. 7:7; Luke 18:1; Eph. 6:18; Phil. 4:6; Jas. 5:13; Num. 30:2; Deut. 23:21; Matt. 5:33.

S S NOTES AND NEWS C E

We are glad to learn that the Elon College Christian Endeavor Society has taken a large and important step for progress in Christian service.

At the regular business session today (November 5) a large number was present and the society inaugurated a class to pursue the Christian Endeavor Expert course. At this writing we do not know the number that composes the class. They made a wise decision in selecting an efficient teacher in the person of Dr. W. A. Harper.

We are especially glad to learn of these steps not only for the interest in Elon's Endeavor, but for the communities to which these Expert Endeavorers will return. It will mean a great awakening in the work. Certainly enthusiasm will be knidled and there is a great future to the work for the young people of our country.

It will be well for every society to start a class of this nature. The editor of this department will be glad to give information to enquiring societies.

PROGRAM

For the N. C. and Va. Christian Missionary Association.

Berea Church, November 18, 1914

Call to order by President.
Reading minutes of last session.
Roll call and collection of dues.
Election of officers.
Report of Executive Committee.
The work done by the Association and the possibilities of the future by Dr. W. A. Harper.
Enrollment of new members.
Report of Committee on Ways and Means.
Miscellaneous business.
Announcement of Committees.
Adjournment.

S. B. Klapp, President.
D. Jennings Sipe, Secretary.

Silence is a great peacemaker.—Longfellow.

Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.—Phillips Brooks.

God does not always grant our prayers. He is too merciful for that; but He always answers them—with Himself.—Micael Word.

To be free from sin to love God, is a far greater freedom than to be free from God to love sin.—Sunday School Times.

TO THINK ABOUT

Do teachers require enough of thorough systematic study of the lesson?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
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Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

THE NEED OF A BUILDING FUND

Read by Mrs. R. H. Peel, Wakefield, Va., at the Woman's Missionary Conference, Suffolk, Va.

In order to attain the highest success in any enterprise, several things are essential. The enterprise must be one that meets some need of the people. Then it must have a backing of mind and money sufficient to push the work. As to our mission cause being worthy none can doubt. Its foundation has been laid by Jesus Christ, who spoke the great commission to the church. It is the main business of the church. Our Father in heaven stands behind the great cause. This alone will not bring the greatest degree of success, but God ordained that His work should be carried on through His children. We can best do this work by fully consecrating to God our minds and means and giving to Him what rightfully belongs to Him.

The success or failure of the mission cause depends upon the use we make of the resources at our command. It has not been for lack of opportunity but lack of money that has hindered our cause. It takes money to support our workers and erect suitable buildings for worship. The lack of this has prevented us from grasping opportunities that have presented themselves. In Tokyo, which is the center of our missionary activity in Japan, we need a much better building. The present one is quite inadequate for our present needs. Of it Dr. Morrill says: "I saw the main room divided by curtains for class purposes, two classes taken to the vestibule, and one taken out doors during Sunday school." In order to attain the best results we need a modern new building or the present one enlarged, which would cost considerable. In Dogenzaka, a neighborhood about one mile west of Tokyo, we have a fine congregation without a suitable place to worship. We can easily build up a self-supporting church there if we have a building. Land and building would probably cost $4,000. We have lost by delay, for while we wait, the price of land is increasing, and others are grasping opportunities which might be ours.

In a slum district of the capital a Sunday school is conducted for the poor in a pest-ridden, overcrowded dwelling. How much the cause of Christ's kingdom could be built up, if we could secure and fit up a suitable house! In Japan, as in our land, we need good homes for our workers. We need another mission home in Japan which would probably cost about $4,000. By properly equipping our present workers we could greatly increase their usefulness and activity. They are willing to do the work we have sent them to do, but we hamper them by witholding our means. Many other places in Japan are just as urgent in their needs as those mentioned. Shall they receive the treatment at our hands which they deserve and require?

Also in Porto Rico we see the same lack of suitable buildings. We need a mission home and chapel in Santa Isabel. Both will cost not less than $3,500. We have the land. We have between three and four hundred dollars for a chapel at Descelabrado, Porto Rico. Several hundred should be added to that and a building erected.

We need a Building Fund to meet these and similar demands as they confront us. How shall we create such a Fund? It might be done by securing Life Memberships in the Woman's Missionary Conference, by interesting people who have means so that they will remember it in their bequests, and by personal contributions.

WHY YOU SHOULD TAKE A LIFE-MEMBERSHIP

By taking a Life-membership in the Woman's Missionary Association of the Southern Christian Convention for the purpose of a Building Funds to establish churches wherever needed your interest in this work will be increased one hundred-fold.

You will watch with an ever increasing interest these churches grow that are built by the help of this Fund which you yourself have helped to create. No one can help any cause financially and prayerfully and not become interested and that is what we plead or—an increase in our interest in Missions. We want to be more enthusiastic in His cause, more loyal to help Christ advance His kingdom in the earth.

By taking a Life-membership you will feel that you have a life interest in this great work begun by our women and that it is not of short duration. Perhaps there are some who are much interested in missions and the spread of the Gospel who for one reason or another cannot attend a missionary society and yet would like to have a part in this great movement of establishing a Building Fund. If so, you can realize that desire by taking a life membership. Any one can become a Life-member by paying into the treasury of the Woman's Missionary Convention the sum of ten dollars. And we would urge all societies to make their presidents and pastor's wives Life-members.

By becoming Life-members, we will increase our interest in the work; we will give of our time and our money. When we have become so interested as to give of our time and our money and our prayers, then we become coworkers with Christ, who said, "As the Father hath sent Me, so send I you."

MRS. W. A. HARPER.

NOTICE

To the Members of the North Carolina and Virginia Christian Missionary Association:

DEAR BRETHREN AND SISTERS:—Our next session will be on Wednesday, November 18, in Conference at Berea. I am writing this letter to urge the necessity of a larger membership in our Association, and to call attention of the members to take up this matter and see that all the dues be sent to our Association. The time has come when we must be up and doing as we never have, or we will lose out. We need to be a stronger missionary people. The claims on us are heavier than ever before. The Macedonian cry is loud and often; who, oh, who will hear? Who will answer? Who will go? Who will help? *Will you? Why not?* There are inviting fields calling for Christian churches in many places today. It is with sorrow that I see the splendid opportunity in Winston, N. C., neglected for the last 25 years. I am thinking of South Boston, Va., where once we had a hopeful church started by Dr. W. C. Wicker, and it was doing well as long as he was pastor. I believe we could soon have a good Christian church there now if the right man was sent there to do the work. We need the man for the sake of the cause and not for the money in it. My present attention is given to North Danville, Va. Bro. N. D. Jarrett and myself took the matter up, prayed over it, looked into the situation, and on the fifth Sunday in last March I preached the first time in Grace M. E. church, and in May we took up the work in a school chapel, organizing a Sunday school, with Bro. Ed. Harrison and Bro. Jarrett in the lead in this work, and now we have 260 scholars in the Sunday school. I have been preaching there monthly since May. In September we had a great revival there. Rev. J. F. Morgan assisted me in this.

We have organized a Christian church there with 29 charter member. This is a fine beginning, and we must take care of it and do it now. We should all entertain a greater interest in mission work. This is a paying proposition. God's work pays sure wages.

S. B. KLAPP, President.

Greensboro, N. C.

MISSION TREASURER'S STATEMENT

For October, 1914, As Per Standing Rule of the Mission Board.

RECEIPTS FOR THE MONTH

For Home Missions	$$ 354.89
For Foreign Missions	655.31
For all other purposes	48.72
	$1,058.92
Cash Balance October 1, 1914	3,212.39
	$4,271.31

DISBURSEMENTS

To Home Missions	$1,021.86
To Foreign Missions	1,333.40
To all other purposes	1,275.89
	$3,631.15
Cash Balance October 31, 1914	640.16
	$4,271.31

LIABILITIES

To Bills Payable	$3,000.00
To Church Extension Account	16.97
To Girls' School Bldg. Fund Account	965.93
To Home Mission Account	4,269.70
To Literature Account	1.20
	$8,253.80
Less Cash Balance	640.16
	$7,613.64

J. G. BISHOP, Mission Treasurer.

November 4, 1914.

NOTICE

All ministers, delegates and visitors expecting to come by rail to the North Carolina and Virginia Conference which convenes November 17, 18, and 19 with Berea Church (Alamance) will please notify Mr. J. U. Sutton, Burlington, N. C., R. F. D. 8, not later than November 15, and conveyance will meet you at Elon College, N. C. Train No. 144 going east arrives at 10:08 a. m., No. 21 going west arrives at 11:28 a. m. You will note that the first session is at 2:00 p. m. on Tuesday, 17th. Please give us a full attendance the very first session.

J. V. KNIGHT, Pastor.

"God does not come to the end of His resources when we come to the end of ours."

CHURCH NEWS

SANFORD

Dear Bro. Atkinson:—

I am finishing up my work for this year. I have served the following churches: Big Oak and Center Grove in the Western North Carolina Conference, New Elam and Sanford in the Eastern North Carolina Conference. I have had good meetings in all my churches, and an increase in membership of thirty. We go up to the annual conferences in good shape.

My people have been very kind to me. This is a good field of work. The monthly offerings have been good; our people are waking up on missions. Missions has been my key note for this year.

Yours fraternally,

G. R. UNDERWOOD.

LIBERTY CHURCH (Vance)

Sunday a. m., October 26, the Wellons Baraca-Philathea Class of Liberty Christian Church (Vance) was joined by several Baraca-Philatheas of other churches, and enjoyed a delightful rally service.

The church was beautifully and artistically decorated, in autumn leaves, chrysanthemums, roses, carnations and potted plants. The congregation was met at the door by the ushers where they received a hearty welcome, after which a very interesting program was carried out. Mr. H. W. Grady Owens, of Wake Forest College, was speaker of the occasion, and said some things that were really worth while. We also had with us our State President, Miss Christine Thomas, of Henderson, N. C., who made us a short, but interesting talk on class organization.

ADDIE LOU AYSCUE.

KEYSER

Week following the fourth Sunday in October it was my pleasure to be in a revival at Keyser with Bro. S. B. Klapp. This was one of the greatest revivals I have been in this year. My own spiritual life was strengthened. My faith was made stronger. I think the entire town was benefited by the revival. There were over 25 professions and 13 joined the church. This is my last revival for this year in the "Old North State." I leave this week to take charge of the work at Rose Hill, Columbus, Ga. Brethren, remember us in prayer.

B. J. EARP.

CHRISTIAN CHURCH BANQUET

The Burlington Christian Church held their annual banquet Friday evening from 8 until 11:30 o'clock in the spacious hall over the Burlington Motor Co. Garage.

The hall was decorated with a profusion of potted plants, while the tables were decorated with lovely dahlias and chrysanthemums. A delicious banquet was served by the members of the Star and Junior Philathea Classes to over two hundred guests.

The banquet was followed by a business meeting of the church. Reports of the year's work were read by the secretaries of the different organizations of the church, which showed the church had been making progress along the various lines during the year.

After the business meeting the guests were delightfully entertained with a literary and musical program, which was as follows:

Piano solo, Miss Hennie Malone.

Reading, Miss Nellie Fleming.

Piano Duet, Misses Mary and Beulah Foster.

Reading, Mr. D. R. Fonville.

Piano duet, Miss Hennie Malone and Bessie May Walker.

Male quartette, Messrs. Kendall, Vestal, Fonville and Cates.

These annual banquets have proven to be a very enjoyable feature of the social life of the church and are much enjoyed by the members.—*Burlington News.*

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Ad.

A CHALLENGE TO US

The South is facing nothing new when it confronts a crisis. Its career of triumph has many mileposts of misfortunes, and it has never let any one of them halt its momentum longer than for a moment. Other events that thwarted its purposes of progress gave birth to ingenuity and initiative that finally amazed the world. It is just now suffering reverses which are somewhat unique and peculiar to the cotton-growing area of the United States, but it would disclose a lack of faith in our manhood to fall back into absolute inertia and lose the asset of self-confidence. Times like these come as a challenge to our consciousness of power and serve as an opportunity to display the talent that abounds about us.—*Charlotte Observer.*

Health First

In buying food articles we must consider several things—economy, results, convenience, reliability; but the most important is Health.

Health means everything. If one gets cheated in buying dresses, shoes or bonnets it is provoking, but the harm is chiefly loss of money. In buying food articles, if imitations or poor stuffs are supplied, there is a loss of money and probably an injury to health also; and good health is beyond price.

Remember these facts when buying baking powder.

ROYAL BAKING POWDER

Absolutely Pure **No Alum**

ELEMENTARY DEPARTMENT

Just what do we mean when we say "Elementary Department"? is a question often asked. I remember that "Timothy Standby," whose writing you have no doubt read, said that when he married his wife, she taught the "Infant Class" in Brush Fork Sunday school; then, some years later, she had the "Primary Department." Still later, about 10 years ago, they went to that great International Convention in San Francisco where the work took a strong upward trend, "and now," says he, "she's Ellermentery Superintendent."

Briefly and plainly that has been the upward stages from the infant class to which you and I used to belong when we went to Sunday school, when the "infant" on one side of us could not speak plain, we ourselves were rejoicing in the proud and haughty independence of being "in the first reader" and privately wondered if anybody 'ceptin' the minister (and ma and pa) knew how to spell as much as we did, while the "infant" on the other side kicked moodily against the bench with a No. 7 shoe and wondered when "pa was gonna let him have them long pants." Perhaps he wanted the long pants as much as anything so he could leave the "infant class" because they knew he was in the wrong place when he had long pants on, and they did not seem able to find it out any other way.

But long before that day arrived, he had registered down in his own mind the determination to "never go to Sunday school no more when he got old enough so pa pa couldn't make him." His pride had been hurt there, and the Sunday school was connected in his mind with humiliation; the boy who was "most a man" and doing almost a man's work all week, was made an infant on Sunday and addressed by the superintendent as "children," and he rebelled, furiously. Too many boys (and girls, too, and for the same reason) made the resolution spoken of above; and kept it! Which is one of the reasons so many of our men and women are not in the church, and also one of the reasons for the Elementary Department.

In order to have a good Elementary Department, we must have a fairly well graded school. Now, please listen here carefully. So many people think graded schools and graded lessons mean the same thing, or that in their little school of forty, fifty or sixty, it is impossible to grade. Let me say to you that nearly all of my life has been spent in country Sunday schools; that I know very little (to let you into a secret) about large city schools, and I do not worry over that fact, either; there are plenty of people to tell the big schools what and how to do, and who have made that a study. What we are trying to do, both Mrs. Lincoln and myself, is to help the country schools, the little ones, and there will be nothing discussed in these articles that cannot be done by every Sunday school and done well.

A graded school is a school with a department fitted especialy for each member. It has eight divisions: here they are: Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Adult, and Home Departments.

I do not know who has charge of Senior and Intermediate work, embracing the period from 12 to 20; but the Adult and Home Departments have their own superintendents, and the other four are ours. Half the departments of the school, the growing force, the leaven that

is to leaven the lump for the next generation; that is in your hands and mine, dear friends, to make or mar. Cordially,

Your Elemenatry Superintendent,
MRS. F. BULLOCK.

THE GOOD OF MISSIONS

A large number of professedly Christian people see no special good in foreign missions. It is probable that they do not want to see any good thing in them. It is a saying that none is no blind as is the one who will not see. One of the greatest movements of the last century is the foreign missionary work. Countries that were formerly grossly heathen, are now being Christianized in a wonderful manner. Marvelous transformations, both religious and social, have occurred. Korea is one example. A periodical says: "Twenty years ago, Pingyang was the worst place in Korea. In 1856 the inhabitants killed a missionary, and the crew of the ship in which he had come to their port. In later years they lived up to their reputation. They persecuted the missionaries and drove several from the city. After nearly thirty years of attempts to preach the gospel in Pingyang, the first seven converts were baptized in 1894."

What opposer of missions in this country would have consented to live in that place? Not one. But note the present state of things there. That periodical says: "Instead of seven men, there is now a Christian community of over 35,000. Instead of the little room, eight by twelve feet square, which formed the original church, there is a great building crowded by 1,500 Christians, even on a rainy Sunday. Instead of one little church, forty-two congregations have branched off from this mother church. As against a few pence, formerly given out of their poverty, over $30,000 was contributed last year by the poor Christians of this section, who built their own churches, supported their pastors, and sent the gospel far and wide to others." Is not such a record a scathing rebuke to opposers of missions in our land? It is a rebuke to those Christians in our land who dole out a very little money for Christ's cause.

C. H. WETHERBE.

SOUTHERN RAILWAY COMPANY

To Shippers and Receivers of Freight in North Carolina:

Attention is called to revised tariffs containing rates for the transportation of freight between points in North Carolina, effective October 13, 1914. These tariffs are issued in accordance with the decision of the Special Rate Commission, dated August 13, 1914.

All freight tariffs of the Southern Railway Company in conflict with the provisions of this order have been canceled or revised to conform to the rates, rules and regulations prescribed by the Special Rate Commission.

Special attention is called to the fact that in the application of this new law, many important changes and new conditions are brought about, the knowledge of which is essential to every shipper and receiver of freight in North Carolina. Ordinarily there is but one rate between any two points within the State. Under the new law there will be as many rates between two given points as there are available routes between such points. A new basis for making joint rates with other lines is provided and the shipper has the right to select the shortest available route. Some of these routes, while physically shorter than others, are longer from the standpoint of efficient service, and the movement of freight via these unusual routes will necessarily require more time than if sent via more efficient routes.

Shippers should in all cases insert in the bill of lading the route over which it is desired that the shipment move. North Carolina Joint Tariff No. 1 provides specific routing instructions to and from every point on these lines within the State of North Carolina, the observance of which insures the application of the lowest available rates. For further information apply to the Agent of this Company at this station or to the following officers:

HAMILTON BAXTER,
Div. Frt. Agent, Greensboro, N. C.
J. A. SMITH,
Div. Frt. Agent, Columbia, S. C.
J. H. ANDREWS,
Div. Frt. Agent, Raleigh, N. C.
A. K. ORR,
Div. Frt. Agent, Asheville, N. C.
H. A. PARKER,
Commercial Agent, Charlotte, N. C.

SEABOARD AIR LINE RY.

Schedule Effective April 12, 1914.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

FROST-PROOF
CABBAGE PLANTS
ONE DOLLAR PER THOUSAND
Delivered anywhere
DURHAM SEED HOUSE, Durham, N. C.

CARTEE'S 5, 10 and 25c STORE
112 Front Street BURLINGTON, N. C.
Seasonable Goods
at Popular Prices
IT PAYS TO VISIT THIS STORE OFTEN
C. H. CARTEE & CO.

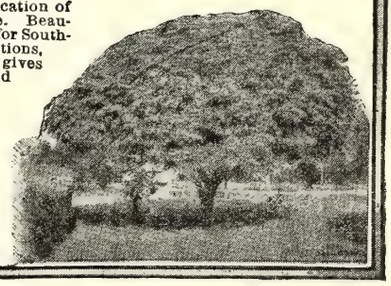
This Tree On Your Lawn

Will make a tasteful, artistic natural ornament that will add greatly to the beauty of the home. It is the Texas Umbrella one of the South's favorite ornamental trees—a great beauty for yards, lawns, or lining avenues. This is just one of the many select shade and ornamental trees grown on our 300-acre tree nursery. Write for our illustrated catalogue of trees, shrubs. evergreens, vines. A few of our superior fruit trees will give you plenty of fruit for the home and some to sell at a profit.

Write Us About Your Home

We will suggest a simple selection and arrangement of ornamentals that will wonderfully improve the beauty of your place. Send us a pencil diagram, showing dimensions, location of buildings, plants, etc., and a kodak picture. Beautifully illustrated book "Simple Plantings for Southern Homes," full of good ideas and suggestions, free. Write for a copy. Our catalogue gives full information on the care of trees and plants.

Special Money-Saving Offers. Made for a limited time only, to dispose of a surplus. Get a choice assortment of trees or plants at low cost. Write now for full details.



J. Van Lindley Nursery Co.
Box C 207, Pomona, N. C.

LET US CLEAN YOUR GLOVES

Our new processes make them absolutely clean, soft and smooth—fit for the daintiest hand. The parcel post brings our service to your very door. It's easy, convenient and cheap to have your gloves cleaned regularly in one of the most complete dry cleaning plants in the South. To prove the quality of our work, we will clean one pair for you **absolutely free.** Enclose postage for return; put your name and address on the outside of the package, and mark it "Free Offer."

New $25,000 plant. First-class dry cleaning and dyeing. We make a specialty of fine goods, furs, plumes, etc.—articles too valuable to be risked with irresponsible establishments. Let us send you our prices. Agents wanted everywhere, write for terms.

COLUMBIA LAUNDRY CO., 106 Fayetteville St., GREENSBORO, N. C.
Dry Cleaners, Dyers and Launderers
References; Any bank or business man in Greensboro.

The Herald of Gospel Liberty

Should be in every household of the membership of the Christian Church. It is a 32-page weekly religious newspaper that contains strong, helpful editorials; interesting, enlightening and beneficial contributed articles and information on various subjects pertaining to our work and relation to other churches throughout the world; news from her laborers and fields of labor; and items of current events and world progress. It provides helps for Sunday-school, Christian Endeavor, Education and Mission Departments, and will interest every reading member of the family. Price $1.50 per year. Sample copies on request.

THE SUNDAY SCHOOL TEACHERS AND OFFICERS JOURNAL

Is published quarterly, in the interest of Christian Church Sunday Schools. It contains news and helps for all departments and officers, study and teaching methods for the teachers. A school's best investment is the placing of the Journal in the hands of every officer and teacher. Order with your regular Sunday-school supplies. Price: Single subscription, 40c per year, 12c per quarter; three or more to one address, 30c each per year, 8c each per quarter.

The Christian Publishing Association
Fifth and Ludlow Streets, DAYTON, OHIO

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$3,360.13
CHILDREN'S DUES		
Nellie White	$ .10	
Ashley Breedlove..	.10	
Newman Denton ..	.10	
S. E. Denton, Jr...	.10	
Jos. Rabb Denton..	.10	
Dorothy Williams .	.10	
Mary Lee Williams	.10	
R. B. Crumpler, Jr.	.10	.80
S. S. OFFERING		
Hines Chapel	$ 1.59	
Elon College	4.16	
Rock Springs	2.51	
Linville, Va.	1.08	
Antioch, E. N. C...	2.50	
New Providence ..	2.48	
Main St., Durham .	4.53	
Burlington (Oct. and Nov.)	12.22	31.07
SPECIAL OFFERING		
R. L. George	$ .25	
Miss Hallie Newman	.25	
Miss Cora L. Reid.	.25	
V. L. Hester	1.00	
J. F. Fulton	1.00	
W. M. Strader	1.00	3.75
Total for week	$	35.62
Grand Total		$3,395.75

Dear Children:—

Uncle Jim is away this week and will not have a letter for you this time, but I am sure he will have something good for you next issue. You all must be saving your pennies and dimes for the Thanksgiving offering. If every one would say, "It is I who must give all I can spare," we would receive some large contributions, and our family of 51 children could enjoy some of the many things that would be done here. Won't you do your very best for the little orphans. Don't depend on the other fellow for he may forget to help us any at all. Yours to serve,

J. O. Cox.

Ramseur, N. C., Nov. 2, 1914.

Dear Uncle Jim:—

I am going to school and can read and write. I am in the first grade and desk with Daile Marley. My teacher's name is Miss Lizzie Smith and she is a good teacher. I am six years old and my sister Addie is eight. I am sending my dime for the orphans. Love to you and the cousins.

Nellie White.

Daile is my little niece. I am sure you get along all right without any fussing. You and Daile must get your lessons up well, so Miss Lizzie will like you.

Franklin, Va., Oct. 32, 1914.

Dear Uncle Jim:—

We are very busy in school now and guess the cousins are too. But we enjoy these fine Autumn days to play and study. We enclose our dimes.

Dorothy and Mary Lee Williams.

'Tis easy enough to be pleasant
when all our toil is play, but when
studying comes I've heard some
little folks steal away. I am glad
you are not one of that kind.

Clayton, N. C., Nov. 4, 1914.

Dear Uncle Jim:—

I have always been waiting till the last of the month to write my letter, but this is such pretty weather here the first of November I thought I would write now. I hope you and the cousins are enjoying the fine weather as well as I am. It is so warm that I haven't worn my shoes yet. I am five months and one week old and can sit alone. I am sending my dime with love. Good bye. Ashley Breedlove.

I am glad you have written in time. Always try to be first in all you attempt to do. The cousins seem to enjoy this beautiful weather and are doing nicely in school now.

Fort Valley, Ga., Oct. 31, 1914.

Dear Uncle Jim:—

We are busy at school these days, but the sun shines so brightly, and the flowers and leaves are so pretty that it seems too bad to stay in doors. We have many nice rides in our buggy and along the country roads we get in and out, catching grasshoppers, butterflies, and gathering flowers. We have found some good persimmons and fine hickory nuts. Jos. Rabb has had his fourth birthday. He is enjoying his wheelbarrow which was his prize. We are sending dimes with love.

Newman Denton,
S. E. Denton, Jr.,
Jos. Rabb Denton.

Yes, the weather is so fine that Uncle Jim can't stay in doors much himself, but he doesn't have time to play any at all. He is attending the conferences all about this Fall.

Stem, N. C., Oct. 30, 1914.

Dear Uncle Jim:—

Mother and I miss Daddy very much these days while he is in the school room. I go to meet him every day when he comes to dinner. Sometimes I go with him to the school. We are expecting Grandma Seymour to come to see us next Thursday. I am so anxious to see her that I can hardly wait for next Thursday to come. Here is my dime for October.

Your little friend,
R. P. Crumpler, Jr.

When you are a little larger you can go and stay with Daddy at school. I know you will have a good time when grandma gets there.

Ramseur, N. C., Nov. 2, 1914.

Dear Uncle Jim:—

Our Sunday school class is raising some money for the Orphanage. I have saved 82 cents and am going to put it all on the Sunday before Thanksgiving. I am going to school and am in the third grade. My teacher's name is Miss Evelyn Smith and Helen Short is my deskmate. I like her fine. I study arithmetic, spelling, reading and English. I will close.

From Mary Addie White.

I am glad you are setting this good example. I hope many others will follow it. Lots of little girls your age would spend the 82 cents for candy. See if you can't get some other little folks to do as you are going to do. You and Miss Smith get along nicely, I am sure.

My Dear Children:—

I am attending the Eastern N. C. Conference this week and enjoying its splendid sessions. We have met many friends of the Orphanage who enquired concerning our welfare, and they tell us that they are going to remember us with the largest Thanksgiving offering yet. I learned of one church whose ladies have each agreed to give a day's work or its equivalent as a Thanksgiving offering. Now if the ladies of all our churches would do this and then the men follow their good example, what a large offering we would receive and how happy we would be! We would not only be happy ourselves, but we would rejoice the heart of our creditors by paying our accounts in full. The time is drawing near, so let every friend of the Orphanage pray earnestly each day that the Lord may be honored with the offering and that the needs of the Orphanage may be fully met.

The men are working away on our heating plant and they tell us they will soon be ready to give us heat. That sounds good, till we think of what follows. Well, not all of our twenty-four liberal souls have yet sent in their checks. But they are going to, I know. Several have alreday done so, and others are carefully considering the matter. The money will come, but if it were in hand we would rest better.

Two shipments of wheat have been received the past week, one rom Pleasant Grove, Randolph Co., and the other from Concord, Caswell Co. We are very grateful for this valuable assistance in feeding our family. The names of each contributor will be reported later.

Yours,
J. O. Cox, Supt.

ONE LITTLE 50 CENT BOX

Of Tetterine will often cure cases of Eczema, Teter, etc., of ten or fifteen years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Chilblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c. at druggists' or by mail from Shuptrine Co., Savannah, Ga.

GET A FEATHER BED

SAVE $7.50

LOOK! Greatest Value
One 40-lb. feather bed, one 6-lb. pair pillows, all new feathers, Amoskeag ticking with ventilators, pair full sized blankets, one full size comfort—retail value $17.50, shipped for only $9.92. Delivery guaranteed. Money back if not satisfied. Mail money order today or write for full details. AGENTS WANTED
SANITARY BEDDING CO., Dept. 323. Charlotte, N. C.

SERVICE

Is the watchword with the old reliable

Plumbing, Heating and Ventilating

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S Thomas & Sons

BURLINGTON, - N. C

Plumbing, Heating, Sheet-metal work "All In One".

Saves You Money

Write for estimates

ONE OF THE MANY MOTHER'S JOY HAS SAVED

Burlington, N. C., Nov. 19, 1913.
Goose Greese Company,
Greensboro, N. C.
Gentlemen:

I am writing this letter because I think it is due you and for the sake of Humanity. I am not a man that wants my name paraded in newspapers. Coming from Baltimore on a sleeper my little girl took a severe cold and cough. For three weeks the doctors came to see her three times a day. Instead of getting better she grew worse. On the night of which I am speaking the doctors left me some emergency medicine and told me if the cough did not stop give her this. We gave it to her but with no benefit whatever that we could see. We had used other croup salves and they did not seem to do much good. My wife advised me to get a jar of Mother's Joy. I did so, using a half jar on my child's throat and chest and in fifteen minutes she stopped coughing and did not cough another time during the night. Now I am not a believer in Patent Medicines, but I think that you have the best Croup and Pneumonia salve made.

Yours very truly,
COL. J. H. HOLT,
Adv. Burlington, N. C.

A VINEYARD FOR $2.00

There's money in grapes—more still if you take advantage of this exceptional offer. Twelve select vines, regular bunch sorts, early and late ripeners, delivered by mail for $2. First-class stock, choice vines in every respect. A splendid opportunity to set out a nice vineyard at small cost. Can sell only a few at this price. ORDER NOW. "The grape vines sent me, while set out only this year, are bearing grapes."—E. H. Hyman, Secy. Chamber of Commerce, Macon, Ga. Ask for our catalog, and other special offers on fruit trees, ornamentals, etc.

Howard Nursery Co., Box 212-B, Stovall, N. C.

CHURCH PEACE UNION

To the Editor:

The Church Peace Union takes this oportunity to remind all clergymen, divinity students and members of churches and Sunday schools that the contest for the five thousand dollars ($5,000.00) in prizes closes the first of January. There has already been a wide response and from all parts of the United States essays are being submitted for these prizes.

The first prize is one of one thousand dollars ($1,000.00) for ministers; the next is a series of three prizes, five hundred dollars ($500.00), three hundred dollars ($300.00) and two hundred dollars ($200.00) for divinity students; the other three thousand dollars ($3,000.00) is to be divided among young church members and Sunday school pupils.

The topic of the present awful war in Europe affords an opportunity for constructive writing on the most vital subject now before the world, of which we wish all might avail themselves, and it is especially to be hoped that the clergy of the United States may write freely and frankly on the relation of the church to this calamity.

Detailed information concerning the prizes can be obtained from the office of The Church Peace Union, 70 Fifth Avenue, New York City.

Yours truly,
FREDERICK LYNCH, Secretary.

LADIES' AID SOCIETIES

Write for our plan which will tell you how to raise money for your Aid Society or other Church organization. One Society made $50.00 in three days. Requires no investment. Exclusive right given for your town. Write today for full details.

SOUTHERN WOMAN'S MAGAZINE,
Nashville, Tenn.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

NORFOLK SOUTHERN RAILROAD COMPANY
Traffic Department

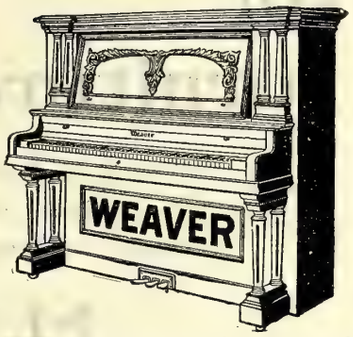
NOTICE TO SHIPPERS AND RECEIVERS OF FREIGHT IN NORTH CAROLINA

The new freight rates, both local and joint, made effective by the laws of North Carolina October 13th, 1914, are on file with all agents of this company

Agents will furnish, upon application, full information as to these rates.

E. D. KYLE,
Traffic Manager,
Norfolk, Va.
J. F. DALTON,
Asst. Genl. Freight Agent,
Norfolk, Va.
Advt.

WEAVER PIANOS



make the best CHRISTMAS GIFTS

They are the Pianos that have set a new high standard of quality for the 20th century.

They have the finest tone quality, and the most durable and lasting tone quality.

They have the most responsive and elastic touch.

The action is the most durable and lasting.

They are therefore the best for long wear and for satisfaction in the using.

Don't ever confuse the Weaver Pianos with any cheap Pianos offered as so called bargains or by mail order houses. The Weaver Piano is made for the musically cultured, and for the home of refinement.

If you present your family with a Weaver Piano it will cost you more than some others, though the price is not extravagant, but it will stand forever as a testimonial of your discriminating good judgment and will prove a permanent joy to the members of your household. Write us at once for catalogue prices and full particulars. Easy terms of payment when desired.

WEAVER ORGAN & PIANO COMPANY, MANUFACTURERS, YORK, PA.

NORFOLK SOUTHERN RAILROAD

Route of the "Night Express."

Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.

Electric-Lighted Sleeping Cars between Raleigh and Norfolk

In effect February 1, 1914.

N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

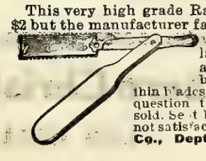
For further information and reservation of Pullman sleeping car space apply to S K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.

E. D. KYLE, Traffic Manager, Norfolk, Va
H. S. LEARD, Gen. Pass. Agt., Norfolk Virginia.

A good time to subscribe for THE SUN.—$1.50 year.

Safety Razor and 3 Blades $1

This very high grade Razor was made to sell at $2 but the manufacturer failed. We bought them cheap and as long as they last will sell them at $1 and give free, 2 extra blades. Razor is full size, thin blades, ivory handle. Without question the best safety razor ever sold. Sent by mail $1. Money back if not satisfactory. **Carolina Cutlery Co., Dept. 4, Greensboro, N. C.**



CALOMEL DYNAMITES YOUR LIVER! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and You Don't Lose a Day's Work

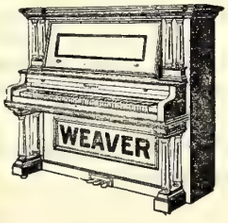
Liven up your sluggish liver! Feel fine and cheerful; make your work a pleasure; be vigorous and full of ambition. But take no nasty, dangerous calomel because it makes you sick and you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

Listen to me! If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working; headache and dizziness gone; stomach will be sweet and bowels regular.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children. Millions of people are using Dodson's Liver Tone instead of dangerous calomel now. Your druggist will tell you that the sale of Calomel is almost stopped entirely here.



THE
WEAVER LINE OF PIANOS
SOLD BY US

Are well-known, reliable, and nothing made has a SWEETER TONE

Prices range from $550 down to $250

We handle other Pianos also—some as low priced as $150 and $175. Organs from $25 up. Sewing Machines from $10, $15, to $60

Easy Payment Plan, or Cash

Ellis Machine & Music Co.
24 Years in Business **BURLINGTON, N. C.**

PREFERS SIGHT TO FORTUNE

Mrs. Isabel Lara, said to be the richest woman in Central America, started for Europe recently to consult specialists there about her eyes. She is almost blind, but, despite her seventy-six years, hopes that these specialists may be able to restore her sight. Mrs. Lara owns large properties in Costa Rica and is reputed to have an income of $10,000 a day; but in discussing her present trip, she said, "I would rather have my sight back than all the money I have." In the appreciation of her sight she only expressed the deepest feeling of every man and woman. A Broadway merchant once publicly offered a million dollars to any one who would restore him his sight. And yet how few persons who have good eyes ever stop to thank Providence for these organs, so necessary to happiness and usefulness! A gentleman in a hospital recently, who had had a cataract removed from his eye, which had totally obscured his sight, said: "I have carried these eyes about with me for nearly seventy years. They have revealed every variety of color, scene and feature. They have filled my soul with inexpressible delight. They have guided me in the paths of duty and usefulness; and yet I never once paused to thank God specifically for those organs until the curtain of blindness was pulled down over one of them, reminding me of the blessing I had overlooked." Lamentable as physical blindness is, spiritual blindness is infinitely more so.—*Christian Herald.*

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

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J. O. ATKINSON, ... EDITOR

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OUR DEAD

Curling

Bro. Rosser R. Curling, Great Bridge, Va., died very suddenly Friday evening, October 23. It was a great shock to the whole community. He was stricken with paralysis on Thursday and died Friday. He was a most highly esteemed citizen of Norfolk county and a man of wide influence. He had been a member of Berea Christian church for thirty years and was a deacon for twenty years. He was the father of the prayer meeting held at that place weekly, and only on the Sunday evening previous to his demise he was present, as he always was, in good health, seemingly, and in his testimony said, "There will be a time when you will meet here and I will not be here," not knowing that his words were so soon to be a prophecy. He was treasurer of the church and in this capacity rendered a large service. He had in hand the report for the conference this week which he had prepared to attend. Instead, he was called to attend the great Conference above.

He was fifty-six years old and leaves to mourn their loss, his devoted wife, Mary E., three children, Mont., Zibbie, and Mrs. A. L. Guynn, of Portlock, and two brothers, Jno. A. of Great Bridge, and Wm. A. of Springfield, Mass. His body was laid away in Berea cemetery to await the resurrection morn. His pastor conducted the funeral.

H. E. Rountree, Pastor.

Smith

At the Frederick County Alms House, Miss Annie Smith, daughter of James Smith, aged 17 years. She left to mourn her departure a father and brother. May God comfort the bereaved.

W. T. Walters.

Curling

God, in His infinite love and wisdom, has called from our midst our beloved brother, R. R. Curling. Sad indeed is it to those of us who remain to lament their loss. Sad as his departure may seem to his devoted family and a large circle of friends, there is relief in the thought that when the call comes for the others to go home, they will not be alone, as husband, father and friend will be waiting there where eternal peace and happiness reigns.

Brother Curling was a devout church member and earnest Sunday school worker, having been for many years a teacher in the Sabbath school. He was much loved by his class and his going away will be very keenly felt both by the class and all his co-workers. He was also deeply interested in weekly prayer meetings, and was the leader of this work in his community.

Our departed brother leaves a widow and three children, all of whom are grown, to lament their loss. To his family he was much devoted, and his sudden death was a shock severely felt by all members, as well as other relatives and friends. May the spirit and the loving grace of the great Master abide with and comfort these bereaved ones during their dark hours.

He was born March 30, 1858, united with Berea church in early life, was ordained as deacon by Rev. W. S. Long, and for 20 years was loyal to his work. He was also chosen treasurer for the same church, was faithful to the end.

He was also a member of the Thomas Jefferson Council No. 16, O. F. A., Berkley.

Resolved, First—That God in His wisdom has called him from our midst and that we bow humbly in submission to His will.

Second—That we extend our love and sympathy to the bereaved family in their sad affliction.

Third—That a copy of these resolutions be placed on our minutes, and a copy be sent to our church paper, The Christian Sun, for publication, and a copy sent to the bereaved family.

M. W. Hall,
K. S. Gammon,
L. W. Nicholas,
Committee.

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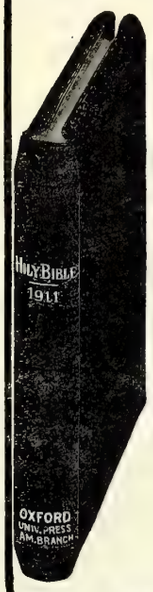

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MARRIAGES

Wood-Huffine

Mr. T. Edgar Wood and Miss Maude Huffine, on October 15, 1914, were united in matrimony at the home of the officiating minister on Dairy St., Greensboro, N. C. This was a quiet marriage. Both bride and groom live at Gibsonville, N. C., where they will make their future home. They are both promising young people, and we wish for them a happy and successful life. S. B. KLAPP.

Brittle-White

A quiet marriage was solemnized at the home of the bride near Manry, Va., on October 16, when Miss Lelia A. White became the bride of Mr. Charles A. Brittle. The bride is post mistress at Manry, Va., and the groom holds a position on the S. S. & S. Ry. Both are loyal members of Burton's Grove church. May their lives be happy and useful. R. H. PEEL.

Franks-Mills

At the home of the bride's mother, Winchester, Va., September 5, Mr. Henry Franks and Miss Viola B. Mills. The ceremony was performed by the writer, in the presence of the family. We wish them much happiness.

W. T. WALTERS.

Coontz-Baber

At the Christian parsonage, Winchester, October 21, Mr. John W. Coontz and Mrs. Margaret Baber. The ceremony was performed by the writer in the presence of a few witnesses. We wish for them a long and happy life.

W. T. WALTERS.

Sykes-Bradley

Sunday evening, October 25th, 1914, at the home of Mrs. Mary Bradley in Orange county, N. C., in the presence of friends and relatives, Mr. Claude C. Sykes and Miss Blanche Bradley were united in marriage by Rev. T. W. Strowd. They have the best wishes of their many friends and relatives for a long and happy life. They will make their home in Mebane, N. C.

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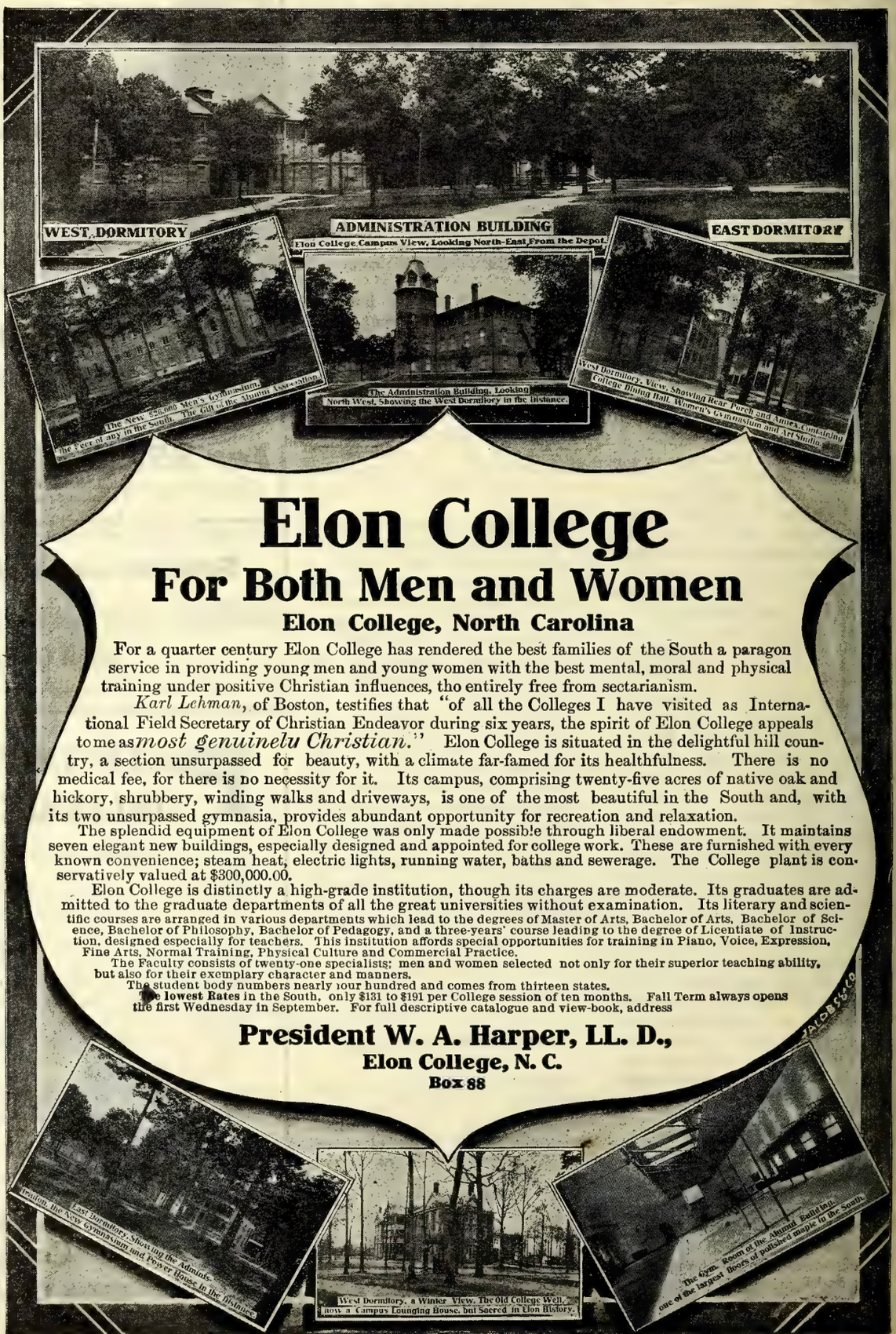
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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., NOVEMBER 18, 1914 NO. 46

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Prince and Pauper

"Prince Maurice of Battenberg, cousin to King George of England, was killed at the head of his company on French soil"—War News. On the field of blood prince and pauper lie side by side. The bullet of the enemy is no respecter of persons, and pallid death knocks alike at the armor of the rich and the tunic of the poor.

Knowing His World

A distinguished teacher recently returned from Europe is quoted thus: "I thought I knew something of my world and my race. This war shows me that I didn't. My little life philosophy has to be made all over again." No one knows this world save Him who created it and in Whom we live, move and have our being. And our systems of philosophy go to pieces again and again till we accept the dictum of all true philosophy "I am the way, the truth, and the life." Jno. 14:6.

Saved by Blood

The military medical authorities at Lyons made an appeal the other day for volunteers to offer their blood to be transfused into the bodies of wounded French soldiers. One hundred and twenty of all ranks of French society, women and men, volunteered, and so promptly that many wounded were restored. These dying soldiers were saved by the blood of others. So men dying everywhere are saved to eternal life through the blood of Him who said "Verily, verily I say unto you, He that believeth on me hath everlasting life." (Jno. 6:47).

"Safety First"

The Stock Yards of Chicago have been closed up. A contagious disease was discovered among cattle—"food-and-mouth disease." The yards do a business of $1,200,000 a day. A herd of 600 cows, also two herds of dairy blue-blooded animals, found to be infected, were lined up and shot. This is costly business, but health laws now require "safety first," and safety is cheap at any cost. On which account, if Chicago cared as much for its youths as for its cattle it would close up its saloons and brothels, where the deadly disease of sin and shame and crime breeds a contagion more ruinous to soul and body than all the ailments of its cows and sheeps and pigs.

The Way of Peace

This little paragraph appeared in a New York paper last week, "The other night at a Salvation army meeting, (while the speaker was calling upon sinners to forsake their sins, and come forward and repent) a poor Russian came out of the motley crowd, and threw himself down at the mercy seat, praying for mercy and forgiveness. The Salvationist who knelt at his side to counsel him and laid an affectionate arm around his neck was a German." This is the way of peace, of prayer, and of Christ. Across the waters that Russian and that German would have been facing each other on the battle field, the one seeking not to save, but to destroy the other's life. That is the way of war. "From whence come wars? Come they not even of your lusts?" (James 4:1.)

The Holy Made Unholy

A rich man with little judgment lost by natural death a pet dog the other day. During the dog's last illness the finest medical skill the country could afford was in attendance. After death the dog's body was placed in a sealed, satin lined casket covered with flowers and a special train escorted same from New York to Tennessee where the interment took place. It is well enough to bestow care and concern upon dogs and all dumb beasts. True Christians will always do that. It is heartless and inhuman not to do so; but to spend thousands upon the body of a dead dog when hundreds of living men, women and children are hungering for the necessities of life is silly, senseless and sinful. "Give not that which is holy unto the dogs" (Matt. 7:6).

A Child's Worth

"Twelve years ago a New Jersey judge ruled that a baby was a liability not an asset, and awarded damages of only one dollar for the death of a child in a street railway accident." So goes a statement in an exchange. The sequel follows: Recently that same judge in an almost identical case ruled that $1,500 was not too much. That judge's estimate of a baby's worth has increased fifteen hundred fold in these twelve years. So has that of the rest of the world. Milk inspection laws, ice funds, cradle rolls, enforced sanitary regulations—a hundred evidences prove that the child is leading the way to better things and that Jesus was not only right but wise when He said, "For of such is the Kingdom of heaven." The child is helping to make this heartless world a heavenly kingdom.

Tragedy and Triumph

The great crime of the present bloody conflict in Europe has been that against the Belgians, those brave and dauntless peoples who inhabit the territory, forever famous by the blood of their heroes, between France and Germany. Desiring to be neutral and have no part in this conflict her land has been overrun, her fields laid waste, her cities pillaged and burned, her homes made desolate and her inhabitants ruthlessly slain by the thousands. It is today the most desolate, bloody and pitiable country on the face of the earth. Thousands of her best citizens have been reduced to penury and want, and, unable to beg or buy bread or shelter at home, have fled from their country and taken refuge in neighboring friendly states. But even out of this unspeakable trgedy arises the blazing banner of triumph. The world's heart has been touched, and millions of money for food and raiment are pouring into the bleeding and stricken country. Americans are sending their gifts (may they rapidly multiply), and other lands are helping. But the brave Belgians themselves are doing most—those Belgians in other lands who have to spare, and share the sorrow of their brothers' want. The American Commission for Belgian Relief on November 12, received a check for three million dollars, a contribution by prominent Belgians. For seven or eight months to come the Belgians must have food stuffs to sustain them at the rate of four million dollars worth per month. This gift of Belgians to Belgians is a mark of affection and brotherly love that gives a streak of gold above a horizon of darkness, doom and death. "He will swallow up death in the victory; and the Lord God will wipe away tears from all faces" Isa. 25:8.

His Bounty

There are necessities of life. These God made, and gave, not with a closed, but a wide open hand. The non-essentials are diversified and often require seeking, and artificial creation. But God lavished the needful things—air, sunshine, water, shelter, simple and wholesome food. A mountain of salt, three hundred feet high, and nearly a mile in diameter, was discovered in Algeria the other day. Salt is a preservative of food-stuffs and of life. There is no limit to its supply; nor to that other preservative of life, even of spiritual life, namely, the power of God through Christ unto salvation. "I will sing unto the Lord, because he hath dealt bountifully with me." (Ps. 13:6.)

A Miser's Gold

When a miser's real story is told, one wonders, and wonders and wonders what it was all for. One died the other day in Connecticut. He had $7,000 in a savings bank, but had himself lived in a cowshed amid filth and want and abject poverty for ten years. He would use neither principal nor interest of his money, and subsisted on a poor garden and negligible gifts from the pitying. There are men of tens of thousands, yea of millions, living lives of greed and barrenness that this poor, pitiable mortal did—wanting just a little more, more, more—for what? "For when he dieth he shall carry nothing away: his glory shall not descend after him." (Ps. 49:17.)

It is declared now that Germany will take 50,000 bales of cotton monthly and Austria 25,000, if they can be secured. Ships to carry the cotton are lacking. Women are working in German and Austrian factories and the cotton situation in the South could be greatly relieved if transportation could be arranged for the raw material.

EDITORIAL

CONFERENCE CALENDAR—1914

North Carolina and Virginia, Tuesday, November 17, 2 p. m., Berea church (Alamance). Prof. W. P. Lawrence, President, Elon College, N. C.; Dr. W. A. Harper, Secretary, Elon College, N. C.

C. M. A. of Eastern Virginia Conference, Tuesday, December 8, Lambert's Point, Va. Rev. J. W. Harrell, D. D., Dayton, Ohio, President; Rev. R. H. Peel, Secretary, Wakefield, Va.

THAT THEY GO FORWARD

Very soon now the newly elected Board for Foreign Missions will meet to lay plans for the work in the foreign field the coming year. May God give every member of that Board wisdom, discretion, and inspiration. That sentence of prayer is sincere, and a thousand others besides ourselves are praying to the same effect.

I know not as to how other brethren may feel, but the time has come when THE SUN'S editor is willing to adopt the slogan that made Livingstone famous: "Anywhere so it be forward." I think, beloved, that our foreign mission work has been at a standstill long enough.

Now let us throw up our hands in dread and fear and say that it has not been at a standstill.

It all comes to the same. Put it down to our everlasting indifference and humiliation that not a new missionary has been accepted by our Board and sent out to the foreign field within the last six or eight years. Put it down, furthermore, that some of those who were on the field six years ago are now at home, and seem to have made up their minds that they must stay here.

Put it down that our missionary debt is quite, if not wholly, as large as it was six years ago. Brethren, if that be progress, may the Lord of heaven and earth spare us of further progress.

Our people are worth millions of money more than they were six years ago. Our other interests and enterprises have flourished and gone forward. They do now flourish and go forward.

But our Foreign Missions, the mightiest topic that ever challenged human thought, the noblest, and at the same time the holiest work that God ever entrusted to mortal man, the greatest movement that this or any other age ever witnessed, our Foreign Mission cause lingers a millstone about our neck instead of, as God intended it, a splendid ship to carry us through turbid and restless waters.

Just put it down, beloved, and let it sink into your heart, till the heart bows in grief and humiliation with it, that we, a great church, a great people, are simply playing at this subject of foreign missions. Why, sirs, we have not even taken the matter seriously.

With this drop of ink I will put down a fact as apparent as the sun is on a cloudless day. Look at it: 1st. Neither God nor man ever undertook or achieved anything worth while without undergoing or requiring some great sacrifice. We have not as a people made nor required this sacrifice. We have not to date had record of any bleeding or broken hearts amongst us for the appalling needs of those who wait in pagan darkness.

2nd. Neither God nor man ever undertook or achieved anything worth while till a great, an unyielding, a sublime faith was manifested or required. When, pray, or where, have we as a people manifested or required any far-reaching faith in this matter of missions? We have no faith in our people to give, and less in our people to offer and to go. So we supinely let them alone in both particulars.

3rd. Neither God nor man ever achieved anything of moment and great import until some stupendous task was set as goal, or flung out as a mighty undertaking. We of the Christian name and faith make as though we would achieve, and yet we are not willing to undertake. Ah, me! Shall we be able to outwit God Himself and the holy angels! Sacrifice, Faith, Undertaking! Shall we leave these out —and expect to achieve? Even God Himself never attempted it. He gave even His Son in sacrifice; His Son had an abiding and invincible Faith in man; and He undertook—had as His goal—the redemption of man.

Will not our new Board go to their knees and get beneath this missionary problem? Will their hearts not cry out till the people hear and respond in joy? Will they not lead in God's good way till the people themselves cry out and go forward?

The missionary tide is rising. The missionary sentiment is growing. The desire that we as a people shall have a larger part than heretofore in the work of world-wide evangelization is deepening and spreading and quickening.

We are looking to our new Board (may our heavenly Father guide and inspire them) to lead us forward; to assume an active, an aggressive, an adequate missionary policy.

As these words are written there come to mind the message of Moses to the Israelites found in Deuteronomy 1:6, 7: "The Lord our God spoke unto us in Horeb, saying, Ye have dwelt long enough in this mountain. Turn you, and take your journey." Brethren, have we not dwelt long enough, all too long, some of us feel, in this one place in the matter of missions? Is it not now time that we break camp, face about and take our journey? May God help us, for if ever on this earth a people needed help, hope and guidance we of this Christian name and faith need it now.

God cannot prosper a non-missionary people and keep His word. And some of us have come to feel that we must prosper in God's way or wear our pens, tongues and lives out trying. And among that number THE SUN'S editor classes himself. He does not feel that he has written even the first line of his message yet, but he is praying daily that God will help him and teach him to write that message ere the months pass and the opportunity flies away.

WESTERN NORTH CAROLINA

The meeting place of the forty-eighth session of this Conference last week was New Providence, Graham. This church is full of history. It is the mother of churches, of enterprises and institutions. Burlington church was born there. So was Elon College. So was Graham church. These and many more. Many preachers have been licensed, some ordained, and others got their first experience in the pulpit there. Tradition inspired, and reminiscence obtained while Conference grappled with new problems and laid plans for a larger future.

The entertainment was royal and fellowship in Christian service was sweet. There is no sweeter spirited body of Christian workers than the members of this Conference. All work for the common good, and brethren dwell together in unity.

The marked and prominent feature of the Conference, that which drew largest audiences and provoked most interest and enquiry, was a series of three great addresses by Rev. A. B. Kendall, of Burlington, on "Studies in the Books of Daniel and Revelation." I am not sure that I agree with many of the conclusions of Dr. Kendall, but I am thinking about them. A whole Conference room full of people are doing likewise, no doubt. Dr. Kendall is a student, and certainly a very powerful public speaker. His audiences were swept on by the brilliant thought of the speaker, and delighted with the charm of his polished rhetoric. Dr. Kendall compels his hearers to think, and his lectures before this Conference must prove of inestimable worth and benefit.

Rev. J. F. Morgan is pastor of the church and has done a great and prominent work with this congregation. There is every evidence of rapid growth and development in Providence church.

The work of the Conference is centered just now, particularly that of Home Missions, in the new church at High Point. The body is enthusiastic over the outlook in this growing city, and hopes to have a strong and prosperous congregation here in a few years. Rev. W. C. Wicker, D. D., delivered a very practical and eloquent address on "The Duty of the Local Church to the Ministry." Dr. Wicker expresses the conviction that if the churches would give their pastors a better living they would give the churches better service.

Rev. G. R. Underwood is president of the Conference, and certainly dispatches business with a master hand, and to the minute. His motto is Promptness, Punctuality, Persistence. Rev. J. F. Morgan was elected secretary, and Captain J. A. Turrentine was re-elected treasurer, as he has been, and very deservedly, for many years. Bro. Turrentine is one of those sunny souls that doesn't grow old, and brightens whatever he touches—even the drudgery of the treasurer's office.

Miss Alice True was a welcome visitor at this Conference, and her talks and presence were much enjoyed.

The Woman's Missionary Conference, presided over during a session by Mrs. W. H. Carroll, President, of Burlington, N. C., was exceedingly interesting and inspiring. Mrs. W. R. Sellars, Burlington, and Mrs. W. A. Harper, Elon College, both read papers of interest, inspiration and information, and Mrs. Carroll made an exceedingly worthy and interesting report as President. These papers have all been secured for THE SUN, and will appear in our Woman's Missionary Department. The women of this Conference have not accomplished as much as those in some of the Conferences, but there are a faithful few who are determined, and who are loyal, active and true. They will yet see a brighter day for their work in this Conference.

One of the great assets of the session was the visit of Dr. W. W. Staley, President of the Southern Convention, and his rich council and happy addresses.

Some of the churches of this Conference are to try the every-member canvass and the individual envelope system of collection. It is to be hoped that many churches will do so: for it is high time our churches had gone out of the old worn out, thread-bare system of promiscuous begging to raise conference funds, and all other funds.

The session is to be held next year with Pleasant Hill church, and a warm welcome awaits the body from this great-hearted people.

Two young men, candidates for the ministry, were licensed as probationers, Brethren R. H. Fogleman and T. J. Green.

This Conference needs, as do our others, to catch the missionary vision. The awakening will come, for it has great possibilities, when this vision shall seize this splendid body of zealous Christians.

The New York Cotton Exchange re-opened November 16.

NOTES AND PERSONALS

—*The Herald of Gospel Liberty* brings the news that though Rev. M. T. Morrill, D. D., has been quite ill since the Springfield Convention, he is now much improved and hopes to be able to resume his work in the Foreign Secretary's office at an early date.

—If our Conference Secretaries would graciously and very quickly send in their minutes for the Annual, that publication would go out this year by December 15. Brother Secretary, please pity, and rush in your copy. The public blames us, not you, when the Annuals are delayed.

—Rev. W. G. Clements was a very welcome visitor at this sanctum last week. Bro. Clements is the church builder of his conference, and besides Chapel Hill now begins a great work at Franklinton. Wonder how many monuments this faithful soldier of the Cross does want erected to his memory? He has several to his credit now—and of the marble that will not perish.

—Rev. J. O. Cox, Superintendent, makes an urgent appeal for a liberal Thanksgiving offering to the Orphanage this year. The demands on the institution are increasingly heavy, and the only time of the year at which the churches are called upon for gifts to the Orphanage is at Thanksgiving. Every church in city, town and country should hold a service on Thanksgiving day, if for no other purpose than to bring together offerings in the name and for the sake of our dependent ones.

—They have discovered at Third Church, Norfolk, that for lack of room they have had to turn away people from the Sunday evening services several times recently. Of course. Those Third church people have had a vision. They are seeking to be obedient thereto. When that happens in a church, people about flock in to see what it is about—and to catch a vision themselves. Catch the vision, dear pastors and peoples of our beloved churches, and see what happens to those empty pews that have been giving you pain.

—We are introducing to SUN readers this week a new and delightful friend, Bro. A. H. Bennett, found by the editor out at Springfield. Brother Bennett not only secured many subscribers for THE SUN, but kindly consented to furnish our readers with a discourse or sermon which he has done and which, with his good face, we present on our Sermonic page this week. Read that sermon through and see if THE SUN has not found a brother and a friend indeed. God bless Bro. Bennett in his zeal for the church of his heart and in his great service for the Lord.

—*Herald of Gospel Liberty* has this good word about our Brother Harrell: "The First church, Dayton, under the leadership of Rev. J. W. Harrell, D. D., has adopted the Duplex Envelope for their weekly offerings. Sunday, November 1, was the first day it was used. One of the ushers said on Sunday night that the collection baskets Sunday morning were so full of envelopes that they could hardly keep them from falling out as they walked down the aisle. The number contributing was noticeably larger than usual. A good system in church collections is as much needed as in any other good work. Dr. Harrell is doing most acceptable work and the congregations are growing in number."

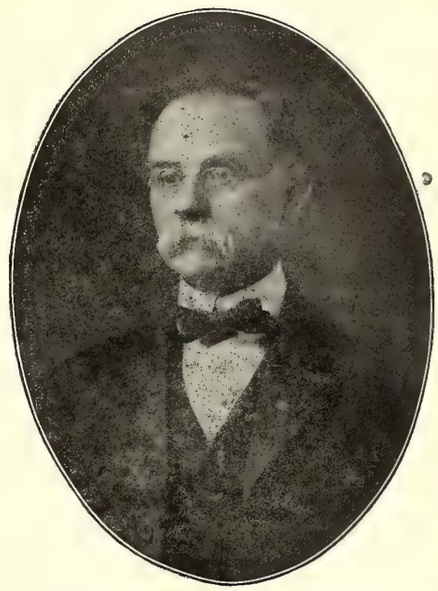
—They have had another fit down good Norfolk way. We are praying, about a thousand or more SUN readers are, every day now, that these fits will become contagious, and that churches everywhere amongst us, and individuals, too, will become numerous indeed, who say, We will send a missionary to the foreign field to preach Christ for us there. That story our columns carry this week of Third Church, Norfolk, is a thrilling one indeed, as racey and romantic as a wooer's dream. Read it, and see what a church can do when it wakes up. For downright adventure commend us to a company of men and women, filled with Christian zeal, who set out to do things in the name of Christ and righteousness. That Norfolk Third church adventure literally takes the breath out of you from sheer amazement.

—For the sake of many who get their church paper and with a glance of two or three minutes at it throw it aside and think it not worth the while nor the money, we print the following from a dear good sister who, we are persuaded, expresses the sentiments of many others: "November 13, 1914. Enclosed find $1.50 renewal to THE SUN for another year. I will keep my subscription paid once a year as long as I am able to work. I would rather do without my dinner every day than to be without my dear church paper, THE CHRISTIAN SUN. It is the best paper I have ever read, and I feel that I can not prize it too highly. It is worth twice the price we have to pay for it." Thanks to this dear sister. We wish for the sake of a thousand homes that should get it and do not that this Christian woman's message could reach them and be heeded there. We pity indeed the Christian home that does not receive and enjoy every week its church paper.

—Here are our sympathies for the good people of Ohio. Dr. Barrett has this to say of the election recently: "It is a lamentable fact, so report indicates, that Ohio not only defeated the State-wide Prohibition in Ohio, but it adopted the so-called Home Rule (Ruin) Wet Amendment, which removes practically every restraint from the liquor business. With such a victory in the hands of the "wets" it is hard to tell what they will try to do next. Of course, the saloons will be open on Sundays, the minors are to be allowed to go into saloons when they please. The amendment expressly states that no legislature shall, after the amendment goes into effect, pass any law regulating the liquor business and no law shall be in effect against it. That means, of course, that every law which was in effect before Tuesday, November 3, is now abolished, and the way is open for the saloon to do its worst. The situation is terrible and no man can foresee what the outcome is to be. God lives and His hand is on the situation. In due time deliverance will come and it will come as God's gift to the people. The saloon is the enemy of all righteousness. It is the enemy of the home, of the school, and of the Church. God pity the poor blinded and deluded men who have set the saloon free among the people of Ohio."

Southern Churchman: An announcement is made of the gift by the Mikado, of $25,000 toward the foundation of St. Luke's International Hospital at Tokio, which will be conducted under the auspices of the Episcopal Church mission, represented by Dr. Rudolph Teusler. The announcement of the imperial gift to a Christian institution, which is without precedent in Japan, was made by Count Okuma, the Japanese premier, at a luncheon in Tokio, on November 9.

Field Marshal Earl Roberts, England's greatest soldier, the hero of Indian wars, died of pneumonia last Saturday a. m. while on a visit to the army in France. Lord Roberts was 82 years of age.



REV. J. D. WICKER, SANFORD, N. C.

(Rev. J. D. Wicker, one of the strong and constant factors of Home Missions in the Eastern North Carolina Conference, has been preaching for thirty-three years. During that time he has built or helped to build nine churches and repaired others. Amongst his longer pastorates were those at Wake Chapel, O'Kelly's, Oak Level, Christian Chapel, Zion, Bethel and Moore Union. He organized and built Bethlehem, Warren County, Bethel and Mt. Gilead. Bro. Wicker was a soldier in the Confederate Army and was in eleven battles of the Civil War, being wounded twice, at Bristow Station and at Cold Harbor. He was a prisoner of war during the Winter of '64. He has been, and is today, as persistent and energetic as he was courageous and fearless in war. He is a true, loyal and devoted soldier of the Cross, and has been instrumental in leading hundreds into the true light of the life in Jesus Christ. He was licensed as a probationer at Bethlehem, Alamance Co., N. C., in 1881, and a year later, at Oak Level, Franklin County, was ordained as an elder, since which time he has been instant in season and out of season in good works for the church and for Christ. He reared a family of ten, nine of whom are living, among them being Rev. W. C. Wicker, D. D., Professor of Philosophy in Elon College. Brother Wicker has filled almost every position of trust and honor in his, the Eastern North Carolina Conference, serving as its president for a number of years, and as a member of the Home Mission Board many years. He is yet a stalwart, active and beloved pastor, and has ambition to do many years yet of faithful service in the Master's vineyard.—Editor Sun.)

A PASTORAL FAREWELL

Address by Rev. J. D. Wicker, Pastor of Pleasant Union Christian Church, at the Close of His Ministry with That Beloved and Respected Flock.

My Dear Brethren and Christian Friends:—

I cannot quit the pastoral relation which I have held so long with you without expressing to you my deep sense of obligation for the many kindnesses that you have shown me, and without giving you a friendly word of parting advice.

For seventeen years I have lived among you and preached to you. With respect to myself, I have humbly to request you to pardon the many deficiencies in my ministry and conduct, of which I am now deeply sensible. But with respect to one thing, I can truly say that I have performed my duty faithfully and conscientiously. I have taken much pains to understand accurately and impartially the Word of God and to preach the Gospel of Christ as it appeared to me to be delivered by Christ and His apostles. In this respect, I have called no man master, nor have I ever in any instance that I know of, for the sake of system given an interpretation to any part of the Word of God which I was not fully convinced was right after the most mature delib-

(Continued on page 7)

The Genius of the Christian Church

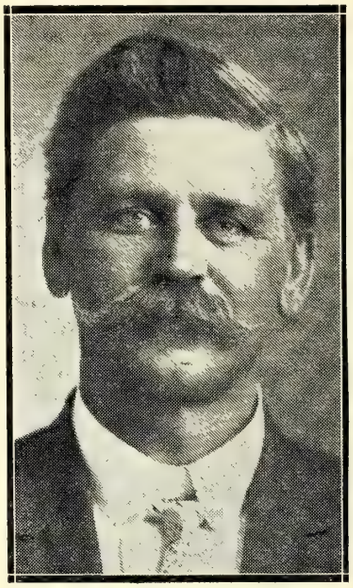
By REV. A. H. BENNETT, Louisville, Ill., President Illinois Christian Conference

TEXT: "The disciples were called Christians first at Antioch."—Acts 11:26.

THE Christian Church in this article is not to be confounded with the sect founded by Alexander Campbell. The true Christian church had its rise in America in 1794, while the Campbell movement became a denomination in 1827 under the name of Disciples of Christ. The two religious bodies have a separate rise, a separate genius, a separate history and have different usages and preach different doctrines. This explanation would not be necessary, but for the fact that the followers of Campbell have counterfeited the Christians by appropriating their name, their history, their terms, their phrases and strenuously tried to absorb or put them out of business.

THE DREAM OF OUR FATHERS

One hundred and twenty years ago our fathers saw the divided state of the church—how God's people were divided into warring sects and sinful divisions. They believed all this to be wrong and dishonoring to God. Hence, they dreamed they saw the re-united church and all Christians flowing into one blessed union and fellowship; that creeds of men would tumble and the Bible would be the one Book of faith and practice; that party names would disappear and all would come under the one banner—Christians; that human leaders would fade out of sight and Jesus Christ would be the Head of the church and the Light of the world; that the Savior's dying prayer would be answered, "that they all may be one." This was surely a glorious dream and presents great ideals. It seems that every Christian ought to rejoice in these ideals. Hence our fathers started out to preach the untarnished gospel and to save men from sin and convert them to God and His Son, Jesus Christ, and to organize them into bodies of believers to be known as *Christians* only. They discarded all human creeds as tests of Fellowship and allowed every man to interpret the scriptures for himself. They rejected all party names—Methodist, Baptist, Presbyterians, Lutherans, ets., as they divide God's people and accepted the God-given name Christian. They chose this name not to separate them from other Christians, but to separate them from the world and pagan religions, and because the name Christian honors Christ and unites believers. It is the one name universally accepted and loved by all believers and best honors Jesus Christ, the great head of the church. This movement is not a denomination in the original meaning of the term. It represents the general church—not a particular church. It is the opposite of a denomination. A denomination is a division, a faction or a party church. A denomination has a name that does not include all of God's people; a creed not accepted by all believers. But the movement of our fathers, or the Christian Church, stands not for a division or faction but for the whole church of God. Its name—*Christian*—is not for a part but for all of God's people. Its creed—the Bible—is not the creed of a few only but for all the family of God. Hence the Christian Movement is not a denomination. "But," says one," you are a separate people, a distinct body and must of necessity be a denomination." In reply will say, it is not our will or wish to be a separate people. We would rather be in union with all Christians. But other people have taken other creeds than the Bible and other names than Christian and have separated themselves from *us* and from *each other* and compelled us to be a separate people. In their divided state it is impossible to go with all factions—hence we remain on common ground on the union platform. We constitute the union movement. We are not a sect among sects, nor a denomination among denominations. We are of a higher order than the sects and denominations.



REV. A. H. BENNETT
Louisville, Ill.

THE GENIUS OF THE CHRISTIAN CHURCH

Every organization, political, religious or otherwise, has a peculiar genius or an apology for its rise and existence. The Quakers arose to rebuke the formalism and insincerity of their day and to exalt the spirit above the letter. Methodism arose to rebuke the dead and formal religion of the church of England and to establish a vital and experimental religion of the heart. Luther arose to rebuke the authority of the Pope and to establish the doctrine of justification by faith. The Christian Church arose to rebuke the sinful divisions of the church and to establish a union church for the fellowship of all Christians. The ideal was to have a non-sectarian church which offers a home for all believers and which allows men to be free to worship God according to the dictates of their own conscience. Just as the abolition party arose to rebuke slavery and the Republican party arose to prevent the spread of slavery and the Prohibition party arose to destroy the liquor traffic, just so the Christian Church arose to rebuke the evils of sectarianism and to establish a church that would fellowship all Christians and at the same time allow religious freedom and the right of every man to interpret the scriptures and enjoy the right of private judgment.

THE IDEAS OR PLANS OF UNION

In discussing this question I know there is danger of being misunderstood and maybe opposed by my own brethren. But it is fitting and proper that the genius of our movement should be declared in our official meetings and our representative gatherings. If I belong to an organization I want to know why I belong. I do not care to belong by chance, accident or geographical convenience. There are good, loyal and Christian people in all sects and parties both Catholic and Protestant. But that is not the issue and does not settle the question. God's people are divided contrary to the Bible and the Savior's prayer. How shall we unite them? There are two solutions to the problem in the minds of the people. One is a federation, co-operation, a spiritual union, allowing all sects to retain their respective party names and human creeds. This is the popular idea, but not the Bible idea. The Bible idea is to drop all party names that divide God's people and all human creeds and come together in loving fellowship under the one banner—*Christian*—that all love and on one platform the Bible, which all profess to believe. This is the Bible idea and the Christian Church idea. Federation of all party names and human creeds—the popular idea—is contrary to the Savior's prayer, "that they all may be one" and the instructions of Paul when he said: "While one saith I am of Paul and I of Cephas and I of Christ, are ye not carnal and walk as men?" The federation idea is the clever philosophy of men; not warranted in the scriptures and is not real Christian union, but a makeshift. It is liable to hinder real Christian union. At best federation can be only a step toward union and at worst it is a counterfeit to hinder and delay real Bible Christian union. The Bible idea is to have no sectarianism at all. The genius of our movement is the union of all God's people on the Bible alone and under one banner—*Christian*. Recognizing all sects and unbiblical names is not union, but the philosophy of men. We should recognize all true Christians wherever found; but we are not bound to recognize human names and human creeds. Every Christian is my brother, but I deplore all party names because they divide God's people. Our fathers saw that sectarianism is an evil and dishonoring to God. They believed that divisions of Christians into sects were sinful and forbidden by the Scripture. Hence they broke away from creeds of men which divide God's people and from party names that separate into factions and organized churches on the Bible alone giving every man the right to interpret and wearing the name Christian which is the common and union name. It is evident from the writings of Kinkaid, Jones, O'Kelley, Snethen, Walter, Craig, Summerbell, Watson and others that they believed party names and divisions wrong and contrary to the Scriptures. But we have drifted, in modern times, and have well nigh lost the genius of our fathers. In order to be liberal and fraternal, we tolerate the sects and respect their party names. That is, we have come to think of the names Methodist, Baptist, Presbyterian, Lutheran, etc., as being equal with the name Christian. But such was not the genius of our fathers. They thought these things were wrong and dishonoring to God. While fellowshipping all Christians individually they deplored the creeds and names that divided them into sects and parties. We should return to the genius of our fathers and sound the tocsin of the Christians. We should have a battle cry and that is, "Back to the early church"; "Back to the ideals of our fathers"; "Down with the creeds and up with the Bi-

ble"; "Down with sects and party names and up with the union of God's people, under the one banner Christian." Let us get the spirit of the body. Many suppose that because we are liberal and stand for the union of God's people, therefore we should take no strong position on anything; that it doesn't make any difference where you belong nor what name you wear. But such is not true; we should be very radical in our opposition to names and creeds that divide God's people. Our position is radical and inflexible. We are either radical or we are nothing. Just as the Abolitionists were radical against slavery and Prohibitionists are radical against the liquor traffic, so the Christian Church is radical against creeds of men, and party names and the divisions among God's people. It does make a difference where we belong and what name we wear. Our position admits no surrender on our part, but demands unconditional surrender of sectarianism. While there are Christians in all sects, yet no one has a Bible right to organize a sect and call it the church. No one has a Bible right to organize a church that does not offer a home to all Christians. A church should be so organized, named and governed as to include *all* and exclude *none* of God's children. While a sect may have many Christians and preach much truth, by the very nature and name it can not offer a home to all God's people. Indeed the very purpose of a name is to classify and divide. If a man says he is a Christian, he puts himself in touch with every other Christian. He classifies himself with Christians, and not with the world. But if he says he is a Methodist or a Baptist, it is implied that he is a Christian, but he puts a barrier between him and other Christians and classifies himself with a peculiar type of Christians. Does the Christian's position mean that sect church founded on creeds of men and party names are wrong? Most assuredly. We either mean that, or we mean nothing and ought to be wiped off the map. This is not saying there are no Christians among the sects; but that it is wrong to divide Christians into warring divisions. Jesus says: "One is your Master, even Christ, and ye are all brethren." "That they all may be one as thou, Father, art in me, and I in Thee, that the world may believe that thou hast sent me." The Christians occupy the only union platform ever presented to the Christian world. Their creed, the Bible, is believed by all. Their right of private judgment grants liberty to all. Their union grants a home for all; their freedom grants fellowship to all. Their creed, the Bible, is the only common creed accepted in a union revival. Their name, Christian, is the only name common to all. The same is true in a Sunday school convention or a Christian Endeavor. No sectarian creed or name is accepted. But these great religious gatherings unconsciously adopt the Christian's position. The Bible is the common text book, Christian the common name and all Christians are fellowshipped. In the fulness of time, when all Christians shall be one, the Christian Church shall have nothing to surrender. No name to go into the waste basket, no creed to abandon and no pet dogma to surrender. The Bible, the Christian name, the broad fellowship, the freedom will be welcomed by all and the Christians will rejoice in the principles they have fought for more than a hundred years. Creeds of men will crumble, party names vanish, human leaders will fade out of sight, but the principles of the Christians will shine as the stars forever and ever."

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
"Let sects and names and parties fall
And Jesus Christ be all in all."

THE CHRIST OF TO-DAY

In company with a friend, I attended services in one of the great churches of New York City today. The theme of the sermon was the title given above. The minister was one of the most "famous" in the city. The music was faultlessly rendered by a vested choir. The prayers were read from the prayer-book by the minister, and the "amens" chanted by choir and congregation with splendid intonation. The sermon was a splendid display of logic and rhetorical ability. And after all was over and we were on our way back to our room, I was irreverent enough to say to my friend, "If I were Satan, I think I should enjoy attending services in a church in New York City." One of the "fashionable" churches, of course.

From a book which I have recently been studying, I quote the following: "Some recent studies, however, while not extensive enough to justify a conclusion, seem to indicate that in some of the largest cities the Church is losing its hold, and that more and more the population of our largest urban centers is becoming churchless, if not without religion." I fear that a careful study of our large cities will only establish more firmly the fact implied in the preceding quotation. And who is to blame?

We say the Church "is losing its grip on men." What is the "grip" of the Church which it has or has lost? In Acts 4:10-12, we find it mentioned in three words: "Be it known unto you all and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand before you whole. * * * And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein ye must be saved." This is the "grip" the Church is losing—the name and Spirit of Jesus Christ. No wonder men cease to respect the Sabbath and avoid the churches. What is there in the monotonous chants, printed prayers, and fine-spun theories of philosophy or dissertations on civic and social righteousness, divorced from the righteousness of God? What is there in all this, I say, that will serve as "manna to the hungry soul?" Why do ministers preach on the "Christ of Today?" Is the "Christ of Today" a different Christ from the "Christ of Yesterday," or the "Christ of Tomorrow?"

If we have read our Bible aright, He is "the same yesterday, today, and forever." But the Church(?) replies, "The ideals of humanity change and our conceptions of reality change; hence it is natural that our conceptions of the Christ change. And thus the 'Christ of Today' may be a quite different Christ from the 'Christ of Yesterday.'"

Blind leaders of the blind who teach thus! Their Christ must be free from the elements of suffering, self-sacrifice, and judgment. Those are distasteful and not in accord with present ideals. Let us create for ourselves a Christ whose service demands no hardship, self-sacrifice, suffering, or personal responsibility. Let us have a Christian life characterized by ease, liberty in all things, selfishness, and indolence. True, all the Bible says, "Take my yoke upon you and learn of me;" and again, "The voice of thy brother's blood crieth unto me from the ground." But those are words of yesterday; and my Christ and my religion are new creations.

We need to-day, as never before, Pauls who will stand in our midst and declare unto us the true Christ. We need ministers whose hearts and lives are so thoroughly in tune with the Infinite that they break forth in sincere, heartfelt communion with the Master. Ministers whose prayers come from the heart and are not flowery effusions of rhetoric, read from the printed page. What a mockery of true worship! We need church members who know the Christ, as a Friend and Brother, to whom they can come in time of need and pour forth their heartfelt wants. Church members who are not ashamed of Christ, or afraid to speak His praise. "And how shall they hear without a preacher?"

Is it any wonder the Church is losing its grip? Has any human creation ever proved entirely satisfactory? And can we expect a man-made Christ to reach and save and hold the world? Let the fashionable city church answer the question. What is the worth of a religion that permits us to sit at our ease for an hour a week in a cushioned pew with the feeling that we have done our duty when we have mechanically read a few verses of Scripture and listened to an impersonal address on some subject of current interest or an exposition of a scriptural text with the spiritual element lacking? What is such a religion worth when "just across the way" there are willing hands wanting employment, hungry mouths wanting bread, and aching hearts wanting comfort and cheer? Where is the poor man's place in the city church's mind or pew? Is it any wonder the Church is losing its grip? "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." How many who profess to know His name must one day hear His sorrowful answer, "I never knew you!"

But the church, the minister, or the member that has Christ has the real grip to reach and hold men. We "may" criticise Billy Sunday for his slang and gestures; but we "will not" after we have heard him and felt the Power working through him. The world is hungering for the real Son of God, and the Church blindly offers it a substitute! It is seeking bread—the Bread of Life—and the Church offers the stone of worldly, temporal wisdom. The Church must look up; must see the Christ as He is, kind, compassionate, helpful, loving, the Son of God; must be willing to take up His Cross and follow; must see the opportunities for service about them every day, and take advantage of them; must keep in close communion with the Christ. Doing this, it will recognize the Christ of to-day is the same Christ who came almost two thousand years ago to walk among men as the great example for us, the living, loving, self-sacrificing Christ, who alone can bring us peace to-day and lead us safely through the morrow.—*By J. Willis Barney, Columbia University, New York City, in Herald of Gospel Liberty.*

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FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES

The College was glad, exceedingly glad, the past week, to be honored with the presence at chapel of its three former presidents. Dr. Long came Tuesday morning and Drs. Staley and Moffitt Friday morning. Each of them brought a message of cheer and uplift. These three great men served the College well as is evidenced by the prosperity that now attends it. Poorer leaders would have made permanent progress impossible.

The Francis Asbury Palmer Fund again places the College under lasting obligation by the appropriation of $1,500 for current expenses this Fall. As the College grows, the cost of maintenance also grows. Much of the growth in recent years has been made possible by the generosity of devoted friends, chief among whom this liberal Fund will rank.

The Western North Carolina Christian Conference was largely attended by Elon people, both of Faculty and students. The visitor from here who was most welcomed, however, was Toshio Sato San, our Japanese student, whose conversion to Christianity is due to our own efforts on behalf of foreign missions. She sang amid a breathless silence a Christian song in her native Japanese. The Conference was visibly moved. She will attend the North Carolina and Virginia Conference this week.

On their way to or from the Western Conference last week we were happy to have brief calls from Rev. T. J. Green, Ramseur; Brother W. L. Welch, Bennett; Brother Henry Cox, Franklinsville; Brother W. O. Cox, Ramseur; Brother W. W. Brown and Brother Henry McCarn, Seagrove. They are all staunch friends of the College and their visits were highly appreciated.

Rev. J. D. Wicker, Sanfodr, N. C., is visiting his son, Rev. W. C. Wicker. He will attend the North Carolina and Virginia Conference this week.

Rev. W. G. Clements, Morrisville, N. C., was here Friday and Saturday in the interest of the Chapel Hill work.

Rev. J. W. Patton, Greensboro, N. C., was a pleasant caller to the old scenes on Tuesday.

Mrs. M. E. Winston has returned from an extended visit to friends and relatives in Franklin and Wake counties.

The College choir is receiving many compliments for its excellent service these days. New anthem books have been supplied and fine fine talent is yielding splendid results.

Next Sunday is to be "every member at Sunday school day," according to Superintendent N. F. Brannock. The attendance has been ranging around 72%, which is good, but not good enough for our good superintendent, who is never satisfied without the best.

Thanksgiving bids fair to be full of its usual roster of good things. On Wednesday before, the Junior-Senior Debate occurs. On Thanksgiving evening the Philologian Society gives its annual entertainment. On Friday evening comes the regular fall term recital of the Music Department. Our friends are cordially invited to be present and participate with us in all these exercises.

Rev. O. L. Stringfield, travelling lecturer for the N. C. Anti-Saloon League, occupied the College pulpit Sunday evening. Brother Stringfield makes a powerful plea for righteousness and temperance.

Brother W. R. Brown and wife, parents of Brother D. W. Brown, are visiting their son's family this week. Elon always welcomes heartily these sterling friends.

Uncle Wellons is not so well as this writing. He missed services Sunday, but expects to attend his Conference this week. No man anywhere is more interested in every phase of our church work than this old veteran of the Cross, now rapidly approaching his 90th milestone, and no man is more loved than he. "X."

NEWPORT NEWS LETTER

We have heard much lately about Efficiency. Surely it is something that we ought to think about and to work at and to pray concerning. And we are doing this, many of us, in some kind of way, and some of us, no doubt, have "resolved" that if study, prayer, sacrifice and perseverance will avail—and they will—then we will become more efficient in Christian service and lead our people to become more efficient in the same kind of service. Many of us, it may be, fail, largely, because of what we do, but in a larger degree, probably, because of what we fail to do. There is a price to pay for efficiency, and too many are not willing to pay the price. We are making progress, to be sure, but evidently we need to increase our pace.

This is a day of progress and efficiency and of specialization along many lines, and why shall we not unite and co-operate to make it more so, than at present, along the lines of Christian work? If those who are leaders in the work of the church and Sunday school are willing to pay the price and will be true to their "heavenly vision" of larger things for the kingdom, we shall soon see some marvelous things come to pass. I would like to move that we rub out the word "can't" from our vocabulary of Christian effort, and to substitute the phrase "by the grace of God I will." If we will do this I wonder how many of our Sunday schools will, at an early date, not have a teacher training class and a home department and an active adult department and a live young people's organization, training them for Christian service? And how many of our churches will fail at the next annual conference to have a report "in full," irrespective of "high prices" or "low prices"?

What churches have done churches may do, and it seems to me, that after the accumulated testimony that we have had, we ought to put to the test some of the methods and plans that have meant so much for those churches and Sunday schools working by them. I wish we might keep before our people the "every-member canvass" plan and the use of the duplex envelope system, until every church would decide to "try it out" for themselves.

As Superintendent of the Home Department in the Eastern Virginia Sunday School Convention, I want to call attention to this too greatly neglected phase of our work. It is a work that promises blessed and far reaching results. It is a work that may be carried on in Home Department in connection with our Sun- one who has it on his heart or her heart, as to the value of this work and is determined, by the help of the Lord, to 'make it go." It is said that "charity begins at home," and we have begun, thank the Lord. We have had a Home Department in conection with our Sunday school, for about nine months, and the longer we have it the more we think it is worth while to keep it going. I shall be glad to correspond with any school not having such a department, but is willing to undertake to have one.

Yours for greater efficiency and a more devoted and loyal service to our Savior, and in the church in which we serve.

W. D. HARWARD.

November 13, 1914.

MISSIONS THROUGH THE EYE-GATE

Eighty-five per cent. of all our knowledge is gained through the eye. Acting upon this principle the organizers of the United Missionary Campaign for this year have made elaborate preparations for the use of stereopticon lectures. In last year's campaign this was carried out in a limited way, but the plans for 1914-15 are much more complete.

Fifty sets of first-class slides with accompanying text for lectures have been distributed in fifteen of the leading cities of the United States. The pictures for these have been gathered from the most interesting nooks and corners of the world. They reproduce upon the screen in natural colors the every-day life of many strange people in mission lands as well as the most picturesque features of missionary work in our own country. In the later class are pictures of Indians, Mexicans, etc., a series which follows the Immigrant step by step through Ellis Island, and many other pictures from city and country.

This wide distribution will result in a large saving in time and expense for lecture users, while churches and religious organizations who have not yet introduced this popular and effective method of missionary education will have an added incentive for doing so.

The titles of the lectures are: *The Social Aspects of Foreign Missions, Child Life of the World, the American Indian, Home Missions and the Public Welfare, The New Era in Asia, The Immigrant in America, Changing China, Adoniram Judson, David Livingstone, The Moslem World,* and *The United Missionary Campaign Charts.*

The four lectures heading the list were especially prepared to fit in with this year's mission study text-books: *The Social Aspects of Foreign Missions, The Child in the Midst, The American Indian on the New Trail, In Red Man's Land* and *The New Home Missions.* The lectures are, however, in no way dependent upon these books. The well selected pictures and gripping text make them rank among the most instructive and interesting missionary material obtainable.

The depositories from which these lectures may be rented are as follows: *Atlanta, Ga.,* Rev. Homer C. McMillan, 1422 Hurt Building; *Boston, Mass.,* American Baptist Foreign Mission Society, Ford Building, 15 Ashburton Place; *Buffalo, N. Y.,* Federation of Churches, 181 Franklin Street; *Chicago, Ill.* Missionary Education Movement, 19 S. LaSalle Street; *Cincinnati, Ohio,* American Christian Missionary Society, Carew Building, and Foreign Christian Missionary Society, 330 West Fourth Street; *Cleveland, Ohio,* Federation of Churches, 1223 Schofield Building; *Denver, Colorado,* Rev. William J. Sly, 556 Gas and Electric Building; *Kansas City, Missouri,* Miss Ora I. Johnson, 4439 Tracy Avenue; *Nashville, Tenn.,* Rev. John I Armstrong, 154 Fifth Avenue, N.; *New York, N. Y.,* Missionary Education Movement, 156 Fifth Avenue; *Philadelphia, Pa.,* Mr. John H. Poorman, Reformed Church Bldg., 15th and Race Streets; *Pittsburgh, Pa.,* Board of Home Missions, United Presbyterian Church, 703 Publication Building; *Portland, Ore.,* Miss Abby S. Lamberson, 454 Alder St.; *St. Louis, Mo.,* Rev. H. E. Truex, 202 Metropolitan Bldg.; *San Francisco, Cal.,* Rev. Ernest F. Hall, 920 Sacramento Street. Not all of the lectures are for rental in every city, but an inquiry addressed to any of these offices will always bring detailed information.

THIRD CHRISTIAN CHURCH WILL SEND MISSIONARY TO PONCE, PORTO RICO

The Third Christian Church, in Park Place, which is only seven years old, has been setting a pace in these recent days that shows that this is a church of real Christian service. The church was organized in the latter part of 1907 with only twenty-four charter members. The present membership is one hundred and eighty-five, and during the seven years of its growth there has been two additions made to the original house of worship to take care of the increase in members that attended service there.

The Third Church had been receiving an annual appropriation from the Eastern Virginia Conference to help in its support, but at the recent session of this body, held at Liberty Spring, Nansemond county, the congregation notified the conference that the church would

REV. GEORGE DELMAN EASTES
Pastor Third Christian Church, Norfolk, Va.

in future take care of itself and relieve the conference of its appropriation, thus becoming self-supporting.

The church also voted its pastor a raise of $300 in salary for his second year, putting his salary at $1,500.

The Third Church recently held a three-weeks' revival meeting under a big tent on Thirty-fifth street, at which the pastor, Rev. George D. Eastes, did the preaching, speaking nightly to large crowds of people. This meeting cost in the neighborhood of $500, besides the congregation raised a purse of $115 for the pastor for his faithful work on the closing night of the meeting. Now the church comes forth with the announcement that it is ready with funds in hand to pay the salary of a missionary in Ponce, which is usually $600 for a lady missionary, and it is a lady that is needed most in the field now to visit among the mothers and children. Rev. and Mrs. D. P. Barrett, members of the Memorial Christian Temple, has been in this field for a number of years and the needs there now call for another worker to assist them.

The Mission Board, together with the Third Church, will set about at once to secure the suitable person to go to Ponce.

This church has made steady strides this year under the labors of Mr. Eastes and the present house of worship is filled to its capacity at the Sunday school and the Sunday evening services. Recently at the night services there has been numbers turned away because of lack of seating capacity.

Mr. Eastes is a young man and a preacher of sterling Christian character; he is a fluent, plain speaker and appeals to all.

It is only a question of time that the congregation will have to be increasing its seating capacity and the work may be hastened because of the crowded condition of the Sunday school. There are some funds in hand now for a new building and the workers are quietly but systematically looking ahead.—*Norfolk Ledger-Dispatch.*

NOTICE

Two copies of Dr. Morrill's "History of the Christian Denomination," used on book tables for sale, in Norfolk, Franklin or Liberty Springs, Eastern Virginia Conference, and places near, were mislaid and lost. Will any one finding them kindly write

ALICE TRUE,
Elon College, N. C.

A PASTORAL FAREWELL

(Continued from page 3)

eration. So I can truly say that I have not consciously failed to declare unto you the whole council of God.

And now with respect to yourselves, I have to return to you my most sincere and heartfelt thanks, for your kind and tender and candid acceptance of my labors amongst you. I have met with daily instances of attention, civility, and affection; and I cannot recollect that in the whole course of my ministry I have met with a single instance of rudeness or incivility. You have been ready to forward every good work that I have proposed, and with a more attentive audience no pastor was ever blessed. The decorum and devotion of your conduct in the house of God have been such as to attract the attention to excite the admiration of every stranger. By your kind assistance and liberality, I have been enabled to accomplish the three things nearest my heart, that is, to enlarge our church membership to its present standard, to establish a large Sunday school, and to build such a large and well-constructed house of worship. These are blessings that rarely fall to the lot of a minister in so short a period of time.

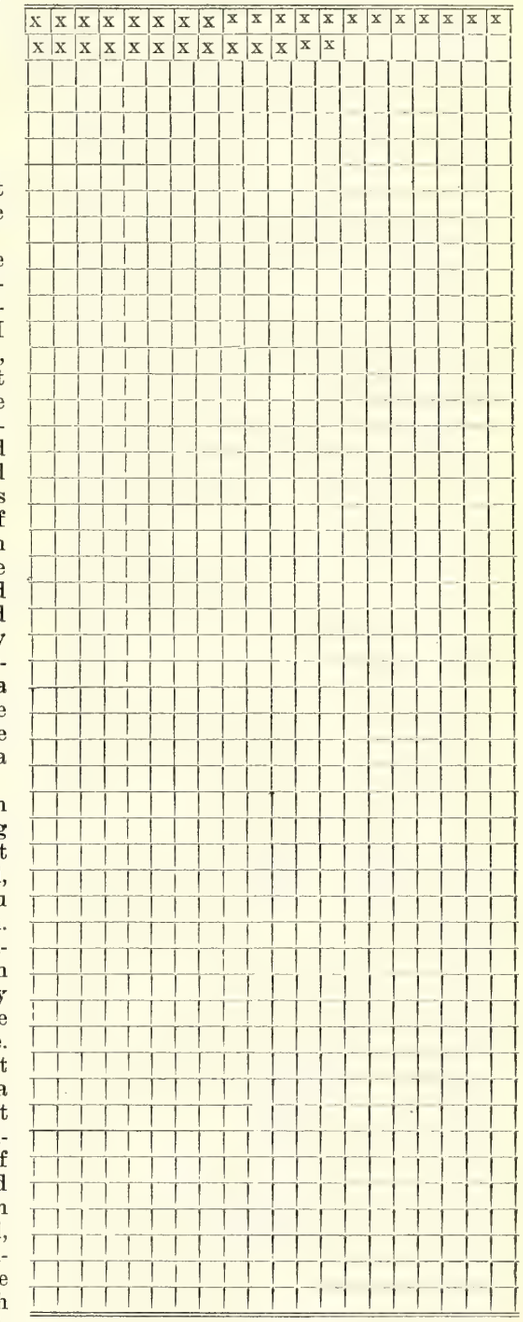
But now, my beloved friends, when I am standing on the verge of eternity and looking forward to the time when you and I must meet together before the awful tribunal of God, suffer me, I entreat you, to warn you that you stop not short in the mere forms of religion. Suffer me to remind you of some of the principal doctrines which I have ever insisted upon you, among which now at the hour of my separation from you appear to me to be more important and more real than ever before. The foundation of all my preaching amongst you has been this: That we are naturally in a corrupt state, alienated from God and subject therefore to the just displeasure and condemnation of the Almighty. That it is the chief business of man in this life and his first and most important duty to seek deliverance from that state, that he may be reconciled to God, and I repeat what I have so often declared unto you in the years past, that the deliverance of fallen, sinful man is to be sought by faith in our Lord Jesus Christ as the only and all-sufficient Saviour and by the renewing and sanctifying influence of the Holy Spirit to be obtained by fervent and preserving prayer.

Governor Craig declares: "Tuberculosis has caused more deaths than all the wars have caused. It is the most appalling disease of the times." We are not surprised that our Governor says this when it is known that some 6,000 people are dying in our State every year from tuberculosis.

1,000 BLOCKS

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*

You are going to send us the amount of one block toward our *thousand,* are you not? Remember, we don't ask for the whole *thousand* from you; all we want is at least *one,* and we will surely get the whole number if you will only do this for us. Do not question whether others will do the same; leave that to us—that is our lookout.



How soon shall we fill these? Who will be next? We are expecting many to be taken this week. THE SUN will show each week by X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

The twelve federal reserve banks of the United States went into operation Monday, November 16. This was the final step in the nation's new currency system.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON, NOVEMBER 22

Jesus and Pilate. Matt. 27:11-31.

Golden Text.—Pilate saith unto them, what shall I do then with Jesus which is called Christ?—Matt. 27:22.

Order of Events

The court of Caiaphas could not pronounce final judgment and order the death penalty to be executed. They were in allegiance with the Roman government of which Pilate at this time was chief executive. Pilate had the power to free even a guilty prisoner by saying the word.

Jesus was sent up to the justice hall for a final trial. Pilate heard the witnesses and found no fault in Him. He pronounced Christ an innocent man. This being a grave and important case, as Pilate realized, he tried to excuse himself from giving the final word of not guilty by handing the prisoner over to the people. Instead of acting a man, a strong man and pronouncing justice, he appealed to the people for an answer in the case.

Pilate's wife(being debarred from the side of her husband at the bench of law by the government) had studied the case and sent a message to the effect that he have nothing to do with this righteous man. Before the people Pilate washed his hands, indicating that he was entirely free from the sentence that might be given. This was a useless act, for he could not rid his heart of impurities by trying to cleanse the hands.

The result of the appeal to the people was that the chief priests were more shrewd than Pilate and the condemning of Christ to be crucified had been completed. A murderer to be released, and an innocent man to suffer death on the cross.

The Question

What shall we do with the Man whose principles and teaching have worked such marvelous things in our material world? The foundation of every stride to progress and civilization can be traced to the teachings of this great man, Jesus Christ.

Let every individual today, even now, imagine himself on the judgment seat in Pilate's hall; for indeed you really are, though you have not realized it, and ask himself the question, "What will I do with this righteous man Jesus?" Pilate had to answer the question. He had complete control over Christ. His decision was final. You, in your own life, have complete control of Christ. No one can accept Him for you. What will your decision be? Christ is anxiously, but calmly waiting for you to let Him come in and make your life happy, bright and useful; or will you be swayed like the multitude and cling to sin, ruin, destruction, decay, and reject righteousness, honesty, purity and justice?

Two Solemn Questions

"Once in Oakland, California, a young man came to me for an interview. He had escaped from a New York prison and had come to Denver to live. 'Last night,' he said, 'I could not get in to your meeting, but on the street I heard the song, "What shall I do with Jesus?" and the question has been thundering in my ears ever since, "What will He do with me?"' These are the two most solemn questions of life."—*Dr. Wilbur Chapman.*

Lesson VIII. The Coward

(By Mrs. M. E. Bullock)

This man was not ashamed of Jesus, because he did not know Him. Peter had known Jesus and was afraid to tell it when Jesus was in trouble. But this man just loved his job; he wanted folks to love him. He was afraid old Cæsar, the king, would think he had liked Jesus best. So he tells the people to choose between Jesus and Barabbas, and they chose—which? Illustrate choices given us. Which do we choose? Barabbas was a robber. All that takes us from the good robs us of some quality we ought to possess. Excessive love of play may rob us of our mother's love and approval, also it turns loose a robber on mother, compelling her to do the things she has a right to expect from her boy or girl. The girl who is vain of her good looks or her smartness is robbing herself of some of her finest attributes. Illustrate by story and anecdote.

Supplementary work.—1st Psalm, 6th verse, Primaries; Juniors, 6th and 7th commandments.

CHRISTIAN ENDEAVOR, NOVEMBER 22

Topic: "A Joyous Life." Joel 2:21-27.

As this is a Thanksgiving lesson the leader should have an interesting meeting planned. Surely we have been blessed as a nation the past year. Certainly we have had a joyous life this year. As a nation we are at peace with other nations and have been blessed in making peace with and for other neighboring nations. Then we are to be thankful for the Gospel men whom we have in our midst to break to us the bread of life. Education has taken a stride in the last year that will make for us in the future brighter, stronger, and more earnest workers for the cause. We have more missionaries in the field now than ever before and the supports are growing.

Our theological schools are preparing more men for the ministry and the mission fields together with the work of the Young Men's Christian Association and the Young Women's Christian Association training men and women for Christian service.

Our nation has made great progress in the last year in abolishing the saloons and uprooting the political machines. The crimes which are detrimental to our nation are being opened up to the public.

Then, too, every day we are fast becoming more united. The Christian Endeavor is promoting it. Our great preachers and writers are advocating unity. It is being discussed by conventions.

We print a suggestive program from the *C. E. Quarterly:*

1. Opening, the society standing.
2. Still standing, repeat Ps. 23.
3. Sing another hymn.
4. Prayer by the leader.
5. Scripture reading responsively by the boys and girls, each having a leader with a good voice.
6. Leader's remarks concerning the topic and lesson.
7. Another song, followed by three short prayers.
8. The several talks from the "discussion topics."
9. Two stanzas of a song.
10. Open meeting, make use of lesson hints, quotations, illustrations and gems from the poets.
11. The pastor's five minutes. President take the chair.
12. Chain prayer and benediction.

"It pays to wear a smiling face
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown."
"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime."

"The joyous life is like a mirror; the brighter it is, the less it retains, and the more it gives forth to others."

"The most joyous being that ever walked this earth was Jesus Christ; and we may obtain His joy only by living His life of unselfish sacrifice."

BIBLE REFERENCES

Luke 10:21; 15:5; John 5:11; Heb. 12:2; Neh. 12:43; Ps. 40:8; 100:2; Luke 10:17; John 4:37; 1 Chron. 16:8; Ps. 50:14; Eph. 5:20; Phil. 4:6; 1 Thess. 5:18; 1 Tim. 4:4; Deut. 8:10; Col. 1:12; 2:7; Luke 17:16; Acts 28:15; 1 Cor. 15:57; 1 Tim. 1:12; Isa. 42:12; Heb. 13:15; 1 Pet. 2:9.

TO THINK ABOUT

What shall I do with Christ?
What will He do with me?

S S NOTES AND NEWS C E

The study of Christian Endeavor methods, using as a text book "Expert Endeavor," has been taken up by societies in different parts of the State. The City Union of Greensboro has a class meeting fortnightly. Wilmington recently reported to headquarters thirteen new experts.

Our State President, Mr. G. L. Mitchell of Wilmington, has this Fall made a tour of the State, in the interest of Christian Endeavor, stopping in each district long enough for a conference with its vice-president. Mr. Mitchell is a live wire, and we believe the work will go forward rapidly under his leadership.

Members of one society in the Northwestern District have organized the following new societies since last June: Asheboro St. Friends, Greensboro, a Junior Society; Spring Garden St. Friends, Greensboro, a Young People's Society; Pilot Mt., a Young People's Society; Cratham Friends' Church, a Young People's Society; Union Cross Friends' Church, a Young People's Society; Sea Grove, N. C., a Young People's Society.

North Carolina's proportionate part of the $150,000 needed for the Headquarters Building at Boston was $200, and Captain Russell, who undertook to raise the amount, wired Mr. Lehman as follows on November 10: "Am sending $75 for the Building. Balance to follow." The erection of this building is a matter of great moment to the cause of Christian Endeavor throughout the world, saving, as it will, $5,000 now paid in rent and supplying at least an additional $8,000 from rentals, thus giving the United Society an assured income for world-wide extension work.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec.—Mrs. W. A. Harper, Elon College, N. C.
Treasurer—Mrs. W. T. Walters, Winchester, Va.
Superintendent of Young People's Work—Miss Mamie Holland, Suffolk, Va.
Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

PRESIDENT'S REPORT, WOMAN'S BOARD OF WESTERN NORTH CAROLINA CONFERENCE

The third year of the existence of the Woman's Mission Board of the Western North Carolina Conference has passed. In the beginning we laid our plans for Woman's Missionary Societies, Young People's, Willing Workers and Missionary Cradle Rolls, praying and believing that they might be perfected. While we are profoundly thankful for the little that has been accomplished and the seed that have been sown in good ground, we recognize the obstacles that we are as yet unable to overcome.

We are aware that a more earnest, consecrated effort with unceasing prayer is necessary, but we believe the coming years will reveal the results and that the little already accomplished will leaven the whole lump and the whole of the Western North Carolina Conference will eventually be thoroughly organized. One difficulty in the way is *lack of information.* Many of our people know but little about missions and conditions in non-Christian lands. The subject of missions has become one of intense interest—a subject that is engaging the minds of some of our most intellectual men and women, and there is no good excuse for our people to remain longer ignorant upon this subject.

Oh! that the women of this Conference would arise and put on the whole armor of God and awake to their duties, privileges and opportunities.

One writer on missions tells us that "Everywhere we see the open doors, with no one to enter in; invitations, with no one to answer; work for three pressing on the shoulders of two." These words coming from one who has seen the actual needs and conditions are indeed pathetic.

In the next place, more earnest prayer and consecrated effort is necessary. Are we observing the 9 o'clock prayer hour and claiming the promise that, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." And let us not hinder our Father in answering by our lack of faith. If we had the smallest grain of faith we could move the mountain of debt that ever looms up in the distance, our young people would be hearing and answering the Divine call to go to work in the Master's vineyard both in our Home and Foreign fields; our women would be thoroughly organized into missionary societies in all our churches, and our young people and children into Young People's societies and Willing Workers, and we would soon have the names of all the little tots on the Cradle Rolls. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains, and the wild beasts of the fields are mine. If I were hungry, I would not tell thee, for the world is mine and the fulness thereof."

We seem to lose sight of the fact that we and all that we are, our time and our talents, belong to the Lord—"ye are bought with a price." So it behooves us to be up and doing, and this Woman's Missionary work is our opportunity. The women of our churches have it in their power to do a great work if they will only do so, and right now is the time to begin.

As we pray, "Lord increase our faith," let us remember that "faith without works is dead."

It is true we have peculiar obstacles to overcome in this Conference. The majority of our churches are small country churches, the members living at some distance apart, making it difficult and inconvenient to hold meetings all during the year. Nor do we have any one in the field to visit these churches and interest our people in the work of organization. Some of our pastors do not seem to be very enthusiastic, losing sight of the fact that healthy missionary societies are the very best means of creating better and more enthusiastic endeavor in every branch of the church. We are in a great measure dependent upon our ministers to help us. There is not a minister among you, who, if he fully determines to organize the women of his church would fail in the attempt. The women are loyal, but they need your help and co-operation. Under existing circumstances we cannot accomplish our purpose without the assistance and hearty co-operation of all our ministers. Refuse this help and this co-operation and you unwittingly defeat our purpose and our plans. No church is so weak numerically or financially that the women cannot engage in this missionary effort.

We have in our Conference thirty-three churches with a membership of about 3,000. Suppose that one-half the membership is women, organized and paying ten cents per month. That would place about $1800 annually into our Treasury and we would not have the deficit now existing.

We beg leave to report the sum of $151.19 for this year. This was raised by the Burlington Society, and the Providence and Graham Mite Box societies, and New Center Missionary society.

We are pleased to report one new society at New Center with ten members.

Mrs. W. H. Carroll, Chairman.

THE WOMAN'S MISSIONARY CONFERENCE OF EASTERN NORTH CAROLINA CONFERENCE

On Friday morning, November 6, while the Eastern North Carolina Conference was in annual session at Henderson, N. C., the women of the Conference held their first missionary conference in the Baptist church, which was kindly opened to them for this purpose. In the absence of the President, Mrs. C. E. Newman, who was kept away by sickness in her family, Mrs. C. H. Rowland, President of the Southern Christian Convention Woman's Board, and also President of her own Eastern Virginia Conference Woman's Board, presided. After a song, scripture lesson, and prayer by the President, she gave us a most appropriate talk on the needs and the purpose of the woman's organized work for missions. She also dwelt on the rich possibilities of Young People's work and Cradle Roll Department.

The roll of organized societies was called, and representatives responded with brief summaries of what their societies had accomplished during the past year. It was found that Henderson, Sanford, Wake Chapel and Mt. Auburn had raised for missions since last report to Conference, $103.05. We were informed that a Woman's Missionary Society had recently been organized in the Raleigh Christian church. This adds twelve new members, making a total of about ninety members in our Conference.

The following officers were elected for the ensuing year, subject to the approval of Conference: President, Mrs. A. T. Banks, Henderson, N. C.; Vice-President, Miss Annie Staley, Franklinton, N. C.; Recording Secretary, Mrs. K. B. Johnson, Cardenas, N. C.; Secretary-Treasurer, Mrs. A. F. Smith, Cardenas, N. C.; Superintendent Young People's Work, Miss Helen Ricks, Gold Leaf, Va.; Superintendent Mite Boxes, Miss Jessie Massey, Durham, N. C.; Superintendent Cradle Roll, Mrs. C. E. Newman, Raleigh, N. C.

Mrs. Rowland stated that the women of the Southern Christian Convention had undertaken to raise during the coming year $2,000.00; the women of the Eastern Virginia Conference to raise $1,000 of this amount, and that our proportionate part of the remainder would be about $250.00. The Conference Secretary was requested to instruct Superintendent of Mite Boxes to write to the four societies that have dropped the work and urge them to use the Mite Boxes to write to the four societies that have dropped the work and urge them to use the mite boxes.

President urged that we push the Life Membership canvass.

We were delighted to have with us Miss Alice True, missionary on furlough, who gave us an instructive talk on conditions in Japan.

We trust that a work has been begun that will bear much fruit in the years to come.

The meeting was dismissed by an impressive prayer by Mrs. H. F. Wolfe.

Mrs. A. F. Smith, Secretary.

WESTERN NORTH CAROLINA BOARD

The Woman's Mission Board of the Western North Carolina Conference for the coming year consists of Mrs. T. A. Moffitt, Ramseur, N. C., Miss Annie Williams, Burlington, N. C., Mrs. W. R. Sellars, Burlington, N. C., Mrs. W. H. Carroll, Burlington, N. C.

The Board is planning the work for the coming year, and desires the co-operation of the pastors of the various churches that wherever it is possible, to have Woman's Missionary Societies, Mission Study Classes, and use Mite Boxes

The women of the Western North Carolina Conference are asked to raise $300.00 this year (1914-1915) as our proportionate part of the $2,000 asked for by the Woman's Board of the Southern Christian Convention. It is possible for our women to raise this amount and even double the amount—we can do it and we will. Let us begin right now and not be found wanting at the end of the year. We have a Woman's Missionary Society recently organized at New Center. This society has made a fine beginning, and we wish it God-speed. Now who will be the next?

Mrs. W. H. Carroll, President.

OFFERINGS RECEIVED FOR FOREIGN MISSIONS

In Territory of Southern Christian Convention.

Eastern Virginia Conference	$10.00
Mr. A. T. Byrd, Holland, Va.	5.00
Third Church, Norfolk	10.00
Berkley, Va.	3.11
Eastern N. C. Conference	11.18
Western N. C. Conference	15.00
Total	$54.99

Gratefully,

November 13, 1914. Alice True.

Elementary and Cradle Roll Departments

Edited by Mrs. J. J. Lincoln, Wakefield, Va., and Mrs. F. Bullock, Waverly, Va., respectively, to whom all communications for these Departments should be addressed.

Motto: "First the Blade."
Colors: Green and White.

THE SCHOOL AT MEMORIAL TEMPLE

Dear Cradle Roll Superintendents:

I wish you might all have been with me in a visit I paid a few weeks ago to the Memorial Christian Temple in Norfolk. It was their rally day, and I was so fortunate as to find myself "among those present." Such a splendid crowd and such a good feeling, I cannot describe it to you, and could not take the room and time necessary, either.

But I do want to tell you about the Elementary work as I was privileged to see it during my brief visit, and the rush consequent upon the special exercises of the day. The Sunday school is dreadfully crowded for room, and the classes are tucked away in all sorts of nooks and corners, "upstairs and downstairs and in my lady's chamber," as the old nursery rhyme has it. But they are hoping to rectify this very soon with a most splendid and up to date new building and then we shall hope to pay them another visit, and have a great deal to see and to learn and to tell you.

But, in the meantime, let us visit this fine Elementary school and see what they are doing. Upstairs I went, accompanied by a most obliging young gentleman who was ready to show me around. Just at the head of the stairs a muffled hum assured me that we had reached our destination. My, oh, my, what a room-full of children, big little girls and boys, and little little girls and boys, circle after circle of chairs drawn around their teacher as a nucleus, and through the center, moving from class to desk and from desk to cupboard, went Mrs. W. H. Denison, the dear and charming superintendent and the wife of the pastor, mother and head of this Elementary Department. I cannot tell you how many classes there were, but they told me that they had just received over twenty new scholars from the beginners' department the Sunday before, which was promotion day, and had promoted about an equal number of their boys and girls to the Intermediates. They have a system of honors in this department for the classes that I am going to ask Mrs. Denison to tell us about some day, for our help and assistance.

Down stairs again, and here are a crowd of little folks who have had their lesson period, and are learning little motion songs about the mother bird's care for her young, which will soon be shown to be only a part of the love and protection of the great All Father, under the capable superintendence of Miss Fannie Brickhouse, who has charge of the Beginners' Department.

Away, again, for we can only stay a moment, and my, my, here are the Cradle Roll babies all in a room of their own; some asleep in go-carts, some marking on a blackboard, some playing with balls or other toys, all carefully superintended by devoted nurses, while mother is in the auditorium in her class, and getting strength and help for the coming week.

Back in the main auditorium again, and here come the primaries and the beginners marching in two by two, waving American flags and Sunday school flags as they come, bearing of the "increase of the soil" to lay on the altar of the Lord, while they gladden our hearts by their cheery faces, happy voices and evident enjoyment of the proceedings. Then, at a given signal, a number of them rise to their feet and recite verse after verse of scripture, all the childish voices blending in a loving unison as they repeat the words of God's Book.

I want to call briefly to your attention two things. I said, if you will notice, that they had received some scholars and discharged some on their promotion day. I want to talk of this at greater length in the near future, but I want to say right now, that this is the only right and dignified and proper way of promotion. It means something to a child, and the child will mean more to your school because your school means more to him.

The second thing is the reciting of Scripture verses. This is part of the supplementary work done with the graded lessons. But if it is, or you think it is, impossible for you to use the graded lessons just now, won't you watch the lessons on the Sunday school page for the Elementary departments, and take up the supplementary work suggested with them? Now is the time to fill the child's mind with Bible verses and the words of the grand old hymn, now when he is in the learning period, and you and I are not doing our full duty unless we are storing their minds with a rich treasury from God's word and from the words of His saints. This also will be discussed at greater length in the near future. Cordially yours,

MRS. F. BULLOCK.

RED CROSS SEAL SALE TO BE AIDED BY MOTION PICTURE ON TUBERCULOSIS IN CHILDREN

As an aid in the Red Cross Christmas Seal sale and the Anti-Tuberculosis Campaign, a motion picture dealing with the problem of tuberculosis in children has been prepared by Thomas A. Edison, and beginning next week will be shown throughout the country. The film was produced in co-operation with the National Association for the Study and Prevention of Tuberculosis.

The plot of the picture, which is entitled "The Temple of Moloch," is laid in a small village, the chief industries of which are some potteries owned by Harrison Pratt. He also owns a group of dilapidated tenements, in which most of his employes live. Dr. Jordan, health officer of the village, is struck with the prevalence of tuberculosis and on investigation finds that the unsanitary working conditions in the Pratt potteries, together with the unhealthy state of the tenement homes of the workmen have most to do with the spread of the disease. He calls the matter to the attention of Pratt, who rebuffs him and tells him it is no use to try to do anything in the matter.

Meanwhile Dr. Jordan has fallen in love with Eloise, the daughter of Harrison Pratt, and she has become interested in his work, particularly that at the preventatorium for children from tuberculous families. Three times Jordan appeals to Pratt, and each time he is rebuffed. Finally, in despair between his love for Eloise and his duty, he exposes the conditions he has discovered through articles in the newspapers, in which he calls the Pratt potteries and tenements a modern "Temple of Moloch," in that they feed young children to the God of Greed. When Eloise, who is ignorant of conditions in the factory, sees the paper she immediately resents what she considers an insult to her father and returns her engagement ring to Dr. Jordan.

A week later Pratt's daughter and son are found to have tuberculosis. When Eric Swanson, a former employe of Pratt's(who had been discharged because he had contracted "potter's rot" in the mills and was no longer able to work, hears of it, he exults over the calamity, which he views as a sort of personal venegance. He musters all of his strength and steals away to the Pratt home, where Eloise and her brother are taking the cure for tuberculosis on the porch and there denounces Pratt, gloating over him and telling him that his son and daughter were originally infected as young children by Cora Swanson, when she served as nurse-girl for the Pratts several years ago. So struck is Pratt by this denunciation and the graphic story of Swanson, which is affirmed by Dr. Jordan, that he decides to clean up conditions in his potteries and tenements at once.

The story ends with a Christmas scene, in which the engagement ring is returned to the hand of Eloise, and Dr. Jordan receives as a present a liberal check for the employment of visiting nurses, the establishment of open air schools and other anti-tuberculosis agencies in the town.

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Electric-Lighted Sleeping Cars between Raleigh and Norfolk

In effect February 1, 1914.

N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

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MARRIAGES

Barrett-Gordon

On the evening of September 16 a very pretty wedding took place at the home of Mr. and Mrs. J. L. Mitchell, corner of 28th and Let streets, in Villa Heights, Norfolk, Va., when Miss Alice Virginia Gordon was given in marriage to Mr. Mills Pressley Barrett.

The ceremony was pronounced by the undersigned in the presence of a large number of intimate friends of the contracting parties, immediately after which the bride and groom sailed for New York, Baltimore, and other points, returning in two weeks to be at home at 237 36th St.

Mr. Barrett is a brother to our missionary to Porto Rico, Rev. D. P. Barrett, and is a prominent young man in the work of the Third Church. The bride is well known, having been a resident of Norfolk all her life. Both young people have a host of friends whose best wishes and heartiest congratulations are extended.

GEO. D. EASTES.

Carr-Neyhard

A quiet, informal wedding took place at the home of Mr. and Mrs. Chas. Wesley Neyhard on 36th St., Norfolk, when their daughter, Miss Era B., became the bride of Mr. Baxter C. Carr.

The ceremony was read by the undersigned in the presence of the family and a few intimate friends.

Mr. Carr is a book keeper in the National Bank of Commerce, and Miss Neyhard has been employed by the Western Union Telegraph Co. as book keeper and stenographer. Both are popular and have a large number of friends who extend heartiest congratulations.

The couple left immediately after the ceremony for New York and Atlantic City and after a few days will be at home to their friends at 204 34th St., Park Place.

GEO. D. EASTES.

Booker-Cumings

November 1, at the residence of the bride's father, Deacon D. I. Cumings, Rockingham county, N. C., in the presence of a host of friends, John Booker and Jennie Cumings were married. Mr. Booker is an industrious farmer. They have our best wishes for their future.

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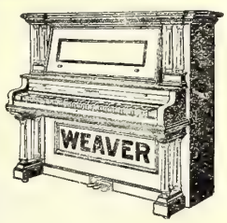

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REV. JAMES O. COX, Editor, Elon College, N. C.

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Union Bible Class, Shallow Well ...	5.00	
Sale of Post Cards.	14.65	29.15
Total receipts for week ..		$ 52.49
Grand Total		$3,448.24

My Dear Children and Friends:—

Thanksgiving season is approaching and our Orphanage family is looking forward to it with intense interest. While I write our children are practicing their Thanksgiving exercises to be given in the College chapel on Thanksgiving day. I wish all our friends could hear them sing. It would so inspire their hearts that I know they would give us the largest offering in the history of the institution; in fact, to meet the demands we shall need a large and liberal offering from every church in the Southern Convention, and I hope that every member and friend in our entire brotherhood may be represented in this offering. We shall greatly appreciate anything our friends may say or do in our behalf. Every child in the institution was received upon the recommendation of some Christian church, and we are justified in expecting the church to provide for the children they have placed in the institution.

All that have children know that it costs more to feed and clothe and buy books now than ever before. We are endeavoring to do as good a part by the children in the institution as parents are doing by theirs in their own home. I do not look upon the children of the institution as being subjects of charity, but they are the church's children, and we have them in training for the future church. God promises to be a father unto the fatherless, but He always works through human agencies. It is a great privilege we have of being a father unto more than fifty orphan children. May we do the Lord's work in a way that shall contribute to His glory and to the building up of His kingdom. Will not every one who reads these lines have a liberal share in the good deed? We shall be glad and grateful and the Lord will be pleased.

DONATIONS

While away attending the conferences many friends have remembered us with valuable gifts. In our rush we may have failed to report all, but we assure you every gift, whether reported or not, was gratefully received. I am sure that no gifts escape the notice of our heavenly Father, and we know he wil lreward every one, but we have record of the following: a barrel of nice pears from Mrs. W. W. Staley, Franklinton, N. C.; another from a friend whose name I can't recall just now, of Gold Leaf, Va.; a barrel of sweet potatoes from S. R. Howell, of our Holy Neck church; 2 barrels of flour and 16 bushels of wheat from the members and friends of Concord church, Caswell county, N. C.; also 84 cans of fruit from the ladies of that church. Another shipment of wheat from Pleasant Grove church, Randolph county, and 132 cans of fruit from the good ladies of the same church. We are very grateful to every one who had a part in these valuable donations. If space would permit we would be pleased to give the name of each donor, but we are crowded for space this week.

Liberty, N. C., Nov. 8, 1914.
Dear Uncle Jim:—

Here I come with my dime for November. My school is going on now. My teacher's name is Miss Lelia Lewellyn. I go to Sunday school every Sunday. Mother is my teacher and papa is the superintendent. We have a very good school. There are seventeen in my class. Love to you and all the cousins, Romie Amick.

Many thanks for your letter and dime. Glad to know you are in school, and also a regular attendant of Sunday school.

Franklin, Va., Nov. 14, 1914.
Dear Uncle Jim:—

I enclose forty cents, my dues for August, September, October and November. Hope the little ones at the Orphanage are enjoying this lovely weather. I want to stay out of doors all the time. I am walking now and mama has a job to keep me still. Aunt Emily and sister are going to Norfolk to see Uncle Joe Person Daughtry. I would love to go too. Aunt Carrie and Uncle Joe brought Joe Person to see me this Summer. We are both lively little boys and keep our mamas busy. I know you have a time looking after your large family of little ones. With lots of love to you and the cousins, and hoping to write sooner next time.

Lovingly,
Norman Louis Daughtry.

We are glad to hear from you after so long absence. Our little ones have greatly appreciated the beautiful autumn days.

Franklin, Va., Nov. 7, 1914.
Dear Uncle Jim:—

I wrote to you in September and sent my dues for September and October, though I have enver seen my letter in the paper, so I will send thirty cents for September, October and November. I hope you and your large family are well.

With love to you all,
Your little niece,
Mary Edith Cobb.

ter went astray. I will look into ter went astray. $I will look into the matter and report later.

Louisburg, N. C., Nov. 7, 1914.
Dear Uncle Jim:—

My letter is a little late this time, but I have been waiting to get my score from the Board of Health. Mother, father, Effie and I went to the Fair Friday, and I was entered in the Better Baby Contest. My arms were too short and I was not quite tall enough to score 100, but I scored very high. I do not know yet, as my score has not come. We enjoyed seeing Aunt Bessie and William at the fair so much. Mother, father and I drove up to Grandpa Staley's Wednesday afternoon and spent the night. Grandpa was at home and Dr. and Mrs. I. W. Johnson and Mrs. C. H. Rowland were there also. I crawled around the grown-ups at supper. I got my first birthday present next morning. Aunt Annie gave a blue bath robe. When I got home my birthday present from mother and father was here—a 48 x 48 baby court or yard. Father says it is more of a present for mother than for me, because I had rather crawl all about and get into mischief than stay penned up. Still I like to hold to the rods and walk around the sides. My birthday is not until the 20th, but I enjoy my gifts now as much as I would then. I try to mimic nearly all the noises I hear and can say a few words, but I can't walk yet without holding to something.

Much love to you and the cousins. Florence Patricia Holden.

Glad that you made such a good showing in the Better Baby Contest. I am sure you had a fine time at Grandpa Staley's.

Dear Uncle Jim:—

Henderson, N. C., Nov. 8, 1914.

We have been having such a treat the last few days going to conference we don't know how to stop off and go back to work. I saw you my first time and now I

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know you on your picture. Uncle Jim, I would like to see you and your family in the dining room eating one time, but I don't suppose mama would know how to cook enough for a meal for you all. We were glad to have Uncle Wellons, Rev. W. C. Wicker, and J. W. Patton with us at Liberty. We were disappointed at Rev. C. E. Newman's not being able to be at the conference. We hope little Helen is better by this time. Enclosed you will find my dues for this month. With love and best wishes to you and all the cousins,

Lovingly, Virginia Ayscue.

Many were disappointed in not seeing Brother Newman at Conference. All the cousins should earnestly pray that little Helen may soon be well again.

THIS BEAUTIFUL BOOK FREE

"Simple Plantings for Southern Homes"—a handsome little book that shows just how to arrange trees, shrubbery, vines, etc., to get the most beautiful effects. This book shows what wonderful improvements can be made in the appearance of the home grounds by a judicious selection and arrangement of ornamentals, and at little expense. A number of plans are fully described and illustrated with photographs. The book is being distributed free by the J. Van Lindley Nursery Co., Box F. 207, Pomona, N. C. Write them for a copy, and for their catalogue, which contains full information and instruction on setting out, growing and caring for trees and plants.

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Traffic Department

NOTICE TO SHIPPERS AND RECEIVERS OF FREIGHT IN NORTH CAROLINA

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E. D. KYLE,
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Norfolk, Va.

J. F. DALTON,
Asst. Genl. Freight Agent,
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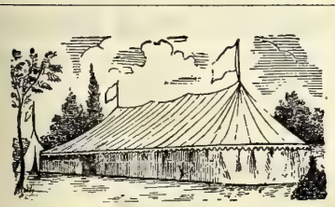

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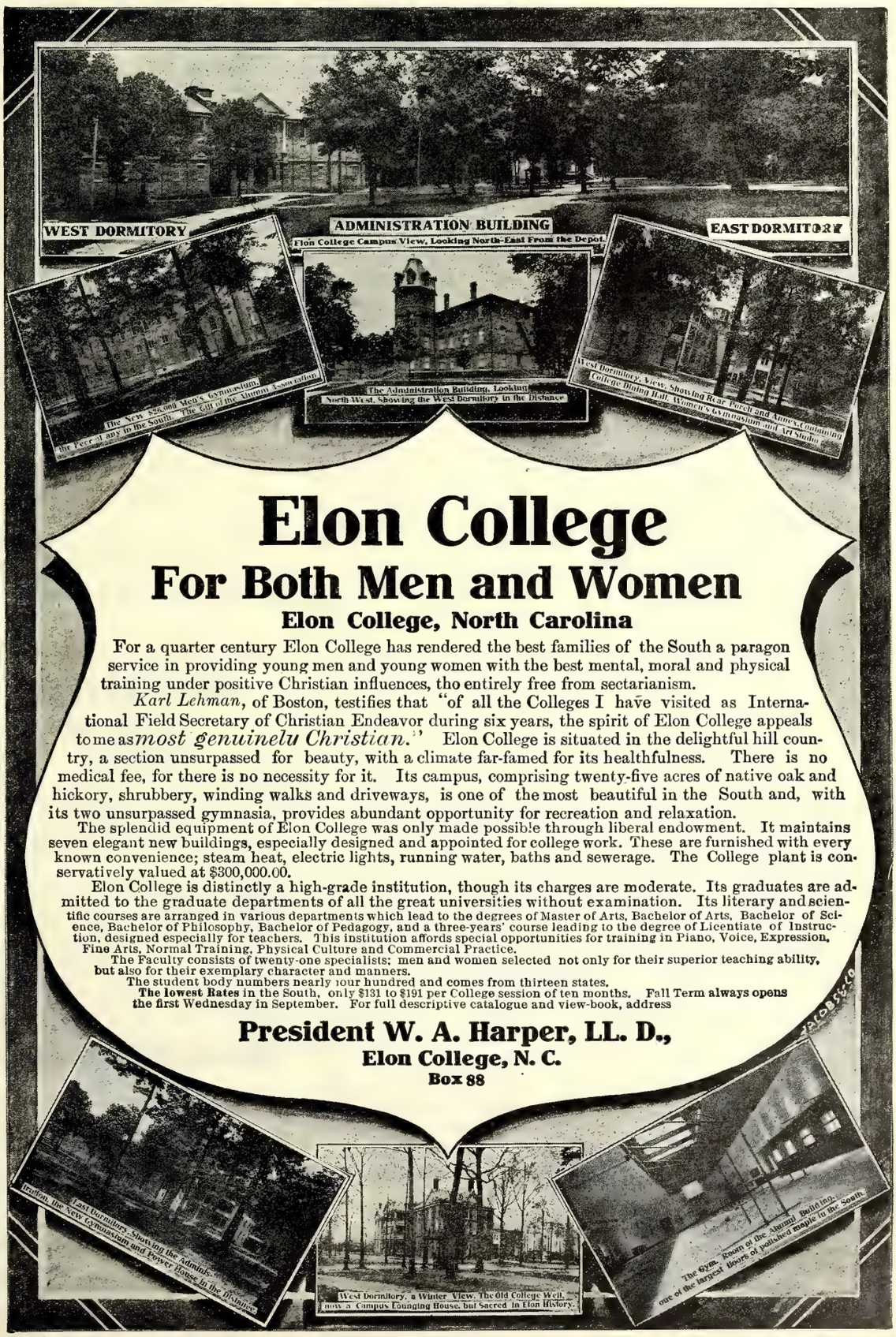
WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot
EAST DORMITORY
The New Second Men's Gymnasium, The Gift of the Alumni Association
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory, View, Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio
Elon College
For Both Men and Women
Elon College, North Carolina
For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.
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REPORT OF THE CONDITION OF THE ELON BANKING & TRUST CO.,
At Elon College, N. C., in the State of North Carolina, at the Close of Business, October 31, 1914

RESOURCES

Loans and discounts		$13,778.21
Overdrafts—		
Secured	$227.14	
Unsecured	20.00	247.14
Banking House $1474.43		
Furniture and Fixtures	1090.61	2,565.04
Due from Banks and Bankers		636.50
Cash items		2,044.37
Gold coin		325.00
Silver coin, including all minor coin currency		26.32
National bank notes and other U. S. notes		255.00
Total		$19,877.58

LIABILITIES

Capital stock paid in	$ 5,000.00
Undivided profits, less current expenses and taxes paid	1,043.53
Bills Payable	1,000.00
Deposits subject to check	8,538.39
Savings Deposits	2,782.96
Due to Banks and Bankers	1,132.74
Cashier's Checks outstanding	379.96
Total	$19,877.58

State of N. C., Co. of Alamance, ss:

I, W. L. Smith, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

W. L. SMITH, Cashier.

Correct—Attest:

W. P. LAWRENCE,
J. B. GERRINGER,
G. S. WATSON,
Directors.

Subscribed and sworn to before me, this 12th day of Nov., 1914.

J. J. LAMBETH,
Notary Public.

NORFOLK SOUTHERN RAILROAD COMPANY
Traffic Department

NOTICE TO SHIPPERS AND RECEIVERS OF FREIGHT IN NORTH CAROLINA

The new freight rates, both local and joint, made effective by the laws of North Carolina October 13th, 1914, are on file with all agents of this company

Agents will furnish, upon application, full information as to these rates.

E. D. KYLE,
Traffic Manager,
Norfolk, Va.
J. F. DALTON,
Asst. Genl. Freight Agent,
Norfolk, Va.
Advt.

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

J. O. JONES.
Traveling Passenger Agent

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The Southern Christian Publishing Co
Elon College, N. C.

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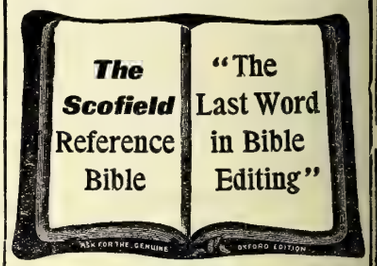

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ELON COLLEGE, N. C.

The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. In the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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Six Months	.75
Four Months	.50

IN ADVANCE.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

OUR DEAD

Welch

At 11 o'clock last Friday night in Wadley occurred the death of one of the oldest and most beloved mothers of Randolph county when the widow of the late Captain William A. Welch passed to her rich reward. She was more than 93 years of age by seven months. Most of this long life was spent in this part of the country. In early life she united with the Methodist church in Roanoke, but later joined the Primitive Baptist church to be with her husband. In late years she has made her home with her devoted son, Mr. W. H. Welch, post-master at Wadley, where she was shown every attention by him and his family, her other son, Dr. J. M. Welch, by her daughters and other descendants. A beautiful custom observed by the family for many years was to celebrate the birthday of the venerable mother with a family reunion and dining.

This good lady was revered not only by her family, but by all the friends who were blessed by her acquaintance. The modest virtues of the Christian religion, and the noblest impulses of the mother heart, found rich fruition in her life. She made happy the lot of her husband, and through her consecration to her home and to her God she has sent forth, through her children, streams of blessing unto the world.

"We are face to face with death at best"—well said the minister who conducted the funeral service—"at a ripe old age, with a well-spent life behind, she has entered into rest."

A large number of friends and relatives assembled at the old burying ground in Wadley Saturday afternoon, where appropriate services over the remains were conducted by Rev. G. O. Lankford, assisted by Revs. V. H. Hawkins, James Dunn and G. G. Smith. The time-worn form, in a casket covered with flowers, was then borne to its final rest beside the remains of the husband who passed away nineteen years before.—*Roanoke, Ala., Leader, November 4.*

Barrett

Our heavenly Father in His wisdom deemed it best on November 4, 1914, to remove from our midst our sister, Annie Milteer Haslett.

She was a faithful, consistent member of Holy Neck Christian church, and while she loved all its departments of service she was especially devoted to the Sunday school. She was ever ready to give of the best of her time and talent to any work of her church, and her influence for good was strong in her community. Therefore be it resolved:

First—That we bow in humble submission to our Father's will, knowing that He doeth all things well.

Second—That in the death of Sister Haslett, the church has lost an earnest helper and the community a kind and sincere friend. In her family she was faithful to her duties as daughter, sister, wife and mother.

Third—That we extend our heartfelt sympathy to the bereaved family and loved ones, encouraging them to look forward to meeting her again "beyond the sunset's radiant glow."

Fourth—That a copy of these resolutions be sent to the family, one to THE CHRISTIAN SUN, and one to be spread upon the minutes of the church.

MRS. WILLIE GATLING,
MRS. B. D. JONES,
MRS. J. E. VINCENT.

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FOR THE SOUTH

No. 5	4:37	a. m.
No. 1	5:22	a. m.
No. 19	Ar. 10:30	a. m.
No. 11	4:10	p. m.
No. 3	6:07	p. m.

FOR THE NORTH

No. 2	1:20	a. m.
No. 6	2:05	a. m.
No. 12	11:35	a. m.
No. 4	12:15	p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

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It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discoved one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***curative power*** of the Spring. I will tell them that the water shall cost them ***nothing*** if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from ***their*** fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the Wesleyan Christian Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith: only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to ***guarantee my guarantee*** to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any chronic disease,*** except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.· Dear Sir. As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other Springs. I consider it the very best water extant. AUGUSTUS DUPONT.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON.

Atlanta, Ga., July, 27, 1911.

Mr. N.F.Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you. Very respectfully MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

FILL OUT THIS COUPON AND MAIL IT TODAY.

Shivar Spring, Box 9 P, Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two ($2.00) dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

The Christian Sun

VOL. 66 ELON COLLEGE, N. C., NOVEMBER 25, 1914 NO. 47

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all

Editorial Briefs

A Campaign for Righteousness

The Christian churches of Japan, of all faiths and denominations, have entered into an agreement to combine their forces and efforts for an evangelistic campaign to be prosecuted vigorously in all parts of that country for a period of three years. This is said to be a result of Dr. John R. Mott's' visit to Japan, after the Edinborough Conference, on which visit Dr. Mott had really a triumphal march through China and Japan, as a herald of the Cross and an advocte of Christian morals and religion. His journeying through the Orient on this occasion marked a victory, a triumph, for the cause of righteousness seldom if ever witnesed , in modern times. Japan is awake to the cause of righteousness, and this evangelistic campaign on the part of all churches will doubtless result in the conversion of hundreds of thousands to the cause of Christ. The World's Sunday School Convention in Tokio in 1916 is planned to prove the grand climax to the campaign.

Just for Fun

The trouble is, we are not living just for fun. Unless our fun, our amusement, is incidental, accidental in fact, it isn't fun, it is farce, mockery, ennui. *Harper's Weekly* quotes to good effect Sir George Cornwall Lewis' dictum, "Life would be quite tolerable, if it were not for its amusements." A declaration that leads to the meditation that the current of life runs deeper than the eddy, on the bend, or in the shallows, would indicate. Deeper also and sweeter. Whoever heard of poet or seer saying of fun or amusement, "Perhaps some day it will be a pleasure to remember these things." Yet one of the very greatest of epic poets wrote that of hardships past and tasks accomplished. Perhaps some day it wil be a joy to remember the things we have wrought out in sweat, and sinew, and nerve. A classic writer thought as much in these words: "I have fought a good fight, * * * henceforth there is laid up for me a crown of righteousness." (2 Tim. 4:7.) We are not dependent upon the mere incident of amusement for our sweetness and joy in life. That is all. Meredith wrote that even for this life, "there is an end to joy: there is no end to striving." By which is meant, the abiding, dependable joy cometh of the striving.

Billy Hurts Business

The Biblical Recorder passes up an incident relating to Evangelist Billy Sunday that is worth while: "In a hotel recently a traveling man said: 'Billy Sunday is a grafter, just a grafter, that is all.' A man stepped up to him and said: 'What is that?' The traveling man repeated the statement. 'Can you prove that?' was the next question. 'Why,' said the traveling man, 'every one knows it.' 'But,' said the other, 'that may be true. I will give you $5,000 to prove it, however.' 'Who are you?' asked the traveling man—'one of Sunday's kind?' 'No,' was the reply. 'I am a salesman for a brewery. Billy Sunday is doing our business great harm, and my people will gladly give $5,000 to show him up if he's a grafter, and stop the harm he is doing our business.'"

Fortunes in a Night

"England placed an embargo on the exportation of wool today." So, by that simple announcement over cable wool increased in value over night one cent per pound. A Boston warehouse had fifty million pounds of the fleece on hand—value $500,000 more in the morning than on the night before. Fortunes are made, and lost, with a simpler announcement than that, and in shorter time, by no merit or demerit of the owner. Because fortunes are fickle and take wings and flee away without warning the best of all men advised: "Lay up for yourselves treasure in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also." (Matt. 6:20-21.)

One Thousand Years' Peace

The feeling is growing that the present war in Europe is so heartless, cruel and deadly that even war has outdone itself, and that the horrors, as well as the justifications of it, belong to a time more barbarous than our own. On such account, when this war is done another is not likely to occur for a long time, if ever. The Bishop of London,in an interview with a correspondent of the New York Times, voiced more than his sentiments the other day when he said that this war might result in peace for a thousand years to come. "This is a great day of God, and among the things to be decided is the fate of the British Empire, which also involves the future of America. As an Englishman I would rather die than see England a German province, and as a Christian would rather die than see the Germans' new god, might is right, prevail."

The White Slaver

Henry Ford, the man of automobile millions, has produced a beautiful brochure entitled, "The Case Against the Little White Slaver." The case Mr. Ford makes out is against the cigarette, and is both convicting and convincing. He calls in the evidence of Thomas A. Edison, the great electrical scientiest, who writes the preface to the little volume in these words: "Friend Ford, the injurious agent in cigarettes comes principally from the burning of the paper wrapper. The substance thereby formed is called Acrobein. It has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes. Yours, Thomas A. Edison." Mr. Ford is himself more pronounced in his views against the cigarette than is Mr. Edison, if such is possible, declaring that the cigarette drags down and is a maker of invalids, criminals and fools." "What: know ye not that your body is the temple of the Holy Ghost * * * and ye are not your own?" 1 Cor. 6:19.

Misfortunes of Others

We belittle our fortunes. Who ever heard a rich man admit he was rich, a well-to-do man declare he was comfortable, a scholar acknowledge his learning, a prophet say he was a prophet? We magnify our misfortunes. We brood over our trials and think them greater than the trials of others. But I believe with wise old Socrates, "If all our misfortunes were laid in one heap, whence every one must take an equal portion, most people would be content to take their own and depart." Your own misfortunes, in all likelihood, do not measure up to those of the common lot, for millions suffer as you have never, and have burdens that you never knew. Instead of comparing our lot to that of others and so make ours the worse because of the comparison, a wise one enjoined us, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." (Psa. 55:22.)

Bearding the Lion in His Den

France is rated as the largest consumer of liquers of all the nations. In 1912 she consumed one and a half billion gallons of wines, and 70,903,000 gallons of alcohol. At the outbreak of the present war the sale and transportation of absinthe, her strongest beverage, were forbidden. This has had such good effect that the government has now, like her ally, Russia, forbidden the sale of any and all alcoholic drinks similar to absinthe. And the prophesy comes from Paris, strongly emphasized, that this recent prohibitive order of the French government will be made permanent, and that even after the war closes, as now, France will continue to have "nation-wide prohibition." This seems to be a war on alcohol, as well as on men and governments. Alcohol may with Job, yet exclaim "Changes and war are against me." (Job. 10:17).

Saturday, November 21, seventy-one thousand people witnessed the Harvard-Yale football contest at New Haven, Conn. We are told that "Harvard fought savagely," and Yale cohorts remained loyal till the last, the former scoring 36 to the latter 0. Put the admissions at $1.50 each—a conservative estimate, we presume, as many seats sell at $5.00—and you have total gate receipts for the game of more than one hundred thousand dollars.

EDITORIAL

CONFERENCE CALENDAR—1914

C. M. A. of Eastern Virginia Conference, Tuesday, December 8, Lambert's Point, Va. Rev. J. W. Harrell, D. D., Dayton, Ohio, President; Rev. R. H. Peel, Secretary, Wakefield, Va.

FINALLY BRETHREN

The North Carolina and Virginia Conference is the last of the year to meet, of all our southern conferences, in annual session. Last week the body met at Berea, in Alamance county, and was the 89th annual session. Prof. W. P. Lawrence hsa served now for two years as president, and everybody likes his work in the chair. President W. A. Harper is secretary, and records the minutes as fast as they hapen—would record them in seconds if minutes happened that fast. Bro. D. S. Farmer, News Ferry, Va., handles all the funds of the Conference, and has done so for years, perfectly. No officers of this body charge anything for their services. And certainly no conference is more efficiently officered. President Lawrence delivered the annual address which is asked for publication in THE SUN, and was thoroughly enjoyed and proved itself of real worth to the conference. President W. A. Harper leads in the missionary propaganda and this year, as last, delivered a series of addresses on Missions, which the Conference voted to have printed in tract form for free distribution. Dr. Harper was elected to deliver another series of lectures on the same topic next year. These lectures are highly educational in character, and serve to instruct and edify. Their high merit well justifies the body in paying for their printing and distribution. In no conference of all our number does the spirit of missions rise higher, and the interest in this all important topic is on the increase, and will result in great things in the years to come.

The conference is directing its energies, in the Home Mossion field the coming year, to Reidsville, where a splendid church is rapidly going up, and Danville, Va., where a church has been organized, and where a building is to begin at an early date. Besides the gifts of funds through the regular channels to these two points, a subscription was taken on the conference floor, and the outcome was more than $500 to each point. That is to say, more than $1,000 was given in cash and subscriptions to these two points.

The most forward looking step taken by the body was the election of a Mission Secretary to give all his time to the work of Home and Foreign Missions among the churches and people of the Conference. A Mission Board was created, which is to take out papers of incorporation, and have charge of the general missionary policy of the body. Rev. L. I. Cox, of Elon College, was elected as Mission Secretary, but we have not yet learned whether he will accept. Bro. Cox is full of the spirit of missions, is now in charge of the Reidsville mission, and has been instrumental in building several churches in this conference. Bro. Cox is as much interested in Foreign as in Home Missions, and if he accepts the important trust committed to him the missionary zeal now so apparent will be made to count for something in practical results.

Mrs. W. A. Harper is the President of the Woman's Board, and made a fine report of the work done by the women of the conference the past year. She presided over a large and enthusiastic meeting of women in the Protestant Methodist church near by, graciously loaned for the purpose, on Thursday afternoon. Thursday evening Mrs. Harper and Mrs. McNally presented, with a bevy of children and young people from Elon College, a very striking and impressive missionary pageant. Miss Alice True was at the conference and delighted the people with an address.

The conference had a good year, improvement and progress being reported along all lines, with gains in membership and offerings. This Conference has more students in its class of candidates and licentiates than any other of our conferences, there being now a class of nine, eight of whom are in Elon College at present pursuing their studies. One, Brother C. J. Lester, was licensed during this session of conference. They are bright young men and give promise of usefulness.

On one evening of the session Attorney D. R. Fonville, Burlington, N. C., delivered an eloquent address on "The Rural Church and the Educational Problem."

The attendance was fine, the weather was good, the attention excellent, the reports encouraging, and the hospitality and entertainment unsurpassed. No church ever entertained a conference more lavishly and royally than did Berea and the good people of its community. The conference was inspired by its entertainment, and the body, by its largeness and zeal in good works, helped and proved a blessing to the community.

This Conference is progressive, and gives promise of becoming the very largest and strongest one in our Convention at no far distant date.

WITHOUT A VISION

The beauty and the benefit of the books now being published on missions is in the vision they give of great achievements and great undertakings. The awakening in China, and the open field there now for Christian missions, form one of the most thrilling chapters ever written in any history. "India Awakening" stirs the blood, and challenges the imagination. Any man who for a few hours gives his mind to what has taken place, and what is now taking place, in China and India is driven to cry out: "Here is the miracle of our time. Surely none other than the hand of God could bring these things to pass." Daniel Webster in his day declared that the greatest argument he knew for the religion of Christianity was his godly Aunt who lived up among the New Hampshire hills. If Webster were living today and were to read a present day volume on China, Korea, Japan or India, he would have to revise his statement, and say that the one unanswerable argument for the reality of Christianity is the present attitude of China or India to the gospel of the Son of God.

Think of Japan getting ready, with ceaseless energy and enormous expenditure already of money and measures, to entertain in 1916 a World's Sunday School Convention! Think of the Mikado making a large gift, from his private purse, as he did recently, to a Christian institution in his realm.

Think of Korea, as one recently put it, "on the run to reach and carry forward the gospel message," and of a Christian congregation being born in that country every day.

Think of the Republic of China with scores of Christians in its Senate and council chambers, and of her college and university professors welcoming every opportunity to learn of Christian morals and instruction.

Think of the Moslem world, strongholds in India, giving open ear and a welcome hand to the Christian missionary and his message.

If such thoughts as these are not enough to give a people a vision that stirs and moves and pulls, then that people deserves no better fate than to move along at snail's pace, and to be bewildered by its inability to grow and prosper and flourish.

The destinies of churches, as well as of nations, are in the hands of almighty God, and God will not, He cannot prosper a non-missionary people and keep his word. "Where there is no vision the people perish," said a wise one. (Prov. 29:18.)

This Christian Church of ours is rich enough to have four-fold, yea sevenfold, our present number of missionaries in the field. It is not a lack of money, that we do not go forward, and measure up to our bounden obligation in missions. We have not caught the vision; if we have we are disobedient thereto, and suffer now the penalty of that disobedience.

Why shall we not look up, take God at His word, and go forward? How much longer are we to grovel, explain, cavil—stand still? God of our fathers help us now.

TOO LATE

This story comes, in the papers, from Germany, and not only records the tragedies of war, but the tragedies of another time to come when the cry will be "too late, too late." The father gave his five sons, all he had, to the Kaiser's army, at the outbreak of the war.

In the first advance into France three sons were killed and a fourth was shot on the East Prussian frontier. The mother is little better than insane, and the father, a stern old Spartan, at last could stand it no longer. He obtained an audience with the Kaiser and told his story, praying that the last of the five might be spared.

The Kaiser was much moved by the story and ordered a message sent to the division to which the young man was attached, directing that he be sent to interior duty, away from the front. The old man, deeply touched, sought to thank the Emperor.

"No," said the Kaiser, "it is I and your country who must thank you for the terrible sacrifice you have made. You have done nobly, but at a great price."

The colonel then went to the place where his boy was stationed. He was met by the commanding general, and asked if the Kaiser's command had been received.

"Yes," said the General, "I received the command, but before I could transmit the order the boy received another command. He was killed ten minutes before the message arrived."

STARVING BABIES

Papers bring the pathetic news that hundreds of thousands of babies are starving, or threatened with starvation, in Belgium. This results from all the cows being killed by Germans for soldier's food. And who in the final day shall answer for the starvation of these innocents? Read: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not." (Matt. 2:16, 17, 18.) The murder of men, the agony of the widowed, the starvation of infants —who is sufficient to bear the guilt of these crimes?

A BASS SOLO

Mrs. Dr. Anna Howard Shaw, President, said before the National American Woman Suffrage Association the other day: "Men say the voice of the people is the voice of God, but they refuse to permit the soprano to be raised along with the bass. The great difficulty with this government is that we have been listening to one big bass solo." Mrs. Shaw believes that if the women could be seen at the ballot box our American music would be a duet and not a solo, and the world would be happier and better for the soprano along with the bass.

NOTES AND PERSONALS

—Rev. Geo. D. Eastes, Pastor Third Church, Norfolk, was called to his parental home, Warren, Ind., last week by the extreme illness of his father. Bro. Eastes will likely be away for some weeks.

—Rev. E. M. Carter, former pastor, writes: "Rev. B. J. Earp has arrived at Columbus, Ga., has taken charge of the Rose Hill church and is beginning the work well. I feel that he is going to succeed with the undertaking."

—Mrs. W. R. Sellars, Burlington, N. C., and Mrs. W. A. Harper, Elon College, contribute valuable thoughts to our Woman's Missionary Department this week. Fact is, our Woman's Department is carrying these weeks much of the most valuable matter going into the paper. No SUN reader should overlook this.

—Some of us parents with children safe and secure need now and then to remember the teaching of Ruskin: "Every day I am more sure of the mistake made by good people universally in trying to pull fallen people up instead of keeping the yet safe ones from tumbling after them; and in always spending their pains on the worst instead of the best material."

—A delightful subscriber out in Ohio writes with his renewal for THE SUN for the coming year: "While THE SUN contains some of the same subject matter as *The Herald of Gospel Liberty*, yet there is so much food for thought and inspiration found on its pages which we would fail to get were THE SUN not a visitor to our homes. We think it deserves a liberal patronage from the brotherhood." Thank you.

—Rev. H. Russell Clem, pastor Springfield, Ohio, church, where the American Christian Convention held its recent session, writes: "Our work is in good shape. The Convention did us much good." Bro. Clem has done a wonderful work in Springfield and members of the Convention will not soon forget the perfect poise and ease with which he brought great things to pass. Here indeed is a man who knows how to manage as well as how to preach.

—Fuquay Springs *Gold Leaf*, November 13: "The well known and much loved evangelist, Rev. Mr. Neal Rowland, of Texas, will preach at Wake Chapel Christian church Sunday at 11:30 o'clock. The pipe organ will be played by Dr. Luther Buchanan and some special music will be delightfully rendered by the choir. The public is cordailly invited. Sunday school at 10:30, at which time special offering will be made for the Elon Orphanage."

—SUN readers, both laity and ministry, have a treat this week in the scholarly address of Rev. F. G. Coffin, D. D., President of the American Christian Convention, and at present pastor of the First Christian Church, Albany, N. Y. Himself educationally equipped, a close student and thorough scholar, Dr. Coffin knows whereof he speaks in outlining the "Educational Equipment of the Ministry." THE SUN'S editor trusts that all his young ministerial friends in particular will give close reading of Dr. Coffin's paper.

—There is never any telling what a zealous man of God can and will undertake for the advancement of the Kingdom. Our Bro. Clem who has just finished a splendid house of worship in Springfield, Ohio, writes in *The Herald of Gospel Liberty* that he has his eye on one or two other localities, in that self-same city, for Christian churches. "With five years' time and $10,000 we can have three more churches here." If Bro. Clem stays in Springfield for the five years mentioned, it would not surprise us in the least to see the $10,000 and the three more churches there.

—Dr. J. G. Bishop avers: "The great, *greatest* need of the Christians today is a contagion of genuine missionary enthusiasm born in the heart of God and transmitted by the Holy Spirit and made copiously to rest and abide upon all our ministers and churches." And in all his long and useful life Dr. Bishop never penned a truer sentiment than that. One day this Christian Church of ours is going to wake up to the fact that this man Bishop was a true prophet of God, a veritable voice in the wilderness crying unto his cold-hearted and indifferent brethren for many a long year before they knew or would comprehend.

—Dr. W. W. Staley's presence at a Conference is an asset worth considering. Alive to every interest of the church, conversant with all details of conference work, a man of wide experience and close observation, a profound thinker and an incomparable philosopher, his wise counsel and practical talks before our various sessions are of inestimable value. The great pity is that Dr. Staley, as President for many years of our Southern Convention, cannot be employed for all his time by the Convention to promote and direct matters of church-wide import. The Conferences and affairs of the Convention would go forward indeed with Dr. Staley giving his whole time, energy and thought to the work. But why will an editor indulge these joyous and delightful dreams? Are we any better for them? Or worse?

WHAT IS YOUR DECISION?

My heart aches as I think of our Sunday school children, more than one hundred in number, and church congregation at Reidsville, having to remain out in the cold this Winter, when one dollar from you would make it possible for them to have a comfortable place to worship. *What is your decision?*

My heart rejoices as I pray and ask God to give us the dollars with wheih to complete our auditorium, and I believe that the readers of THE CHRSTIAN SUN and the friends of missions throughout our church, North and South, will answer our prayer by taking at least one block each. Why not fill up all the blocks this week and save our cause at Reidsville?

Friends, we have done our best, and now we are trusting God to move your hearts this week. I believe we have the greatest opportunity at Reidsville now as a Home Mission field, of any place in the South. But this opportunity will be largely taken away unless we get our people housed there this Winter. Let every one pray and act together this week, and God will bless both you and the people you help.

Friends, what you do, do quickly. Winter is almost here. God bless every one of you in helping to answer our prayer. You have the situation in hand. *What is your decision?* God give us the desire of our heart, we pray.

L. I. Cox, Pastor.

Elon College, N. C.

NEWS AND VIEWS

—Woman suffrage now obtains fully in eleven States, Nevada and Montana being the latest to adopt the ballot for women.

—How is this for the philosophy (and the wit) of a New York paper paragrapher: "A crying need in every American family is a new baby now and then."?

—A manufacturer in Pittsburgh, Pa., has received an order from the French government for 200,000 pairs of shoes to be delivered by January 1, and expects a large order from the English government at an early date.

—As a result of the elections on Tuesday, November 3, which added four more States to prohbition territory, fourteen States are now legally dry. Arizona, Washington, Oregon and Colorado are the four latest to come in. The temperance wave sweeps gloriously onward.

—Mrs. Mary Anna Jackson, relict of the lamented General "Stonewall" Jackson, of Confederate Army fame, is quite ill at her home in Charlotte, where she has resided for many years. Mrs. Jackson is a woman beloved throughout the South and is now quite advanced in years.

—The Department of Agriculture at Washington announces that the present European war has cost the cotton growers of the South about $455,000,000. This is based on the reduction of price on cotton below the normal, a condition due solely to the war. A long time ago one wrote that "None of us liveth to himself, and no man dieth to himself." Rom. 14:7.

NOTICE

Appointments of Miss Alice True in the Eastern North Carolina Conference

Sunday, Nov. 29, Shallow Well, 11 a. m.
Sunday, Nov. 29, Turner's Chapel, 3 p. m.
Sunday, Nov. 29, Sanford, at night.
Monday, Nov. 30, New Elam, 2 p. m.
Monday, Nov. 30, Christian Chapel, at night.
Tuesday, Dec. 1, Martha's Chapel, 2 p. m.
Tuesday, Dec. 1, New Hill, at night.
Wednesday, Dec. 2, Auburn, 2:30 p. m.
Wednesday, Dec. 2, Hayes' Chapel, at night.
Thursday, Dec. 3, Mt. Hermon, 2 p. m.
Thursday, Dec. 3, Amelia, at night.
Friday, Dec. 4, Pleasant Hill, 2 p. m.
Saturday, Dec. 5, Pleasant Union, 2 p. m.
Sunday, Dec. 6, Catawba Springs, 11 a. m.
Sunday, Dec. 6, Wake Chapel, 3 p. m.
Sunday, Dec. 6, Wentworth, at night.
Monday, Dec. 7, O'Kelly's Chapel, 2:30 p. m.
Monday, Dec. 7, Morrisville, 7 p. m.
Tuesday, Dec. 8, Ebenezer, 2 p. m.
Tuesday, Dec. 8, Six Forks, at night.
Wednesday, Dec. 9, Raleigh, 8 p. m.
Thursday, Dec. 10, New Hope, 3 p. m.
Thursday, Dec. 10, Beulah, at night.
Friday, Dec. 11, Oakland, 2 p. m.
Friday, Dec. 11, Youngsville, at night.
Sunday, Dec. 13, Mt. Auburn, 11 a. m.
Monday, Dec. 14, Mt. Carmel, 2 p. m.
Monday, Dec. 14, Pope's Chapel, at night.
Tuesday, Dec. 15, Good Hope, 2 p. m.
Tuesday, Dec. 15, Fraklinton, at night.
Wednesday, Dec. 16, Fuller's Chapel, 2 p. m.
Wednesday, Dec. 16, Henderson, at night.
Thursday, Dec. 17, Liberty (Vance), 2 p. m.
Friday, Dec. 18, Mt. Gilead, 2 p. m.
Sunday, Dec. 20, Damascus, 11 a. m.
Sunday, Dec. 20, Chapel Hill, at night.

Arranged by Committee,

J. LEE JOHNSON.
C. E. NEWMAN,

The Educational Equipment of the Ministry

By REV. F. G. COFFIN, D. D., President of the American Christian Convention and Pastor of the First Christian Church, Albany, N. Y.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15.

I SHALL speak, not from the technical view point of the seminary class room, nor as to those desiring knowledge of a theological course of study; but rather the popular mind, outlining the character of the fitness which an education should provide. The man in the thick of ecclesiastical affairs measures fitness according to demands. The specific method of producing it belongs to the theological pedagogue.

We are in an age when most things are being remade and restated with the most careless abandon. Precedents were never less weighty. For this no apologies are offered, nor considered necessary. Utilitarianism is its unspoken defense. The goal of our times is efficiency. No man is pronounced equipped by popular decision because he grades up to an abstract, or literary, or traditional standard. However desireable this may be, the measure imposed by our zeitgeist is ability to do. Diplomas *per se* carry no prestige beyond the introductory period, then all rating is based on accomplishments.

We have long ago left the days when the clergyman's prestige was guaranteed because he was "a man of the cloth". His appraisal is now on the basis of all other men—the man inside the cloth. If he does not fill up the measure of requirements and "make good," he has no prerogative defense. As a thinker and teacher he must gain and retain the intellectual respect of his congregation. True, moral respect is the paramount demand, and no intellectual achievement can ever offset a moral deficiency. But, it may very easily happen that the minister for whose character the people may properly have the most profound admiration, may be crippled in his usefulness, because his mentality is so far behind his morality. With the high schools and colleges continually raising the standard of general culture, there are coming into our churches young people as intellectually alert as any the world has ever seen. The pulpit message which indicates that the preacher is utterly out of touch with the spirit, ideals and achievements of scholarship, will not arrest the attention of minds which have been disciplined. The moral alone is not adequate to win for the minister a commanding influence over the modern world. His moral earnestness and loyalty to faith must be supplemented with an evident intellectual equipment. Thinking men will follow him, not from the promptings of blind duty, but from a confidence in his leadership. The price of admission to the ministry can never be a cheap one. The young candidate in our day, who does not make a heroic effort to go through college, proves by this omission that he has no adequate idea of the demands of his profession. Small, constricted and lopsided men, no matter how intense, will not be able to supply the leadership for Kingdomwide propoganda. The clergy is surrounded by giants. It is at once the chance and the challenge to giant men of the ministry.

Every great interest fails when in the hands of incompetents. It is so dangerous in medicine and some other lines that the threat of it drives the state to assume supervision. The church bears the shame of many failures because preachers and teachers of Christianity have been conspicuously incompetent and unequal to the demands of their times.

REV. F. G. COFFIN, D. D.
Albany, N. Y.

The intellectual equipment ample to meet the needs of other professions usually classified with the ministry in the popular mind would be wholly inadequate to satisfy the varied demands upon the clergyman. No other calling penetrates so far and is demanded to fill positions so acute, many of which can be met only by the knowledge of the specialist. Other men are concerned with policies, but he with principles. Others deal in methods, he with motives. He is to establish the ideal amid the surroundings of the ordinary. In a crass and materialistic age he must have its knowledge minus its motive. He must fill its measure suppressing himself into its limitations.

Dr. Lyman Abbott says of the minister: "He is sometimes interpreter of current events, but he is more than a journalist. His sermons should be literature, but he is more than an author. He is an instructor in truth, but he is more than a teacher. He seeks the regeneration of society, but he is more than a reformer. He is the teacher of the truth about God, but more than is compassed in theology. He is the minister of religion, that is, the life of God in the soul of man."

No man will ever dignify the calling until he is filled with an all-persuasive sense of his mission and equips himself for its fulfillment. If he is content to be a putterer or mere errand boy for a multitude of organizations within and without the church; or, is satisfied with parrot chattering about a few near-religious fads, almost any kind of equipment will be ample. But, if his conception of mission is to be expanded to the measurement of the Master's heart and the world's need, a sense of emperor will measure his ambition.
of emperer will measure his ambition.

The achievements of the Kingdom of Christ are only to the men who can. There is philosophy and illumination in the statement that "God and a fool might do as much in the world as God and a wise man, but they never have."

President Eliot, in his "Education for Efficiency," defines the "Cultivated Man" thus: "He is to be a man of quick perceptions, broad sympathies and wide affinities. Responsive, but independent; self-reliant, but deferential; loving truth and candor, but also moderation and proportion; courageous, but gentle; not finished, but perfecting."

The sort of equipment which the minister must have will be bounded somewhat by individual need, field and viewpoint. It should not be determined by any traditionary precedent, but by the place which he is to fill.

(1) As the first item of his equipment I would place that one which is most evasive of definition—the deep development of individual mind attitude and enrichment which makes possible all other intellectual growth. This is at first likely to be a series of internal convulsions by which the shell of the former self is sundered and the mental pupa becomes the mental imago. It is a struggle with self for the development of wings. Not a striving after the art of intellectualism, but an exercise for its muscles. Like the handling of the dumb bells it is strength more than gracefulness. It toughens sinews which will permit the minister to approach his task unafraid.

We stress the preparation for the specific, but the expanding of the brain into spacious compass and the funding of it with great future resources we are inclined to neglect. The minister must find his own mental poise. Some Midian or Arabia evolution must build into his soul a knowledge beyond the depth of books. He must get a familiarity with himself as impersonal as that produced by the blow pipe upon a mineralogical specimen. If he cannot learn his self-hood, profound knowledge of every other subject will be denied him. He must go beyond the mere surface questionings to constructiveness in his own soul. He must survive the novice and outgrow amateurishness in thought processes. The callow are always critical, but unconstructive, for want of foundation. Plato says that "when you see a pup tearing everything to pieces you may know he is getting his teeth," but with more years and more dog the mood changes. The minister's intellectualism must be deep in its foundation, self-loyal, discriminative and free from the spirit of vandalism.

We must find ourselves and as the predominating fact of all of our knowledge, the truth of God written within ourselves. There must be a basic knowledge of divine things within our own souls, which at no point shades into uncertainty. "We," as Dr. Jowett has so well said, "must be explorers of vast continents of truth for our own sakes, and then individual texts will find us as we go along. Our insight into particular truth depends upon our visions of broader truth. Our perspectiveness

is determined by our comprehensiveness." Therefore, "Let the word of God dwell in you richly," for "out of the abundance of the heart the mouth speaketh."

In this initial stage it is essential to establish a mental habit as well as a mental storage. Education is never an accomplishment, it is always a process. Any man who has learned how to think has the essence of scholarship. The teaching function of our day has no more serious perversion than its failure to teach how to think; how to be a student. The greatest service rendered by any school is to create the spirit of perpetual studentship. Men of the ministry should love the pursuit of knowledge. The compulsion to constant study should come from within. Decline in desire to study will mark decline in the value of his professional services. Our acquaintance includes those who in school made good college grades, but, after being graduated, retained no spirit of the scholar. They had made grades, but had not been taught to be students. Some minsters are willing to admit it to themselves, and others have been universally discovered to have ceased as a real and growing force and are but unchanged and unfreshened sign boards, because they have neglected to keep alive the student spirit. A man without college training, yet a real student, is preferable to the university graduate who has abandoned his study habits. Graduation and scholarliness are not synonomous. Teaching the brain to think safely is an art; learning books is but an accomplishment.

The first item of equipment then is an attitude toward everything intellectual. Imbibing the undying spirit and ability of the learner. It is alertness, observation, accuracy, discrimination, concentration, self-mastery, application and personal initiative bound together with a love to learn.

(II) The second item in the equipment has to do with the technical scholarship for the minister's calling. A neglect of this will ever be evident in his work and leave numerous hungry hearts and unanswered inquiries in his parishes. In only a very few instances can this preparation be obtained, and in those but imperfectly, outside of the college.

The technical term which has been stretched to designate this particular training is theology —one of the most loosely used words of the dictionary. In an atempt to make it cover every phase of the minister's learning and function we have modified terms galore: Natural and Revealed Theology, Moral, Scholastic, Speculative, Systematic, Historical, Biblical, Experimental, Exegetical, Practical and even Apologetic and Polemic Theologies, and inasmuch as this was prepared a few days ago there may be several others. But, however inapt, faddy and confusing their names may be, the thing which they are intended to designate every minister should have as a part of his preparation. He cannot know too much; his only danger is in his impression of the quantity.

Dr. W. W. Moore has given a very simple and illuminating classification, which I take the liberty of epitomizing for purposes of definition:

(a) *Experimental Theology.* To make God known the minister must know God. He is not a mere messenger boy, without knowledge or interest in the content of the message. It must enter into him and then by a prismatic reflection through his personality illumine others. It is then both his message and God's message.

(b) *Exegetical Theology.* A knowledge of the biblical record of the revelation of the facts of Christianity. He must know his Bible in origin, text and purpose. His original languages will make him independent of the dogmatic interpretations of other scholars. His equipment can scarcely be considered complete until he is able to do this. When scholars attack the Word of God only scholars can defend it, for they are weaponed by the Holy Spirit for just such attacks.

He must know the Bible in its English garb, both telescopically and microscopically. He must be able to bring history, science, philosophy, art, literature, archæology and logic to the illumination of the sacred text.

The college is not the place to get sermon *matter.* Its purpose is to establish a safe foundation, give an architectural plan of homiletics and indicate the doors to perpetual treasure houses. The persistence of the church is attested by the way in which it survives class room sermons. All the dust and chips of the workshop should be well out of sight when the finished product is exhibited.

(c) *Historical Theology.* The record of Christianity. Here he learns to profit by the experience and wisdom of the past. He is enabled to identify old errors when their names have been changed to aliases of "New Discoveries." He traces "God in the march of His Providence illustrating His word."

(d) *Systematic Theology.* The general system of Christian truth and doctrine as a whole. Great preachers have always been men of definite and pronounced religious beliefs. Their note has been positive. "The world with its great heart hunger is not going to make large place for the clerical invertebrate who goes to his work mumbling his half-beliefs, disseminating his unreasoned opinions, and throwing out his theological conjectures like half-spans that rest on no solid piers in midstream and reach no further shores of assured certitude." The minister will always be the victim of some uncertainties, but he has no right to force the congregation to share his doubts with him. Constructive men are those of positive convictions, whose faiths are sturdy and clean cut.

(e) *Practical Theology.* "The science and art of the various functions of the Christian ministry for the preservation and propagation of the Christian religion at home and abroad."

In equipping for the functions of the ministry our seminaries have emphasized the training of the preacher and the director of public worship above that of the pastor and church administrator. A practical age will require a familiarity with all phases of practical theology.

All that I have to say could be classified under these five items, were it not my desire to treat them in a less formal way.

(III) The third part of this intellectual equipment worthy of emphasis will be a mental grasp sufficiently large to include the secular view point. The minister can never assume that men will believe what he teaches them just because he teaches them. They must see it for themselves and from their own point of view. Therefore, if he ever gets it into their vision he must teach it to them from that approach. People are less far apart than popular presumption would assume, only they have not sufficient mental room to accommodate each other's viewpoint. Men of equally great ideas may fail of mutual understanding because of the absence of a common language. He cannot become a minister to a set, or class. He is God's minister to all. This he cannot be without a sufficient breadth and sympathy to include a fair consideration of every problem from the standpoint of the man who has to meet it. He cannot preach helpfully to the men who toil and discuss the subjects vital to their existence from any other approach than their own. He may not reach the same conclusions, but he must start from the same point.

Nothing more quickly alienates the clergy from those whom they would help than intellectual illiberality. Facts are world property, but viewpoints are personal property. The viewpoint is the man more than any other part of his thought. To ignore it is to ignore him. Opinions may be ever so untenable, but the minister who dismisses them with a wave of the hand and a cry of "bosh," "preposterous," does so at the sacrifice of a sympathetic relation with him who holds them.

There is ample room for both liberality and conviction. In our respect for the attitude of others we need not go about like vessels whistling in a fog lest we come athwart some other bark.

The needs of people must be met in certain ways, as well as with certain truths, if they are ever met at all. These ways, which lead through all the tortuous windings made by unnumbered influences, must be found and followed to the innermost chambers with the gift of eternal truth.

There are preachers who are devising all sorts of pulpit contortions to force themselves to the attention of a people who are determined to forget them, and all because they could not appreciate the viewpoint of others. No minister can predetermine the initial attitude humanity will have toward his work. He must begin his work where he finds them and enter so fully into their thought as to make their attitude a path into the kingdom of God.

It is a tragic thing to be unable to sense the spirit of the times in which one lives; or for the mind to circumscribe itself with bounds which can encircle only a few. Every man twenty-five years out of college finds that he has come into an entirely new environment from the one into which he was graduated. If he has not kept himself impressionable to the years through which he is passing, he will find himself penalized by an intellectual isolation. If, for twenty-five years he has not been a growing man—growing in a broadening sympathy with the spirit and needs of the new age; growing in a knowledge of how to get the changeless truth of God into the ephemeral shiftings of humanity—he may stand in a place, but he never can fill it. Churches are gladly accepting inexperienced young men in preference to profound scholars, because of that something which makes them feel that such men are actually in touch with them. There is no dead line to the man whose mind keeps fresh with the times in which he lives.

Phillips Brooks said: "To be thoroughly in sympathy with the age, to admire everything in it which is admirable, to rejoice in its great achievements, to see the beauty of the superb material structure which it is building for the better spirituality which is to come to dwell in it, to love to trace the strange nomadic currents of spiritual desire which runs often grotesquely or frantically, through its tumultous life, to see with joy how its new needs bring out new sides of helpfulness in the ever helpful Gospel of Jesus Christ, this is the true culture of a preacher for our time. He believes in it and loves it, and sees its great strong faults against the background of its noble qualities. He thanks God who sent him here to work; for he is sure that while there have been many centuries in which it was easier, there has been none in which it was more interesting, or inspiring, for a man to be a preacher."

The minister will not find things to suit him. If he did, he might find explanation as to the reason of his own presence difficult. His mission has new justification by wrong conditions. He will find bad lives, wrong hypotheses and

(Continued to page 7)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

It was my distinguished privilege to attend the Eastern North Carolina and the Western North Carolina Conferences at Henderson and Graham, respectively. Both were well attended and well conducted.

Two notes dominated each conference: Missions and new churches. They were not only conferences of stirring addresses and strong resolutions, but of liberal contributions. In addition to regular funds sent up by the churches, liberal special offerings were made on the floor during the sessions. Henderson, Franklinton, Chapel Hill, and High Point were sharers in these donations and subscriptions.

It may be a small matter to go to conference, but observation teaches that the most liberal contributors to extra demands come from those who take the time and bear the expense to attend conference. If the laymen would attend conference in large numbers and catch the spirit of a conference room it would not only increase extra offerings, but the apportionments upon the churches for conference purposes. However, this does not mean to grumble, to be thankful and encourage laymen to take a deeper interest in the conference work as well as the local church work.

My home and that of Dr. W. A. Harper, at the Eastern Conference, was in the hospitable home of Mr. Samuel R. Harris, the leading Methodist Protestant layman of the good town of Henderson. A large family, large hearts and lavish hospitality made our stay an oasis in our memory.

My home at the Western Conference was with my youngest brother Robert at the residence of Mrs. Ward, where he has rooms and whose son is a lawyer. My brother is sheriff of Alamance county, but he is neither a benedict nor misogynist.

I visited many old friends while in Graham, observed the changes in houses, people, and business since I left the good town thirty-two years ago. Many have passed over the river, some are waiting for the boatman, others are descending the hill toward Jordan, while a large number are active on the heights and on the plains far away from its icy waters.

I cannot fail to mention Mrs. Dr. G. W. Long, who has been confined to the house for years with rheumatism. She was our nearest and dearest neighbor when we set up our first home on Main street in Graham in 1879, and her good husband was our family physician. They were present with our firstborn. The two families were one in all good sympathies and love. It is heartbreaking to see her down and tortured by pains which skill and love cannot cure; but God knows best; and her good husband Doctor treats her as a mother would a little child.

I called to see Joseph C. Holt, of Burlington, who says he is on his bed with no chance of recovery. His father was that great and good minister, Rev. John R. Holt. Mr. Holt himself has been a pillar in Providence church, where the conference met for many long years No man has enjoyed the confidence of a great community more fully than Brother Holt. His dear companion passed away last year. It is pitiful to see the decline of a man so useful, so good; but God has His way of removing from earth's toils to heaven's joys His own beloved. Amen.

A short call at Dr. Page's to see my own good Deacon V. S. Kilby who resides with his only daughter, Mrs. Page, and a short stay and visit to Elon College chapel, where Dr. Moffitt and I had a few words with a great body of 350 students, and I turned toward Suffolk to spend one night on my way with my daughter, Mrs. Thomas F. Cheatham, in Roxboro, N. C.

Wm. Staley and I had a great time together, and I found Thomas Harvey, who has lived near death's door since his birth, beginning to improve. We now hope he will live, for which we are all very thankful to our heavenly Father.

W. W. STALEY.

ELON COLLEGE NOTES

The Thanksgiving spirit is very much in evidence on the hill just now. The first item of general interest will be the Junior-Senior Debate on Wednesday evening. On Thursday morning at 11:00 o'clock will come the regular Thanksgiving service, in which the children from the Orphanage will take part. That evening the Philologian Literary Society will give its annual entertainment. On Friday evening the music director's pupils will give their fall term recital. Our friends will be cordialy welcome to all these exercises.

The College and community were happy last week to have a visit from Prof. R. A. Campbell, Dayton, Ohio, for several years a member of the Faculty and popular for his merits, not because he strove for popularity. His talk on Sunday at Sunday school was truly characteristic and greatly delighted.

Superintendent Brannock, of the Sunday school, had a fine rally day Sunday despite sleet and snow.

The C. E. prayer meeting Sunday evening was a "Joy Service." The leaders were Misses Oma Utley and Lorena Garrett, and a splendid hour was given.

Mr. J. F. Reynolds, one of the students, had a very praiseworthy article in the State dailies Sunday on Thanksgiving at an Orphanage. Mr. Reynolds was reared in an Orphanage, and spoke out of a full heart.

Miss Delia Williamson, Driver, Va., is the guest of her sister, Mrs. J. O. Atkinson, at this writing. Elon bids her glad welcome.

Elon welcomes Mrs. S. E. Phillips, who comes from Winston-Salem to spend the Winter with her daughter, Mrs. L. B. Womble. She arrived Monday.

We were pleased to see the name of Prof. G. C. Davidson as one of the Epworth League Trustees of the Methodist Church in this State last Saturday, and also the name of our brother, J. H. Bridgers, Wilson, N. C., among the laymen designated for high position among the great host of Christian workers.

Prof. J. Willis Barney and Prof. Arnold C. Hall, members of the classes of 1910 and 1911 respectively, are doing graduate work in Columbia University this year. Prof. Barney is specializing in Latin and Prof. Hall in School Management and Superintendence.

The Willing Workers' Missionary Society gave its splendid pageant, "Ye Are the Light of the World," before the North Carolina and Virginia Christian Conference last Thursday, and received large praise for its excellence.

So many of our people attended the North Carolina and Virginia Conference last week and so many of the delegates visited the College that space forbids personal mention. We were delighted to have every one of them, and hope to have them come again soon.

Beginning next Monday, the regular chapel service at the College will be changed from 7:50 in the morning to 1:00 o'clock in the afternoon, immediately preceding dinner, and will last 15 minutes only.

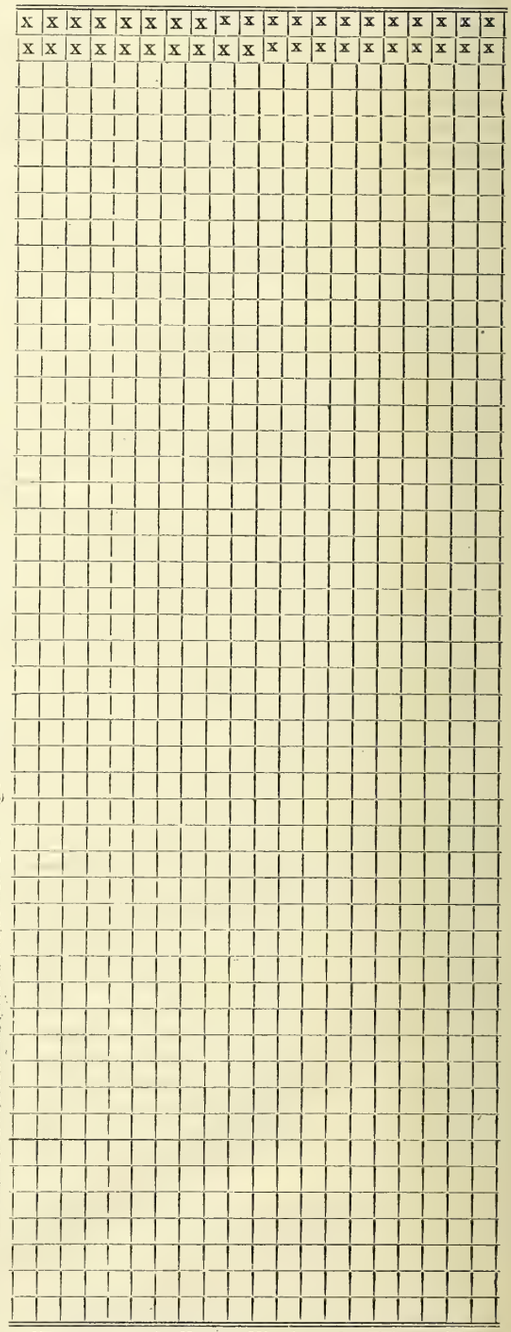
The College community greatly sympathizes with Mr. J. T. Banks, who this morning received a telegram from his home in Munday, Texas, announcing the death of his youngest brother.

"X."

1,000 BLOCKS

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*

You are going to send us the amount of one block toward our *thousand,* are you not? Remember, we don't ask for the whole *thousand* from you; all we want is at least *one,* and we will surely get the whole number if you will only do this for us. Do not question whether others will do the same; leave that to us—that is our lookout.



How soon shall we fill these? Who will be next? We are expecting many to be taken this week. THE SUN will show each week by X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

THE EDUCATIONAL EQUIPMENT OF THE MINISTRY

(Continued from page 5)

faulty logic. He will find the scholarly speculations of the learned becoming the vague prejudices of the less favored. But, starting with each at his own beginning he must be able to come by different paths to the same destination —the truth of God.

So, he may have great stores of knowledge, but he must know the situations to which all of this profundity is to be applied, and a way to do it. He must know the atmosphere which men inhale and exhale in the factory, in business, in society, in recreation, in literature, in schools, in politics and at the fireside. He must understand his day and age in order to bring the kingdom of God unto it. He must come to close grips with men's problems and from the same footing as they. He must know enough of the so-called secular life about him to have a broad charity instead of a narrow pity, for those whom he would help. His mental equipment should have such a soul largeness about it that he can be God's man of work and the world's man of help.

(IV) His equipment should include a generous supply of common sense. The common variety will be more frequently required than the uncommon. More careers have been spoiled by lack of good common sense than for want of a college education. It is the most difficult to learn also. It takes studied effort to keep eyes and ears open and lips closed, and just absorb; yet it pays in averted catastrophes later on.

No college can be charged with the responsibility of doing what nature has failed to do, yet careful cultivation will do much in developing plain common sense. However, there are perhaps a hundred people ambitious to be brilliant to every one who aspires to be sensible.

(V) A knowledge of great social movements and reforms. The ministry was once purely individualistic in its object. It should be that now, but it should also be more. Back of the individual merits and demerits there are widespread social applications from which the welfare of the individual cannot be divorced. We are suddenly confronted with big systems which war against welfare and must be met by an unselfish service of brotherhood. We are now being overborne by a sense of social responsibility, aggravated by our own impotence. The spirit of Christ is stirring us to a co-operating service in behalf of humanity in the aggregate. We are impelled to be the voice of those who cannot speak for themselves, and to glory in a salvation of service for others. Our ministry is vibrant with meaning by the expanding social movement of our times. It is at once an opportunity and a danger. There is opportunity to do in a large way what cannot be done independent of mass movements. The danger is that it will, as indeed with some it has, become a sort of new ecclesiastical style, with its strange vocabularies, its denouncements and its demands. The justice of its criticisms is axiomatic, but it awaits a more constructive, comprehensive and cohesive program than has yet been advanced. The cause itself will not be aided with any surface tinkering, and the worst that can happen is that it should become a temporary ecclesiastical sidetrack. The minister who aided in our present day Social Service movements must get to the fundamentals of the whole propaganda. There is just one *new* feature about our social questions and responsibilities and that is the complexity which modern life has added. The rest is just folks in their relation to the truth of God. Unquestionably it is demanding the greatest study of the modern church; so far-reaching that it insinuates itself into every question with which God's people have to do. He is unfitted to preach who is blind to its significance.

There is a purity movement literally forcing the best thought and effort every minister is capable of giving. It is both an economic and moral question. Any conclusion growing out of a careless study of it will be unsafe. A useful ministry will not go far until it is met. An omission of thorough study concerning it is little less than criminal.

The temperance reform is still uncompleted. Its consummation will not be guaranteed from a knowledge of the evils of drink and a sentiment against it. Its permanent settlement is contingent upon its intelligent settlement.

What is hinted as a necessary equipment for these reforms, has identical application to every reform in which the minister may be expected to have part.

In great movements he must have so mastered the basic principles underlying them that his conduct may have wise direction. No minister is intellcetually equipped who has not made a special study of the dominating subject of missions. It is a subject never mastered, but he is inexcusably ignorant who attempts to use the pulpit without a well-defined knowledge of the fundamentals of Christian missions. It is tragic that such a large number of clergymen do not incorporate missions in any real way until they have been in the pastorate for several years. For such a condition our colleges have not been without blame. Many can bear testimony that the subject was almost entirely neglected in their college training and what was received was not of a sort to make one missionary.

Another equipment for movements of a different sort should be an ability to meet them, Christian Science, Theosophy, Russellism and what not.

(VI) There is need to know not only the things to be done, but the *way* in which to do the things of the pastorate best. Therefore, the minister should be taught something of ecclesiastical architecture, acoustics, music, library building, study equipments, best methods of advertising, systematizing his own work, up-to-date methods for his officiary, rural, village and metropolitan church administration, building workers, massing the men, directing the women, conserving the children, fusing the strangers, handling the auxiliary departments, dealing with indigency, pastoral visiting, funeral etiquette, wedding proprieties, administration of public services of worship and business, legal aspects of the church, rudiments of business procedure, financial systems, methods of evangelism, etc., etc. In this field few educational institutions have measured up to their oppurtunities. If initiative and ingenuity are to be developed, these things must be studied. Church methods are too largely stenciled methods. The ministry should be marked by inventiveness, or the church fields will be wanting in adequate plans.

Here should also be included a knowledge of his church life toward the denomination of which it is apart. Denominational history, literature, polity and enterprises must have careful study. His denominational attitude should be more than a quotation of what the big men of his church have said. His loyalty, if worthy of the designation, should be something growint out of his *own* soul. The church born long ago should be reborn in him. We have witnessed the strange spectacle of a class of people who will cheer to the echo a reference to the principles of the church and at the same time starve every enterprise of the Kingdom which the church attempts. No dependable loyalty is ever born of ignorance. Lack of information means lack in duty. Only intelligent service is efficient service.

Study is necessary to wisely apply the great truths of the Kingdom to concrete conditions in a workable way. Chance suggestions may come from miscellaneous sources, but no man will be fully equipped who has not studied the whole field of church administration.

I wish again to emphasize the necessity of an educating institution for all forms of study here outlined. If it were possible to master the same lessons by isolated study, there would still be wanting the contact and atmosphere of the college life. Student association is as valuable as faculty association. It makes for elasticity and ability to work with others—a much required virtue for men of this calling.

I close with a paragraph from Bishop McDowell: "Who will preach the eternally living Christ to the men of today, in modern speech, for imperative needs? Who will get such a hearing in modern Babel as to change Babel to Pentecost? Who can make room for himself and get a hearing in our modern crowd? Who can lead among so many leaders? Who can recall men to the glories and values of things invisible in the face of modern wealth and comfort? Who can effectively preach to modern men and women of culture the truth that frees? Who can fill the modern social and political spirit with the mind of Christ? Who can face and conquer the monster evils of current life? Who can take this vast, complex, modern age and unify its qualities, not destroying them, but fulfilling them in Christ? Who can help Him to bring all of these tremendous qualities into subjection and captivity and thus to true power in Himself? He waits for such men that they may help him in the finest struggle His kingdom has ever seen. Age of Constantine, Age of Charlemagne, Age of Crusader, Age of Reformer—no one of them equals *this* for the ministry of Christ. The great Person, Christ; the great service, for humanity; the great age, for life! The hour of the strong man has come!"

FOUR THOUSAND READY

A whiskey firm in Kentucky, which was going out of business, offered to sell to a certain Keeley Institute the names and addresses of four thousand drunkards. They had prepared these four thousand poor souls for such a place. But that is not the sad side. Whiskey had doubtless ruined that many homes, caused ten thousand heartaches. This leads us to ask the question: What kind of an institute are you preparing yourself for? C. B. R.

NOTICE

The Christian Missionary Association of the Eastern Virginia Conference meets with the Christian Church at Lambert's Point Tuesday, December 8. All members are requested to attend. Those who cannot attend will please send their membership fees to the Association or to B. D. Jones, Treasurer, Holland, Va.

R. H. Peel, Secretary.

BEGIN NOW

The conferences are over. What shall we do with those good resolutions? Shall we wait until a short time before next conference to begin? Not at all. *Begin now*, for the Master's business is of great import. We adopt too much and do not adapt ourselves enough. Let us begin today to adapt ourselves to carry out those things which we have adopted. Do you say yes? Thank you.

C. B. Riddle.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON IX, NOVEMBER 29

Christ Crucified.—Mark 15:21-41.

Golden Text.—Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.—Isa. 53:4.

In today's lesson we have the condemned Christ clothed in a scarlet robe marching between Roman soldiers to Golgotha. For a while He carries His own cross; then it is given to a traveler to bear the remainder of the way to Calvary. A great multitude follow in a long procession. Jesus with a crown of thorns upon His brow and the robbers were nailed to the crosses about nine o'clock on the morning of April 7. At twelve a deep darkness fell upon the land and remained until three in the afternoon.

It was necessary to have the cross as Christ expressed it in His early childhood and ministry, to fulfill the scriptures. These are some of the reasons given by Christ Himself: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "I am the good Shepherd: the good Shepherd layeth down his life for the sheep. Therefore doth the Father love me, because I lay down my life, that I may take it again." "The Son of Man came to give his life a ransom for many." "This is my blood of the covenant, which is poured out for many unto remission of sins." "I, if I be lifted up from the earth, will draw all men unto myself." "Greater love hath no man than this, that a man lay down his life for his friends.

What Jesus' enemies thought they were doing. The most powerful, respected and honored men of the community were in that assemblage. Mutually distrustful and contentious at other times, on this occasion they were as one. They were not eager merely to torture and destroy the Galilean's body; they wanted to reach and destroy the power of His spirit. So they subjected Him to agony that they might make Him weak; they subjected Him to shame that they might end His influence; they put Him to the death of a malefactor that they might wreck His career. And all the time they were harnessing His power, spreading His influence, and crowning His life with glory. In the agony, the shame, the death, they were offering His spirit new avenues of service.—*Editorial in Outlook and Tarbell's Guide.*

We are indebted to the cross, for through it and by it we may obtain salvation for our souls. 1 John 4:10 reads: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

Archimedes wanted a fulcrum on which to place a lever, and then he said he could move the world. Calvary is a fulcrum, and the cross of Christ is the lever; by that power all nations shall be lifted.—*Talmage.*

LESSON IX. THE DEATH OF JESUS

(Mrs. M. E. Bullock)

We see death all around us: the flowers are dead; the grasses are dying in the field; the trees have parted with their leaves. But we know that in the Spring they will grow again, because they have the secret of life in them. People die, too, and because of sin. It was believed by nearly all that the secret of life had been lost; that when we died, we went back to earth and that was the end of us. Jesus said this was not so; that our sin was a husk that covered up the Secret of Life as the shell covers the nut; that he could and would destroy that husk of sin by his forgiveness. Just as the frost opens the chestnut burr and sweetens the persimmons, so would our repentance be used by Him to destroy our sin, and after a little rest, we, too, should live again as the plants and seeds and trees live anew every Spring.

Now, such a thing had never been known, and we found it hard to believe. So Jesus said, "I will show you that it is true. I will show you that I am, Myself, the Secret of Life, and so able to give it to every one of you. To prove it, I will be killed by wicked men for your sakes; I will die for your sins, just to show you that this is true." So here today we study about the most loving deed the world has ever known; Jesus, who never sinned, dying for our sins, to show us that we could, through Him, have the secret of life, eternal life, in our hearts.

(As stated in a previous lesson, it is not wise, with children, to expatiate on the agony of Christ. They cannot understand it, and many times the effect is rather repulsive, especially to sensitive children. They can never look beyond the agonized Jesus to the risen Christ.)

Supplementary work, repeat 1st Psalm, Primaries; 8, 9 Com., Juniors.

CHRISTIAN ENDEAVOR, NOVEMBER 29

Topic: Missionary Heroes.—2 Cor. 4:1-18.

Concerning this topic we can only give a few hints, names of some of the past missionaries, and suggestions.

Often when we speak of heroes our thought carries us to some great hero in the history of a country or nation; or of some man who performed an unusual task in a certain battle. They are heroes, but we still have heroes; they are not all in the dark grave. Some of the greatest heroes are actually living today and performing those arduous tasks which God in His wisdom has called them to perform. Those heroes may be on the battle-field of bloody Europe, and by doing their duty bring universal peace and the reign of the Son of Righteosness throughout the world. We have great heroes in the foreign fields who are laboring, giving their lives for Christ and right.

We suggest that the leader procure all the information that he can from our missionary periodicals concerning the work of our missionaries who are now in the field. This will deepen the interest and bring the mission spirit home to the society. Also have comments on the great work of the following missionaries and extracts from their lives:

Marcus Whitman, missionary to northwestern United States.

Adoniram Judson, missionary to Burma; was imprisoned for seventeen months; India's great missionary.

Miss Anna R. Taylor, missionary to Thibet.

William Milne, second Protestant missionary to China.

Robert Morrison, first missionary to China.

Henry Martyn, missionary to India and Persia.

Mackey, missionary to Uganda, Africa.

David Livingstone and Stanley, missionaries to Africa.

John Paterson, missionary to South Sea Islands.

John Hunt, missionary to Fiji Islands.

Allen Gardner, to South America.

For heroes and heroines of the Bible the following may be studied with pleasure and profit: Enoch, Heb. 11:5; Noah, Gen. 7:1; Abraham, Heb. 11:8-10; Joseph, Gen. 41:39, 40; Moses, Exod. 3:10; Joshua, Num. 13:8; Josh. 1:2; Samuel, 1 Sam. 1:28; 3:10-14; David, 1 Sam. 16:13; 2 Sam. 23:1; Elijah, 1 Kings 18:41-45; Matt. 11:14; Peter, Matt. 16:16; Acts 2:14; 8:14; John, John 13:23; Acts 4:13, 40; Paul, Acts 13:2; Sarah, 1 Peter 3:6; Miriam, Exod. 15:20, 21; Hannah, 1 Sam. 1:27, 28; Mary, Luke 10:39; Devout women, Acts 1:14; Phil. 4:3.

S S NOTES AND NEWS C E

Spring Hill Sunday school is preparing to curtain off their various classes throughout the entire school, so as to make practically separate class rooms for each grade."

Bethlehem church near Suffolk arranged for an all-day service on Sunday, November 8, asking Mrs. Bullock of Waverly to speak to them on Bible Study in the morning and thirteen points of the Front Line School in the afternoon. A good crowd was present and much interest was manifested.

The Tidewater Association of Christian Church Sunday Schools is doing fine work. They meet quarterly and discuss successes, failures and methods of work. Needless to say the successes are many and the failures fewer all the time. Mrs. Bullock was called to address them on The Teen Age Girl at their last meeting, October 11.

The editor of this department desires to know whether the Sunday school lesson prepared for the elementary grades is being used. Teacher, if you are using the lessons, will you kindly drop the editor a line and tell him of the fact and if you are not using them will you kindly drop him a line and tell him why you are not using them and suggest what you think will fill the required place?

October 11 was Rally Day at Memorial Christian Temple, Norfolk. The motto of this school is "Go Forward" and they are living up to it. One of the most charming exercises of the day was the building up of the Sunday school ladder by different members of the Sunday, the rungs fo which were seven, as follows: "Every member," "Every Sunday," "With a studied lesson," "Bible in hand," "Contribution," "On time," "With a mind to learn." Mrs. Bullock, of Waverly, was invited to address the Sunday school, and the pastor delivered a most interesting and instructive talk on "Bricks—Are You One?"

TO THINK ABOUT

"The red road to progress."

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
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Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

QUARTERLY REPORT OF TREASURER OF THE WOMAN'S HOME AND FOREIGN MISSION BOARD OF SOUTHERN CHRISTIAN CONVENTION

For August, September and October, 1914.
Regular Funds

RECEIPTS

Eastern North Carolina Conference	$ 17.76
Georgia and Alabama Conference	6.00
North Carolina and Virginia Conference	40.29
Eastern Virginia Conference	83.05
Virginia Valley Central Conference	2.72
Total	$149.82

DISBURSEMENTS

Mrs. J. J. Lincoln, supplies	$ 1.65
Mrs. C. H. Rowland, traveling expenses	4.70
Mrs. C. H. Rowland, postage	1.00
Mrs. W. A. Harper, traveling expenses	14.00
Mrs W. A. Harper, postage	4.50
Southern Christian Pub Co., printing	30.24
Rev. W. C. Wicker, foreign missions	46.87
Rev. W. C. Wicker, home missions	46.86
Total	$149.82

Santa Isabel

RECEIPTS

Eastern Virginia Conference	$ 20.11
North Carolina and Virginia Conference	.78
Virginia Valley Central Conference	6.58
Total	$ 27.47

DISBURSEMENTS

Rev. W. C. Wicker	$ 27.47

Mrs. Watanabe's Salary

RECEIPTS

Eastern Virginia Conference	$ 31.52

DISBURSEMENTS

Rev. W. C. Wicker	$ 31.52

Mrs. Fry's School

RECEIPTS

Western North Carolina Conference	$ 30.00

DISBURSEMENTS

Rev. W. C. Wicker	$ 30.00

Japan Sunday School

RECEIPTS

Eastern Virginia Conference	$ 12.20

DISBURSEMENTS

Rev. W. C. Wicker	$ 12.20

Christian Orphanage

RECEIPTS

E. Va. Conference, for Nora Watkins	$ 17.25
E. Va. Conference, for Mary Thompson	5.00
Total	$ 22.25

DISBURSEMENTS

Rev. W. C. Wicker	$ 22.25

Dona Delfin's Salary

RECEIPTS

Eastern Virginia Conference	$ 8.10

DISBURSEMENTS

Rev. W. C. Wicker	$ 8.10

MRS. W. T. WALTERS, Treasurer.
Winchester, Va., November 16, 1914.

PRESIDENT'S ADDRESS TO WOMAN'S BOARD OF THE NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE

The year has come to a close and we wish to look back over our work and see where we can improve it for the coming year. First, we feel thankful for the blessings bestowed upon us by our heavenly Father who guides in this work. While we have not accomplished what we had hoped, yet we feel grateful for the success that has attended our effort—and we feel inspired to put forth greater efforts in the future for the work in this part of the vineyard that our Father has instrusted to us for our care and cultivation. The work is still in its infancy and needs the prayers and co-operation of every woman in our bounds. Could we only get a goodly number of our women to band themselves together to pray every day for this work, it would be compelled to go forward, and it would not be far in the future until the churches of our Conference would be thoroughly organized with missionary societies, and the mission spirit could be felt on every hand. Oh, the need of, and the power in prayer!

The growth of the work in our Conference has been steady and there has been some progress made during the past year.

There have been Woman's Missionary societies organized at Semora, Shallow Ford and Berea churches since our last meeting, making the total organizations for women in the Conference eight. There has been one Willing Workers' society organized since our last report, making a total of six Young People's societies in the Conference, and one Cradle Roll society. The total number of churches having some form of the work is nine; the total number of societies in these churches seventeen, as against six churches and twelve roganizations a year ago.

Though the progress has not been by leaps and bounds, we need to be grateful indeed. Let us take courage and press forward to the mark of our attainment—a society in every church within our bounds. Our Superintendent of Young People, Mrs. Williams, has not been able to push the work of the Young People as we had hoped because she moved out of the State. Too much stress cannot be laid upon the work of the young people, for this is the very heart of our movement. They are so loyal, enthusiastic, and heroic that it is a delight to work with them. No work so appeals to one as the work among the young people. No work counts for so much as the work among the children. How teachable they are! How eagerly they learn! How devoted to the cause they love! How enthusiastic in the Master's work! Only incline the little twig as it should grow. The Cradle Roll is another branch of our work that should not be neglected. It readily appeals to the mothers and the babes alike.

Then I would urge every church that has a society of any kind to try as far as possible to organize a Woman's Missionary Society, a Young People's, a Willing Workers, a Cradle Roll society and become as thoroughly organized. Where this is impossible, let us organize as many of these as possible. It seems to me every church could have a Cradle Roll society, if only the person could be found that would make a good superintendent, because every church and community has its babies and the mite boxes are used for their little offerings. Then once a quarter, have a special program and mite box opening. By this means you enlist the interest of every mother in the mission cause.

The Southern Christian Convention Woman's Board provided for life membership in that Board at its last annual meeting, the proceeds to establish a Building Fund. Our work has had to suffer in many places because we did not have the means to build houses of worship, where they were sorely needed. This fund will help relieve this situation. Each of our societies should make its president a life member of this Board, thus securing her life-long interest and aid in this work. Then as many individuals as can should take memberships, that their own interest may be increased and that the cause may be helped.

The Southern Christian Convention Woman's Board in its annual meeting recommended "The Child in Our Midst" as perhaps the best book for our mission study class among the women for the coming year and "Our World Family" for the Junior Mission Study Classes. Let us institute mission study classes in every society where it is possible—that our people may be better informed about missions, for when we know the need, the crying, bitter need of the heathen, we are going to respond and that right liberally to that need and to the will of Christ.

Our treasurer's report shows $175.00 was raised last year. This was not quite our goal, but we hope to go beyond it next year.

Let us not be content with our past, but let us go forward, praying daily for divine guidance in this work, with our Lord and Master. Let us pledge ourselves to pray daily and to do whatsoever our hands find to do in this work of serving our Father—the Giver of all our gifts.

MRS. W. A. HARPER, President.

REPORT OF NORTH CAROLINA AND VIRGINIA WOMAN'S MISSIONARY CONFERENCE

The Woman's Missionary Conference of the North Carolina and Virginia Conference met November 19 at 2 p. m. in session at Berea church, Altamahaw, N. C. The Conference then adopted the same constitution with a few exceptions as that used by the Eastern Virginia Woman's Conference. Mrs. M. F. Cook, Secretary of the Board, being absent, Mrs. W. P. Lawrence was requested to act as secretary. Reports were heard from the president, Superintendents of Literature and Mite Boxes, and Cradle Roll, and Treasurer. These reports will appear in THE SUN.

A great many of the women pledged themselves to pray daily for missions.

The spirit of missions is growing in this conference and we pray that the time is not far distant when we shall be thoroughly organized and doing a great work for His cause.

Life membership pledges were explained by the president and it is hoped every society will make its president a life member of the Southern Christian Convention Woman's Board, and that many individuals will take a membership. The Conference was then favored with a solo by Elon's Japanese student, Toshio Sato San. Miss Alice True gave an interesting talk on Japanese life.

The officers for the coming year were elected as follows: President, Mrs. W. A. Harper, Elon College, N. C.; Vice-President, Mrs. J. O. Atkinson, Elon College, N. C.; Secretary, Mrs. M. F. Cook, Greensboro, N. C.; Treasurer, Mrs. L. M. Clymer, Greensboro, N. C.; Superintendent of Literature and Mite Boxes, Mrs. W. P. Lawrence, Elon College, N. C.; Superintendent of Young People, Mrs. W. H .Dick, Greensboro, N. C.; Superintendent of Cradle Roll, Mrs. W. C. Wicker, Elon College, N. C.

With a chain of prayers offered by many of the women that we might pledge ourselves anew to the work, the conference adjourned to meet at the next Annual Conference.

OUR WOMAN'S WORK

BY MRS. W. R. SELLARS

Before the Western North Carolina Conference.

A plea to yield ourselves unto God for service.

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16.

Are we, the women of this Western North Carolina Conference, yielding ourselves unto God for service in our woman's work for missions according to our opportunities and obligations?

We do rejoice that we have been given this definite work. We are thankful that we have for the past three years had the privilege of having an organized mission work. Have we made use of our opportunities and fulfilled our obligations? We must say, No.

We have not yielded ourselves for service as we should. If we had, our report for the past three years would read differently.

While this is true, there have been a faithful few. We have done more for missions since we have had this special work laid upon our hands and hearts; and the faithful are being blessed.

We have made a good beginning; yet there remains so much to be done. The great need surely is that the women in our churches may yield themselves unto God in this service. It will not be hard to give of our time and money after we have given ourselves. We must give ourselves.

The problem is, how shall we get the women in our churches to do this? No one can tell what the result would be if our women would give themselves to this great work.

We must see to it that this work is presented to the women in each church. They must be made to see the opportunities and feel their obligations. We know it is easier to talk of what ought to be done than it is to do it. We realize that this will be a difficult task. Surely we can reach one woman in each church where there is no society. During the coming year let us try, any way. We should plan to have our leaders visit each church and give information, arouse interest, and aid in organizing societies.

We must look to our pastors for help and inspiration, not expecting them to do it all, however.

Our pastors will see some things changed when we get a band of loyal, consecrated women in each of our churches actively engaged in this work. The church that believes in missions is always the live church, and it is a fact that the church that gives most to missions finds it easier to give to other purposes.

We have all known individuals who did not believe in missions, and so many in our churches who are not interested. How are we to reach these? By being interested ourselves, and working and praying with faith, believing that "all power belongeth unto God."

Why do we believe in missions? We believe in missions because we believe in Jesus as the Savior of mankind. It does seem that every one who has accepted Jesus as his Savior and has had the experience of joy, peace and love filling his heart and has felt the sustaining, lifting power that comes when we trust the Savior, would desire this blessed experience for every man. If we have the personal experience of the power of God to change the dispositions and the will of man, how can we help believing in missions?

The wonder is that we would not all be missionaries. We can be and ought to be missionaries and soul-winners and each believer in Christ is called to this service and given opportunities for service. We are "saved to serve." In Korea soul-winning is made a condition of church membership. "Loyalty to Christ is the heart of religion." These impressive words were read in the *Sunday School Times* recently: "A Christian who is not a missionary denies his faith. It has been said that God had only one Son and He gave Him to be a missionary, and that Son is the life of the Christian. Therefore the missionary life, which is the Christ life, is the only full, true Christian life. William A. Brown said at the International Sunday School Convention last June, 'A favorite undercutting of the missionary enterprise is seen in the phrase, "You cannot all be missionaries." That suggestion does not come from the heart of God, for every Christian must be a missionary.' Now, every Christian cannot go as a foreign missionary, which is a very different matter, and should depend altogether on the gracious call of God. * * * What scriptural warrant have we for expecting greater sacrifice on the part of the Christian who goes as a foreign missionary than on the part of the Christian who stays at home? The missionary is the sent one, and every Christian is sent of God to bear the good news of Christ to others. Shall we be missionaries, or shall we deny him? To be a Christian is to follow Christ and Christ will not lead any follower away from missions."

We need a vision. We need to be aroused and we need these "two thoughts burned into our souls, the world's need of Christ and the life-giving power of the Divine Redeemer."

What is Christ to you? Let us try to imagine if we can, something of what our lives might be if we had never known Him. Does He mean so much to you that you could not give Him up? If so, have you a great yearning in your heart for every man, woman and child in all the world to have a chance to know Him? May we realize the darkness and despair of dying souls who have never heard of our dear Savior. The more Christ means to us the more we will desire others to know Him.

We need to search our hearts, and if we are not concerned over the human beings who are living and dying without hearing of Christ, we ought to be alarmed over our condition. We may be following afar off and we need more of Christ in our hearts and lives.

May we, the women of this Conference, be concerned, may we realize our opportunities for service. We rejoice that we have accomplished something in the past year, but the past year's work will not do for another year. Whatever stands still goes back. Let us not be left behind. We have not done as much as some of the other Conferences. We must not be discouraged, but we need to go to work. No one of us is doing all we can or ought to do. There are new things which should be done. Some of these are things which ought to have been done before. They have been proposed, but we were not ready to do them. Probably it has been taken for granted that these things cannot be done. Why should we not do some of these things durin the coming year? If we do not grow we will go backward. We hope there are those present who will go to our president at the close of this meeting and offer their service in this work. This is the day when women are doing things, all sorts of things.

There are so many organizations and all sorts of clubs in the towns and in the country, too. Women are giving their time and thought to these things. Some of these things are good and maybe serving a purpose, yet as Christian women may we use our opportunity at this very time to get our women so interested in our work of missions that we will let first things come first. We should give our best to the Master.

"Jesus calls us; by Thy mercies,
Savior, make us hear Thy call;
Give our hearts to Thine obedience,
Serve and love Thee best of all."

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Elementary and Cradle Roll Departments

Edited by Mrs. J. J. Lincoln, Wakefield, Va., and Mrs. F. Bullock, Waverly, Va., respectively, to whom all communications for these Departments should be addressed.

Motto: "First the Blade."
Colors: Green and White.

We have said in a previous letter that the Elementary Department was divided into four, the Cradle Roll, the Beginners, the Primary and the Juniors. Let us now attempt to define these four divisions more closely.

Mrs. Mary Foster Bryner says these divisions are the fingers of the hand. The cradle Roll is the least, wee finger, not very strong, not able to do very much, but, oh, how we miss it when it is away. Then we need it to give shapeliness to the hand, and to help the other fingers in their grip of anything. I do not know that I can improve very much on Mrs. Bryner's symbol, so let us follow it up with the other grades.

The Beginners is the next finger, not very big, nor very strong, but very necessary, not able to move without the other fingers moving it, that is, not independent of the rest of the hand; but, after all, the "ring finger" where the child enters positively into the "circle" of the Sunday school. Then the middle finger; that stands for the Primary (perhaps, too, because they biggest in their own estimation). And last of all, the index finger, the Juniors, the pointing finger, the necessary finger, the working finger, very necessary. Every one, with its own place and work, together giving the necessary digits to the hand, which may pass roughly for the rest of the school, as the thumb no doubt would indicate the elusive, twisting, easily moved 'teen age. Mrs. Bryner did not carry the analogy beyond her own Elementary grades, so let us do the same, leave it where our particular interest ends.

Who shall comprise these grades? First the Cradle Roll; it is not necessary for me to speak at length of this work here, as you will find much about it in the columns of THE SUN. This department is for the babies from birth up to three or four years of age; I leave that date rather vague; you must decide it by the age at which your children begin to come to Sunday school. When they come, whether as three or four years, that is, when they come and are old enough to leave mother's side, then we put them into our Beginners' Department. Unless the case is exceptional, and it is seldom so in the country, I would advise that the teacher of the Beginners be the Cradle Roll Superintendent. She has met the babies in their homes, if she is the right kind of a superintendent, they know her and will go to her easier and with more confidence than to almost anyone else. In our own school, we have just started a Beginners Department, and I know of nothing sweeter than to see our Cradle Roll superintendent with the babies grouped around her, listening to her story telling of the lesson. Just the other Sunday, a tiny miss about three years old came running back to her mother for "penny, muvver, for *our* class." Oh, yes, they are not too young to have their place in the school, their own class and their own teacher.

But their lessons must be told to them in words of one syllable, they can't read or write, the world is a great big place with two roads in it, the one to home, the other away from home; and they can only be reached by the story method. What appeals to them is too babyish for the Primary child, who is seven, eight, nine years of age, going to school, and reading; who is, in fact, at least in his or her own mind, far older and wiser than "those babies," and must be dealt with and taught accordingly if we are to hold them.

Your Elementary Superintendent.

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N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star Norwood, and Charlotte

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a m. daily.
From Fayetteville, 10 a. m. and 4:50 p m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental and Beaufort. Parlor car service.

For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.

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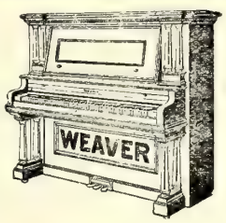

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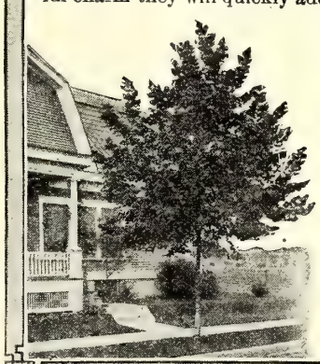

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward.....		$3,448.24
CHILDREN'S DUES		
William Reuben Holt (10 months)	$ 1.00	
Ruth Buchanan ..	.20	
Carr Lee Peace ...	.10	
Dwight Lankford .	.10	
Eugene Lankford .	.10	
Mary Nell Holland	.20	
J. Howard Holland	.20	
J. Howard Holland	.20	1.90
S. S. OFFERING		
Haw River	1.57	
Wentworth	1.47	
Catawba Springs	3.30	
Damascus, Gates County	1.10	
New Lebanon	.49	
Pleasant Hill	1.88	
Oak Grove	1.00	
Oak Level	1.00	
Suffolk	25.00	
Dendron	2.94	39.75
SPECIAL OFFERING		
Mary Nell Holland (egg money) ...	14.60	
L. Aid of Bethany, Thanksgiving ..	5.00	
LaGrange C. Ch...	5.00	
Little Workers, Waverly, Virginia	15.00	
Y. P. S. C. E., Hang-		
Woman's M. Board	22.00	
erstown, Ind....	5.00	
Keyser, T'giving .	.66	67.36
		$ 109.01
Total receipts for week ..		$ 109.01
Grand total		$3,557.25

My dear Children:—

Uncle Jim has returned from his last Conference for the year, and is at home for a little while with his work and interesting family. During the past six weeks he has been away most of the time attending Conferences, and was pleased to meet and greet many of the Orphanage's staunch friends and liberal helpers. The interest they manifested was inspiring.

We are very grateful for our good financial showing this week, and we trust that this is only the beginning of good reports. Before these lines are read we will have eaten our Thanksgiving dinners and many churches will have taken their Thanksgiving offering. Here is hoping that every church in our Southern Convention and many in the North and West will remember us with liberal offerings. The institution needs more than $2,500 with which to finish up its year's work and make ample provision for the winter. We are dependent upon the church that placed the children in the institution to help in providing for them. Many of our churches forgot to take the Thanksgiving offering last year. We hope they may not be so forgetful this time. Friends of the Orphanage can render great service by talking for us just at this time. We shall be grateful for even a kind word spoken in our behalf—and a kind word spoken at the right time and in the right way often leads to a good offering. We are depending upon our friends to help us out; and we thank you in advance.

Wadley, Ala., Nov. 12, 1914.
Dear Uncle Jim:—

I wish your little boys and girls could have been in the woods with me last Saturday. We had a great time picking up hickory nuts. Eugene went along too and enjoyed being out doors and watching the trees. If the weather is not too bad we are going to grandpa Stephens Thanksgiving.

Dwight and Eugene Lankford,

We wish you may have a fine time on Thanksgiving. Our children here are expecting a pleasant day.

Holland, Va., Nov. 13, 1914.
Dear Uncle Jim:—

We are one month late. Please pardon us this time. I am just as busy as I can be going to school, practicing my music, and helping my mother. You will find enclosed a check for $15.00, please pay our dues for October and November which will be forty cents and accept the balance, $14.60, as my Sunday egg money. Papa said he would give Howard the same amount to send in the next letter. We will close with much love to you and all your large family.

Mary Nell and J. Howard Holland.

Many thanks to you and the pious fowls for your faithful help. It shows what littles will do and how much they help when saved.

Suffolk, Va., Nov. 12, 1914.
Dear Uncle Jim:—

We are now thinking of Thanksgiving and are expecting to have a good time and hope you will too. I want to send something to the Orphanage but haven't received our envelopes yet. Please find enclosed my dues for November.

Love to all,
Carr Lee Pearce.

Thank you for the good wish. Our children usually have a good Thanksgiving. Wish you could be with us.

Apex, N. C., Nov. 16, 1914.
Dear Uncle Jim:—

I am sending twenty cents this time. Grandma gave me ten cents for picking 103 pounds of cotton in one day. I am done picking cotton and am going to school, I like to go very much and am going to be smart and try to learn my lessons.

Lovingly,
Ruth Buchanan.

Houston, Va., Nov. 17, 1914.
Dear Uncle Jim:—

I am very sorry that I have been so neglectful in writing to the corner this year but you must excuse me as it was not my fault. Enclosed you will find $1.00 which will finish paying my dues for the year. Hoping you and your large family are getting on nicely this cold weather I remain,

Lovingly,
William Reuben Holt.

Thank you, Reuben. We have missed your letters and dimes, but since you say it was not your fault we will have to excuse you.

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FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19	Ar.	10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

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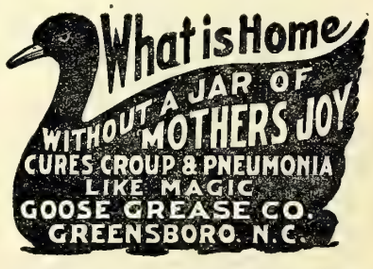

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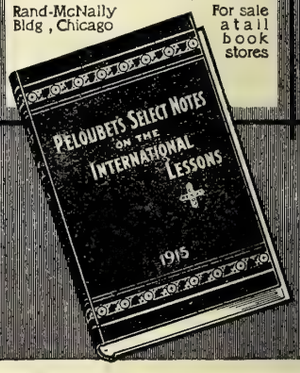

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MARRIAGES

Fussell-Wood

At the home of Mrs. W. M. Bridges, 119 N. Salisbury St., Raleigh, N. C., Wednesday, November 4th, at 11:15 a. m. I united in marriage Mr. Frank Fussell, of Duplin Co., N. C., and Mrs. Addie Wood of Raleigh, N. C. The bride is a member of the First Christian church of Raleigh and a daughter of the late J. L. Moffitt. The groom is a prosperous farmer of Duplin County where they will reside in the future. Immediately after the ceremony Mr. and Mrs. Fussell boarded the north bound train of the S. A. L. for a trip to Washington, New York and other cities. These good people have my interest and prayer for their future happiness and prosperity.

C. E. Newman.

Armentraut-Liskey

Mr. Clarence Armentraut and Miss Emma Liskey were united in matrimony at the Kavanaugh Hotel in Harrisonburg, November 18, 1914. Only immediate relatives and friends of the contracting parties were present. Immediately after the ceremony the happy couple left for Washington and other places on a bridal tour. Mr. Armentraut is a son of Henry Armentraut and is a faithful member of the Lutheran church. His bride is a daughter of J. R. Liskey and is an active member of the Christian Church at New Hope. Both are popular and excellent young people, and have the best wishes of their many friends.

A. W. Andes.

Scott-Turner

In the Pastor's study of the Suffolk Christian church, on Tuesday, November 17, 1914, Mr. Junius Walter Scott and Miss Virginia Alice Turner were united in marriage in the presence of a few near relatives and friends. The groom is a farmer and both parties reside in Isle of Wight county, where they were born. Some of earth's best homes and God's best servants are among those who build their fortune and their character on the soil that gave them birth. Heaven smiles on every true home where energy toils and love reigns.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Ad.

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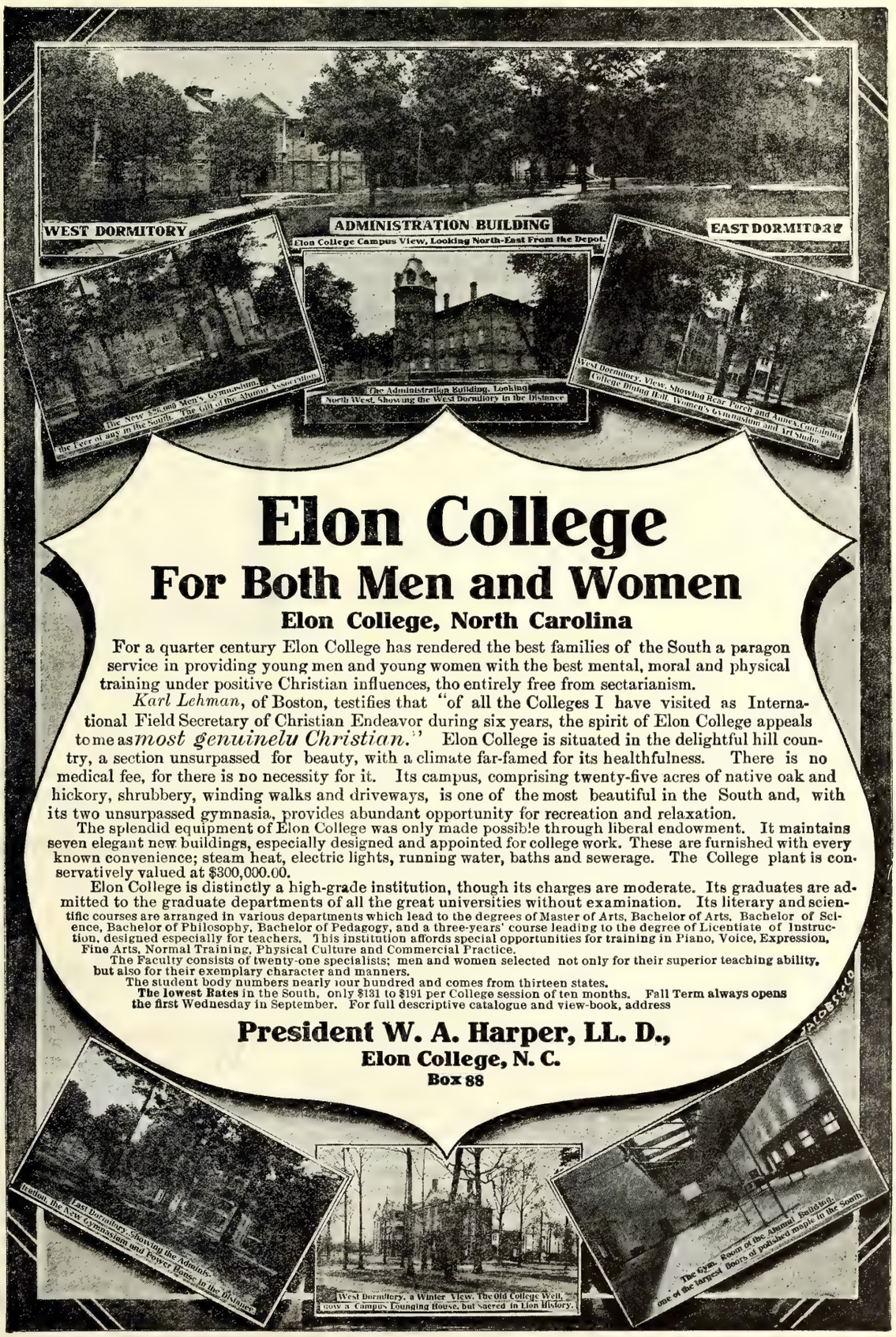
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Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

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Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

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No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

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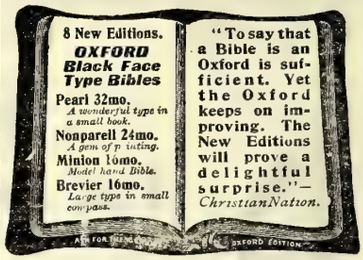
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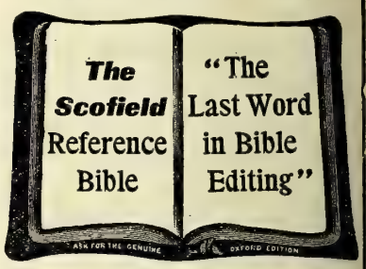

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OUR DEAD

Barrett

On October 7, 1914, God came, and in His infinite love took away Little Mammie Seward, infant daughter of Mr. and Mrs. Mills Barrett. She was born on June 2, 1913, and was one year, 4 months, and 5 days old. For two weeks she suffered untold pain and agony, and all that loving hands could do, was done, until at last she took her flight to a better world. She seemed to want to get well, for she never faltered a time in taking her treatment and nourishments, but Jesus says: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Funeral services were conducted at Antioch Christian church by Rev. J. L. King and her body was laid to rest in the cemetery, to await the resurrection morn.

A Loved One.

Dameron

Whereas it hath pleased God in his wise providence to take from our midst our beloved brother, L. B. Dameron,

Resolved, First, that we bow in humble submission to Him who doeth all things well.

Resolved, Second, that we extend our deepest sympathy to the sorrowing ones and urge them to look to Him who comforts us in all our sorrow.

Resolved, Third, that the church loses a faithful member, the wife and children a devoted husband, and father, and the parents a loyal son.

Resolved, Fourth, that a copy of these resolutions be sent to the wife, a copy to the parents, a copy to THE CHRISTIAN SUN for publication and a copy recorded in our minutes.

J. S. Rascoe.
W. L. Miles,
A. Y. Miles.

Welch

Mrs. Lona Welch, daughter of David M. Fox, and wife of G. L. Welch was born April 16, 1881, and died November 3, 1914, in her thirty-fourth year. She made a profession of religion in girlhood and united with the Baptist church at Siler City. For a year she had been greatly afflicted, but was patient and submissive to the will of her Master. She is survived by her father and mother, two brothers and three sisters, her husband and six children. She was buried at Fall Creek, and her funeral was conducted by the writer.

T. E. White.

Needham

After a brief illness of two days, Emma Alcidene, the two year old daughter of Robt. and Roella Needham, was taken from earth to live in Heaven. Everything that human skill could do was used to keep the little girl that was the pride of the home and the joy of its parents, but diphtheria claimed its victim, and left the parents heartbroken. We buried her in the cemetery at Shiloh, and meditated on the words of Jesus: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

T. E. White.

Allen

Nancy J. Allen was born August 30, 1845, and died November 14, 1914. She was in her seventieth year. She had been a consistent member of Pleasant Ridge church for 45 years. Her last years were years of suffering, being confined to her room the greater part of the time. Her visitors were many for she was greatly beloved in her community; and those who visited her were touched by her submissive spirit, her testimony, and her unshaken faith in the Word of God. She married Braxton N. Allen 42 years ago, and the union was a happy one. They had no children, and they bestowed their affections upon their neighbors and neighbor's children. These rise up and call them blessed. She was buried at Holly Springs and the funeral was conducted by her pastor.

T. E. White.

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WHOSOEVER believeth that Jē'sus is the Christ is born of God: and every one that loveth him

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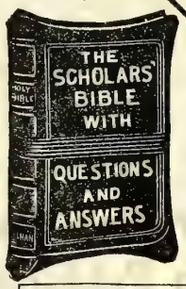

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22 And the prophet came to the king of Is'ra-el, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of

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17 ¶ m From that time Jē'sus began to preach, and to say, n Repent: for the kingdom of heaven is at

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Specimen of Type Holman Home Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., DECEMBER 2, 1914 NO. 48

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Good, Better, Best

Condensed from a paragraph in a recent journal: The Gnostics taught that to *know* the right was good. And this is good. The church of the last century taught that to *feel* the right was good. And this was better. Our twentieth century Christianity teaches that to *do* the right is good. And this is best of all. To *know* the right, is good; to *feel* the right is better; to *do* the right is best. The world of the present is asking not what one knows; not what one feels, but what is one doing. "If any man will do his will, he shall know of the doctrine." (John 7:17).

Sowing and Burying

There is a vast difference between sowing and burying. What we sow we expect to see come forth to fruitage: what we bury we expect never to see again. It was D. L. Moody who called attention to the fact that Jesus changed the idea of burial into that of sowing. "Paul never talked of burial. He said the body was sown—sown in corruption, sown in weakness, sown in dishonor, sown a natural body. If I *bury* a bushel of wheat, I never expect to see it again, but if I *sow* it, I expect results. Thank God, our friends are not buried: they are only sown." Jesus taught as much when He said "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11:25, 26.)

The Christmas Ship

The United States Collier, Jason, is on the high seas headed for Europe with a unique cargo. It is said to be carrying six million gifts for the war orphans, and these gifts were contributed for the most part by children in this country. Trains of freight cars from all over our land carried the collection of dolls and toys to New York harbor where 200 soldiers and sailors and members of the Red Cross society reloaded them on the good ship and started them across the seas in time to reach their destiny in France, Belgium, Austria, Germany and other points of their destiny by Christmas. The joys and prattle of childhood are not to be forgotten even in the din and destruction of war. "Do not sin against the child." (Gen. 42:22).

A Man's Obligation

One may not be the cause of a wrong, and yet be responsible for it. We have no reason to believe that Dives *caused* Lazarus to be poor. Christ did not indicate that Dives was the cause. Yet Dives was held responsible for Lazarus' condition of hunger, suffering, and sores. One may not be the cause of a fire, do nothing to start a fire with its direful consequences to life and property. Yet one is held responsible if one knows of the fire and fails to give the alarm. So many of us let the fires burn, passions and lust and appetites consume, and rend, and destroy, and yet excuse ourselves from giving any warning or assistance on the ground that we are not the cause.

Christian Strategy

An exchange prints a remark from a wise father, "When children began to come into our home I resolved to surround them by the very best influences. Good books were purchased and placed where they were easy to find. Religious periodicals were put on the library table. My idea was that as the boys saw their father and mother reading this literature they would be curious to read it for themselves. This was exactly what happened, with the result that they early came into the church as intelligent Christians." This was shrewdness and wisdom combined, and of the best type. What do our children see us reading mostly? They are curious to read what parents read. "Seek ye out of the book of the Lord, and read: no one of these shall fail." (Isa. 34:16).

Over the Tea Cups

Indeed strange things, other than those in China, France and Russia are taking place. *The Ladies' Home Journal* tells of an occurrence recently that would indeed be strange, if it were not so often repeated these days. A group of able men, far famed in the business world, and representing large interests, casually met at a dinner party. The question of prohibition sprang up. The first was a man in business of large proportions: "I wouldn't think of voting for State prohibition, but let national prohibition come up and it will have my vote in a minute. Drinking has become an economic issue, and I am willing to give up my whiskey and soda for the good of the many." The second was a large employer of men—about eighteen thousand: "I am ready for national prohibition. Up to this time it has seemed a far-away ideal to me. Now I see it is a pure efficiency measure." A physician was the next: "Medicine can do without it; science is against it; the old idea of alcohol as a food is exploded. I am all ready for my vote for national prohibition." And, last of all, was a wholesale dealer in liquor who started the talk and who finished with this significant statement: "You're right. We are seeing the handwriting on the wall. I said at a meeting of our wholesale liquor dealers the other evening that we didn't have five years of life ahead of us. Strange as it may seem to you, I would vote for national prohibition. It's best all round."

Boys Wanted

They have been collecting facts and statistics in Connecticut and find that 2,000 boys are wanted and *must* be had, *will* be had, at once. The saloon will have to have this number of new recruits to keep going as heretofore. During the past year 9,000 of their customers were put behand the bars. Of this number one-fourth are, or will be, permanent prisoners. To make up this one-fourth whom the saloons of the State have rendered dependent and permanent criminals and prisoners, over two thousand new recruits must be had. And the recruits for saloons come from youngsters. The homes of Connecticut must supply, and will supply the boys, who passing through the saloons, will go on to fill up the gaols, penitentiaries, alms houses, and then pass on into and through the gates of hell.

The "Suspended Roll"

Rev. William Fulton, reporting the other day to a Presbyterian Assembly in Philadelphia, said that more than two hundred and fifty thousand members of the Presbyterian Church in the United States had been put on the "suspended roll" of the church within the last five years because of "the growing love of pleasure, disregard of the Lord's Day and the Word of God, the increasing craze for amusements—. In short they slipped back into the world, fell away, were relegated to the ecclesiastical scrap heap." If other churches were to prune their rolls closely it is possible that they would find an equally large number whose names should be on "the suspended roll." How are the fallen? "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Luke 20:18.)

One Million a Year

The official income tax statement of the United States Treasury Department shows that forty-four Americans have incomes of more than a million dollars a year; ninety-one have incomes of more than half-million a year; and nearly a thousand have incomes of one hundred thousand dollars a year. These are fortunes that flow into the same coffers year after year, and if rightly used, carry untold blessings to their owners and benefits to others. To be responsible for one million dollars income per year and handle it in a judicious and righteous manner entails thought, burdens and heart aches. Dollars mean weight, responsibility, anxiety, even to the extent sometimes of crowding all else out of the life. Dollars sometimes get so heavy on the shoulders of those who carry them that they are unable to carry anything else, and one is crushed beneath the burden of them. "And Jesus saith unto his disciples, How hardly shall they that have riches enter into the kingdom of heaven." (Mark 10:23.)

A neutral freight steamer brought into New York harbor the other day a cargo of toys for the Christmas sales, and other cargoes of like character are to come from Germany, the home of the children's play things. So war is not to interfere with Santa Claus after all.

EDITORIAL

CONFERENCE CALENDAR—1914

C. M. A. of Eastern Virginia Conference, Tuesday, December 8, Lambert's Point, Va. Rev. J. W. Harrell, D. D., Dayton, Ohio, President; Rev. R. H. Peel, Secretary, Wakefield, Va.

THEIR LOVE OF JUDAS

It is wonderful to find the number of people who love Judas Iscariot. Their pity and plea and commiseration for him are pathetic and appealing in the extreme. In fact they do not think that the Savior, wise and good as He was in other respects, treated Judas exactly right. They do not think that He should have worked and wrought and preached elsewhere until He had converted, redeemed and saved Judas.

They do not usually put it under this name, but it comes to the same. They do not believe in foreign missions because there are so many at home who need conversion, redemption, regeneration. Why go abroad to preach the gospel until all these at home, in the community, in the towns round about us, are saved? Why teach others until Judas is thoroughly taught and redeemed?

And so the love for Judas is so deep and intense and abiding that no love is left to share with the thousands, the millions yonder beyond the seas.

Thousands of sermons are wasted on the "gospel hardened," upon those who have heard and heard and heard again, but would not heed. Why should these be favored so much with the gospel message to which they turn a deaf ear and a hard heart, when their brothers beyond the seas would gladly heed by hundreds if only they could hear the word.

The love that can reach five thousand miles is certainly strong enough to share its light and life and joy with those who live close at hand. And it is the stronger and the more intense because it does reach so far away. So likewise of faith. That faith which reaches farthest away is strongest close at hand. The light that shines furthest from home certainly shines with more brightness and luster at home.

Too many of us center our love, faith and light upon Judas, upon the ones "at home," and keep them there, that the love becomes small, the faith weak and the light dim.

We need to lift up our eyes and look away into the distance. We need a challenge, and a test, of our sight—by faith. We are giving Judas too much pity and commiseration; we are giving the millions whose need, whose helplessness, whose want should appeal to us, too little care, concern, pity, commiseration.

The faith we have is too meager. The light that burns in our midst is too dim. We must have a larger faith and a brighter light before we of the Christian church come into our own.

The non-missionary spirit amongst us is doing more to hinder our growth and stay our progress than any and all other causes combined. God cannot, He will not prosper a non-missionary people, and keep His word.

A MISSIONARY COVENANT

THE SUN'S editor has a large stack of cards on his desk, on each of which cards are printed these words: "A Missionary Covenant. Desiring to see the kingdom of God, and the work of the church, advanced and enlarged among men, I enter into the following covenant with myself, God helping me: For one year, beginning today, unless prevented for cause, I will pray daily for missions either in the foreign or homeland; that I will seek through the year to better inform myself on the subject of missions; and that I will keep my mind and conscience open, by the help of God, to mission needs and my duty to the mission cause. Name ..... Address ..... Date....." These covenant cards were made in duplicates and all who signed them have one exactly as the one we have.

A thousand people amongst us of four conferences praying every day for missions for one year—covenanted together to pray for God's guidance in this good matter! This must tell for something in future.

Are there other SUN readers who would like to enter into this missionary covenant? If so, drop us a card of request and the duplicate covenant card will be forwarded. We wish there were more than a thousand of us who were praying every day for God's help in our present missionary need. We need to pray and pray and pray. Brethren and beloved, we must lay the matter of missions on our hearts, and beneath this burden approach daily the throne of grace. To our knees for missions, brethren. And God will give us the faith, the light, the strength—and a new day will dawn for those who are content to call themselves Christians.

JOHN BARLEY-CORN GETS A KNOCKOUT

Modern miracles keep on occurring. Wonders grow more frequent in repetition. But here is one that counts. We have spoken of it before, but the completeness of the thing startles one. The Associated Press brings the announcement in these words, a message whose meaning it staggers the mind to grasp:

"Actual and complete prohibition is in force, throughout the entire Russian Empire, and not a drop of vodka, whisky, brandy, gin, or any other strong drink is obtainable from one end to the other of an area populated by 150,000,000 people and comprising one-sixth of the habitable globe.

In every foot of Russian territory the word "prohibition" is taken literally. It does not mean a partially successful attempt to curtail liquor consumption, resulting in drinking in secret places, abuse of medical licenses, and general evasion and subterfuge. It does mean that a vast population who consumed $1,000,000,000 worth of vodka a year, whose ordinary condition has been described by Russians themselves as ranging from a slight degree of stimulation upward, has been lifted almost in one day to sobriety.

The results already are seen in the peasantry. They are beginning to look like a different race. Marks of suffering, the pinched looks of illness and improper nourishment, have gone from their faces. Their clothes are cleaner, and both men and women appear more neatly and better dressed. Homes of the poor, formerly destitute, now present something like order and thrift."

This is wonderful indeed. We presume that no amount of teaching, preaching, or persuading could have brought prohibition to Russia so completely and so quickly. What peace would not accomplish war has compassed in a day. It is indeed marvellous.

PREVENTING A FUNERAL

Funerals even, sad and solemn as they are, are some times prevented. "They took steps to prevent their own funerals" said Dr. S. Q. Helfenstein recently of a church that organized a missionary society. Other churches might take similar steps. Some times the need is to organize a missionary society; some times to introduce the every member canvass and the duplex envelope system of church offerings; some time the reorganization and starting anew the Sunday school; again maybe the organization of a Christian Endeavor Society. Not that these organizations are more important than the church; not that they are greater in any sense than the church; but what the church needs to prevent a funeral is some good, wholesome exercise, and these auxiliary organizations afford this exercise. "Faith without works is dead," said James (2:17) and a church without works must needs have a funeral sooner or later.

Get the members of your church to do some work in the name of the Master, and out of love for the church, and so postpone the funeral indefinitely. It is a mighty good thing for any church when it resolves to prevent its own funeral.

NOTES AND PERSONALS

—There are reputed to be 8,000 destitute orphan children in this State, of whom only 2,200 are being cared for in orphanages.

—"As soon as I turn away from Christ anything can overthrow me. When I am in Christ and He is in me I can with stand all things."

—Rev. A. W. Andes certainly spreads a feast of real gospel bounty before SUN readers this week. Read his Sermon through quitely and carefully and see what the effect is.

—The ancient Romans said "*Labor omnia vincit.*" (Labor conquers all things). The modern Christian can say "*Christus omnia vincit.*" (Christ conquers all things.)

—We ever excuse our evil deeds by saying we are human and are weak. But if we have Christ we are not weak; we are sufficient for all things. "I can do all things in Him who strengtheneth me,' said Paul.

—For more than a year now THE SUN has been laying a sermon each week before its readers. There are many of our number who cannot on any given Sunday in the year go to church and hear a sermon. THE SUN is seeking to carry a sermonic message to those who cannot go to church and hear. We have promise of sermons beginning at an early date from Rev. T. E. White, Ramseur, N. C., and Rev. Geo. D. Eastes, Third Church, Norfolk. And others are to come.

—"We have adopted the every member canvass and the envelope system for our church offerings this year. The amounts voluntarily pledged show an increase of more than one hundred per cent over last year for all purposes." Of course, beloved. We have not yet heard of a church that has tried the every member canvass, and the envelope system which was not more than gratified with results, and which results were not far more than was anticipated. Give every member of the church a chance to contribute something every week to the support of the gospel and the glory of God and see what happens.

Solve the gift problem this year by sending a copy of "Trailing the Truth." A book of 80 pages, containing thought that will help and inspire all through the year. 50 cents postpaid, from the publishers, Southern Christian Publishing Co., Elon College, N. C.

A more appropriate Christmas gift could not be obtained than a copy of "Trailing the Truth," 50c. postpaid. Order at once from Christian Publishing Co., Elon College, N. C.

Send us your order for Peloubet's Select Notes on International Sunday School lessons for 1915, $1.15 postpaid.

REV. L. I. COX, Elon College, N. C.

who is leading the forces in carrying to completion the building of the First Christian Church, Reidsville, N. C., of which congregation and mission point Brother Cox is and has been the pastor since the organization was effected in July, 1913. Bro. Cox already has to his name, and for a fruit of his faithful labors, three permanent and now well-established churches, New Lebanon (Rockingham county), First Christian Chucrh, Greensboro, and Berea (Alamance). Being a man of great zeal, energy, and business ability, he is especially adapted to the work of organizing and building permanent churches and congregations. He regards the Reidsville work as the crowning event of his services thus far, and carries the burden of the work there now upon his heart constantly. Read what he says elsewhere of the Reidsville work.

RALEIGH LETTER

The report from our church here to the recent session of the annual conference at Henderson showed fair progress for the past year. Twenty-three members were received on profession of faith and by letter, while only two were lost. Our present membership is one hundred and forty-five. $2600 was raised for all purposes. A Woman's Home and Foreign Missionary Society has been organized, and at their first meeting the collection was three dollars and five cents.

The Business Board is in session this evening, November 17, planning an every-member canvass for current expenses and benevolences for the present conference year. The single pocket individual envelope as supplied by the Southern Christian Publishing Company will be used.

Friday evening, November 13, the members and friends generously pounded the pastor and his family. The gifts consisted of substantials for the pantry and confectioneries for the children. For this and many other expressions of kindness recently we are exceedingly grateful.

It was a great disappointment to me not to attend the annual conference at Henderson. From reports it was the best session in our history. I doubt if any conference in the South is doing more in the way of church extension than the Eastern North Carolina. This means increasing ability to aid all enterprises of the church.

Miss Alice True, of Japan, will make a tour of the conference in the interest of foreign missions, beginning at Sanfrod, Shellow Well and Turner's Chapel fifth Sunday in November and closing with Damascus and Chapel Hill third Sunday in December. This is a plendid opportunity for our people to hear from our mission work in Japan and will stimulate a greater interest in the extension of the gospel.

C. E. Ngwman.

GREENSBORO LETTER

Our church prospers. The Sunday school is under the efficient management of Deacon Chas. A. Hines with an interested band of co-workers. The school has a very competent body of teachers. Increased interest is being manifested in the Missionary and Aid societies. Twelve members were received into church fellowship during the month of November. I have heard our church music very highly spoken of recently.

We had a delightful Thanksgiving service. The total Thanksgiving offering to date is $115.30, which is a Thanksgiving offering for the Christian Orphanage at Elon College, N. C. Of this amount the Hudson Baraca Class, consisting of young men and taught by Bro. S. A. Caviness, decided to give one day's income as a Thanksgiving offering to the Orphanage. The teacher and that class laid on the pulpit last Sunday morning a check for $30.75. The teacher and th class are to be commended for their generous offering. The First Baraca class taught by Bro. John R. Foster made their offering $75.00, payable quarterly in advance for the support of an orphan, and $25.00 of said amount was raised. This class has done well, and this undertaking by teacher and class is certainly a commendable one. The general offering was $9.55. The church in these offerings as in all other of her undertakings, has shown a generous spirit and a devoted loyalty to the enterprises of the church.

Miss Alice True was with us last Sunday and spoke interestingly and acceptably to the Sunday school at the morning hour and to the church that night. We were glad to have with us last Sunday Rev. J. W. Patton, and to have him take part with us in the service.

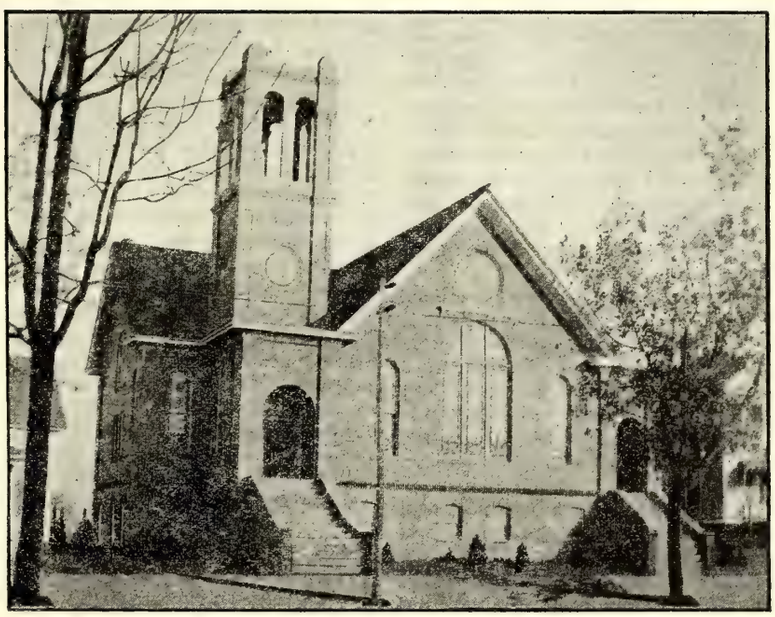
P. H. Fleming.

December 1, 1914.

Read the clubbing offer on page 13. You will save money by availing yourself of any of the offers therein.

Bibles for all at prices you will not hesitate to pay, even in these war times. Send for catalog, or better still, send us your order, enclosing amount you wish to pay and we will send a Bible with a guarantee that it will please you or your money will be refunded.

"College Men Without Money" is a book that your friends will appreciate as a gift. It tells of the struggles of men and women for an education and the various means employed. $1.50 postpaid, from the Southern Christian Publishing Company, Elon College, N. C.



FIRST CHRISTIAN CHURCH, REIDSVILLE, N. C.

A beautiful and substantial brick building, constructed according to the most modern and convenient type of church architecture: main auditorium 40 x 50 feet; Sunday school room 20 x 30 feet, with a gallery whose seating capacity is one hundred; pastor's annex, baptistry and robe rooms; basement with dining room, cook room, toilets, heating plant, etc. Such economy in building and material has been practiced that the total cost of this handsome structure when completed is to be only $12,000. The seating capacity is six hundred, including Sunday school rooms and gallery, all of which by rolling partitions can be thrown into one auditorium. Work was begun on the building last June and all the outside work, as the cut above shows, is completed. Every endeavor is now being made to so finish the inside main auditorium that the flourishing Sunday school of 122, and the large and rapidly increasing congregation, may have comfortable quarters for the Winter. We have a membership in Reidsville of sixty-three, and recruits are being received at almost every service. No place gives promise of larger and more permanent results. The need now is for funds to finish the inside of the building, and every Christian Sun reader who loves the cause should send today a contribution of one dollar or more to Rev. L. I. Cox, Elon College, N. C., under whose devoted pastorate and far-sighted and faithful labors and unsurpassed business ability the church is being built. Let Sun readers everywhere cheer Brother Cox's heart and help on a most worthy work by a liberal response. Friends, don't wait. Attend to this all-important matter today—"lest you forget." Together, brethren and sisters, for the completion of our beautiful church at Reidsville.

A GREAT OPEN DOOR

A Sermon by Rev. A. W. Andes, Harrisonburg, Va.

TEXT: "Behold, I have set before thee an open door, and no man can shut it.—Rev. 3:8.

This is the open door of opportunity. Our greatest opportunities do not come to us by accident or luck; they are divinely appointed, for the Lord says "I have set before thee an open door." The latter part of the text follows as a logical sequence, for that which is divinely appointed cannot be overruled by human agency.

I. Many applications of the open door could be made but we shall content ourselves with only three.

a. The open door to the Christian life. Practically every man, woman and child in America has heard the gospel and has had the opportunity to become a Christian. But of the earth's population it is estimated that only about seven hundred million have had this opportunity, and that about a billion souls have never had the way of life pointed out to them. How highly favored, and how fortunate we are to have had the glad tidings of salvation published unto us! To hear the gospel, and enjoy the blessings of a Christian life is such an every day occurrence with us that I doubt if any of us fully appreciate our blessings in this particular. To my mind this open door into the Christian life is the greatest blessing ever conferred upon us. The fact that there is a fountain opened up for our sin and uncleanness into which we may plunge and be cleansed is enough to put us under eternal obligation to our Master. So great is this open door that even though we should toil and sacrifice for Him from childhood to old age we should still have done nothing of which to boast—it would be only a reasonable service.

But our unsaved friends do not appreciate this open door. Did they but slightly appreciate it for one minute, their awful guilt in rejecting such a Savior would overwhelm them and bring them to repentance at once. The fact that they put off repentance so long, while they quibble over frivolous excuses for staying out is evidence that they do not appreciate it. Even a poor appreciation would drive away every excuse. Oh sinner, what blindness and what hardness of heart must be yours that you refuse to enter this open door!

And then there is that vast army of a billion heathen who know absolutely nothing about Christ. Who is responsible for them? Is God unmindful of the fact that no open door has been set for them? Ah, no. But God sees fit to use human instrumentality largely in accomplishing his work in the world, and we, and others who have gone before us, have not been as willing to be used in this respect as the Lord has wished. Too many of us have been content because the door was open for us, and we have entered and gotten busy enjoying ourselves as best we could in our idleness, and have forgotten about the sin-blinded multitude outside who knew not enough to enter. Are we doing well when we are simply enjoying the good things of the Christian life without making haste to impart the good news to others? God would like to use us all as door openers for others. But sad as it is, we too often busy ourselves only with ourselves, and God's greater work must wait for hands more willing than ours. I should think that statement of consecration "Here am I, send me" would sound as pleasing to the Lord when spoken by any of us now as when spoken by Isaiah in the long ago.

b. The open door to the deeper spiritual life. It is enough that we just become a Christian. Too many do stop with this, it is true, but the Christian life should be a continual advancement. There is always more ahead. We may live and should live a perfect Christian life each day so far as that day's light and requirements reach, and in this sense it is not only a possibility but a duty to live a perfect Christian life on earth. But on the other hand if we live up to our light and our requirements these limitations will be advanced from day to day, and as they advance we approach nearer and nearer to absolute perfection. Just when we shall reach this worthy goal is not for me to say, but surely not in this life. There will be room for advancement as long as we stay here. Our spiritual attainments today may and can be all right for today, but they will not do for tomorrow. God has placed before us the open door of advancement from a babe in Christ to a perfect man, unto the measure of the stature of the fullness of Christ. Let us enter fully this door and our joy in service will become greater, our power will increase, Satan will be dethroned and our Lord exalted to His rightful place in the kingdoms of earth.

c. The open door to joy in giving. There is really such a thing as getting joy out of giving. It is possible for one to give cheerfully, gladly, even hilariously. But many instead of getting real joy out of giving give so grudgingly and with such a feeling of necessity as to get more pain than pleasure out of the operation. Then again many people avoid the necessity and pleasure of giving by adopting some commercial method for raising the necessary church funds. It is both interesting and disgusting to read of the various kinds of sales, suppers, fairs, teas, entertainments, etc., ad nauseam, hatched out by church members who do not know the joy and blessing of giving according to God's method, and who seem unwilling to learn. God placed before us an open door in this matter by the establishment of the tithe system. This plan has never been abrogated. Christ and Paul both endorse it in the New Testament, and wherever Christians have tried it God has endorsed it by prospering the church, and giving prosperity and joy to the individual. People may overlook the Bible teaching on giving or they may try to argue the tithe system out of date as they do many other Bible truths, but aside from the fact that the Old and New Testaments both teach tithing this other fact cannot be disputed, viz.: that God endorses and blesses the tither and the church wherever His plan is followed. My Christian friend, would you find real pleasure instead of pain in giving? Then enter the open door God sets before you in this matter. Give His plan a fair trial and see if He does not mean what he says in Mal. 3:10-12 and 2 Cor. 9:7, 8.

II. In addition to the individual there are three other subjects of the open door of which mention should be made.

a. The Sunday-school worker. When we consider that the world-enrollment in the Sunday-school is about 31,000,000 and that the majority of this host are young people we can form some idea of the great opportunity placed before the Sunday-school worker. And then when we remember that eighty-five per cent. of the church members come through the Sunday-school, and that ninety-six per cent of conversions occur before the age of twenty-four is reached it helps us to see something of the fruitfulness of this field. And then when we consider that 1,669,000,000 of the world's population are still out of the Sunday-schools, and that sixty per cent of Sunday-school pupils never join the church, and that only two per cent of church members come into the church after they reach their twenty-fifth year it helps us to realize something of the importance of this work, and of the stupendous unfinished task before us. Sunday-school worker, your field is large, fertile, and far from being all cultivated as yet. Enter your open door and help gather precious golden sheaves into the heavenly garner before the tares choke out the wheat.

b. The prospective minister. So far as I know there has never been such a demand for ministers of the right type as there is now. The call on every hand is for more preachers who can and will do the work. The growing condition of the church in all lands, and the demands of the times require more men who are competent to fill the pulpit. Most other professions are crowded in this country, but many pulpits that once resounded with the preaching of the gospel are now silent, because the right kind of men cannot be secured. Why should this be so? It is true the average preacher makes much less money than men in other professions, but are there not things of more value than money? When God calls a man into the highest business on earth and gives him the opportunity to win souls and build up God's kingdom and tear down Satan's strongholds surely that ought to be a consideration of far greater importance than simply that of money. Young man, if God has set such an open door as the gospel ministry before you you should not hesitate to enter it after being sure it is a God's call. Prepare for the work and enter the open door looking unto the Lord for daily sustaining grace.

Parents are you offering your boys to the Lord for the ministry, and are you trying to lead them in that direction? Give us more Christian homes alive on this point, and we shall soon have more preachers. Sunday-school teachers also have a great opportunity to help press the claim of the ministry upon the boys and young men in their classes. Parents, teachers and preachers are often the very intrumentality God wants to open the door of the pulpit to some young man.

c. The Christian Church. The very things for which our church stands and has stood through all our history are slowly coming to the surface among churches in general. Part of the world-wide movement in our direction is the result of foreign missions. The different names of the various denominations at work in heathen lands have so confused the heathen that there is a tendency on the part of the missionaries to bury their denominational names out of sight under the all-inclusive name Christian. The various creeds, theological dogmas, etc., likewise have produced confusion in the minds of the heathen, and so there is a tendency toward uniformity and union for the sake of the onward march of

the kingdom in heathen lands. These reflex influences and other good influences are at work in the homeland thus showing that the broad, liberal, Biblical platform of the Christian Church is looming above the horizon every where. Now is the time for the Christian Church to take a fair advantage of the tide, and preach and practice her principles that all Christendom may soon come to realize that the Lord Jesus is the only Head of the church; that Christian is a sufficient name; that the Bible is a sufficient creed; that Christian character is a sufficient test; that the right of private judgment and the liberty of conscience should be the privilege of all; and that all Christians should be one as Christ prayed they might be. May the great Head of the Church help us as a church to enter our open door!

III. The value of the open door is determined by—

a. Our ability to see it. Many a man in various walks in life, and many an organization have gone down to defeat because they seemed unable to see their opportunities. On the other hand many have gone on to success and victory because they could recognize an opportunity when it came. An opportunity, however good, is without value to us unless we recognize it.

b. Our zeal in entering it. A golden opportunity may be recognized and even then lose much or all its value through our slothfulness in making use of it. When such a door of opportunity is placed before us as that which the Lord gives to us we would do well to enter with all the zeal of our nature.

c. Our purpose in entering it. After all, should we see the open door and enter with all our might we would play havoc if our purpose was wrong. If there is some selfish or unchristian end in view our race will be in vain. Some one else will take our crown. What is our purpose as individuals, or Sunday-school workers, or ministers, or as a church? Is our purpose high and holy and entirely above the selfish? To fulfill our mission in life and glorify God should be our consuming passion. Our Father has graciously placed before us an open door. When, how and why will we enter it? With all our hearts let us follow Him and enter now.

THE EDITOR'S EASY CHAIR

Perhaps you think the above title is a misnomer, for the Editor's chair is apt to be anything but "easy" still there are times when he can relax and find a good book so close to his elbow that trouble flies away and he forgets everything but the aforesaid good book.

Do you remember what folks used to mean when they said a "good book for children" when you and I were kiddies? I well remember one that was called to my attention, and which I was told to read and try to "grow to be just like her, and you will be all right." But, oh, if I had, if I really had, I am sure I would have proved the old adage that the "good die young" for no person simply human could have lived with the combination of tears, prudishness and snobishness that would have been the result. Why, that girl cried some sixty times throughout the book, and mostly because she could not have her own way. Of course her own way was right and proper and the grown folks were always in the wrong, but even at that, what do you suppose would have happened to me if I had "burst into tears" every time I was in the right, and my parents in the wrong?

Well, well, this is a long way from the good book I started to tell you of, and I am quite sure the heroine of this one would never have made the heroine of a goody goody book in this world, for, listen, this is her introduction to us.

"The donkeys boldly demanded an undue share of attention, and their demand was met without hesitation. Riding astride one cantankerous littly beast was an American girl. She was slender and wiry, and her blue eyes fairly shone with the determination to stick to the back of her donkey at all hazards. She had ridden frisky horses before this, and—should a humble Chinese donkey bring her to terms? But despite her intention and her skill in horsemanship, the donkey had his way as he always will, and many times she was compelled to alight hastily and ingloriously on the ground. The face of the gun was alive with fun in the rare moments when the donkey gave her a chance to appreciate the experiences of her companions"—and then to follow some experiences which will make your eye light up, too, and almost wish you had been there.

Why was she riding that obstinate Chinese donkey? Listen again: "There had been a star in her heavens, which, like the guiding star of old, had lured her from her home in the West to the walled house in Peking. Why had she come? The Chinese wondered—some of her friends at home wondered—but she herself never wondered. She knew." And as you read this enchanting, thrilling story of Mary Porter Gamewell, and her romantic, adventurous, wonderful life story, you will know, too, why she left her Iowa home and answered the "Q" (query) put in her name on a certain momentous occasion. No, I am not going to tell you the story. It is too good to be compressed into a column in a paper; but I'll tell you what you had better do: if you have a girl anywhere from ten to twenty; if you know a girl of that age to whom you wish to make a Christmas present, or if you want to read a "perfectly dandy" story yourself, then get "Under Marching Orders" and put it in that girl's Christmas stocking. You will need an extra good dinner, if you pry her away before she has followed Mary Porter through her long and beautiful life down to where "just as she had gone out from Peking into the freedom of the country she called home, her real self, her shining, unconquerable spirit, passed on to that country of perfect freedom where new work, new joy, and eternal vigor awaited her in the visible presence of her Christ, into that new world which lies outside the range of our sight, but not beyond the reach of our love."

I have not said a word about the splendid and numerous illustrations. Even the littlest folks will enjoy the splendid pictures, and perhaps one of the best things is the price. I have always wanted some of the really good books for girls all my life, but when I saw "$1.50 net" after the name, I gave up right there. But this book and the others in the series are only fifty cents in a splendid cloth binding, and if your girl doesn't enjoy them, then she's not like *my* girl; that's all I can say.

REVIEWER.

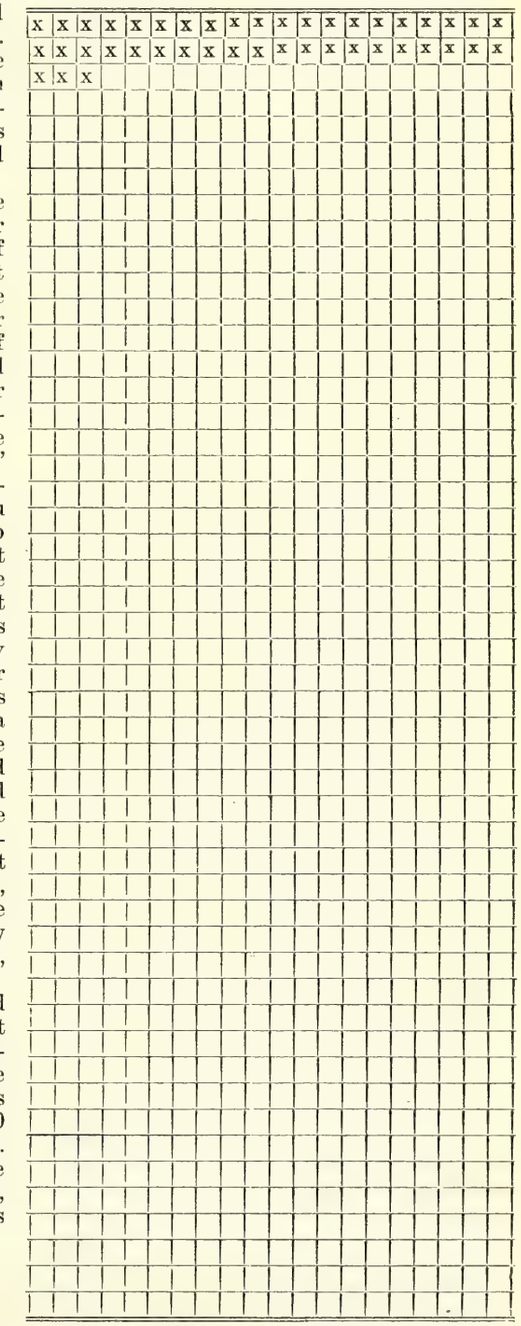
The British Government has forever settled the matter as to who were the real inventors of the aeroplane by awarding $75,000 to the Wright brothers for the use of their ideas in the construction of new war aeroplanes.

Solve the gift problem this year by sending a copy of "Trailing the Truth." A book of 80 pages, containing thought that will help and inspire all through the year. 50 cents postpaid, from the publishers, Southern Christian Publishing Co., Elon College, N. C.

1,000 BLOCKS

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*

You are going to send us the amount of one block toward our *thousand,* are you not? Remember, we don't ask for the whole *thousand* from you; all we want is at least *one,* and we will surely get the whole number if you will only do this for us. Do not question whether others will do the same; leave that to us—that is our lookout.



How soon shall we fill these? Who will be next? We are expecting many to be taken this week. THE SUN will show each week by X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

Bibles for all at prices you will not hesitate to pay, even in these war times. Send for catalog, or better still, send us your order, enclosing amount you wish to pay and we will send a Bible with a guarantee that it will please you or your money will be refunded.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

I am going to write this letter about one whose son is better known among us than he was himself, but one whose value is conspicuously expressed in his son and daughters.

William Manning was born in Jones Co., Georgia, October 18, 1829, and died in Norfolk, Va., August 7, 1914.

In early life he married Nancy Ann Elder, daughter of Rev. W. M. J. Elder in Troupe county, Georgia. Soon after his marriage he settled in Chambers county, Alabama. Soon after his settlement in Chambers county, his father-in-law organized New Hope Christian church, which was the first Christian church in Alabama. Mr. Manning was not a charter member, but was converted and united with the church a year or two after its organization. He became an active worker and was licensed to preach by the Georgia and Alabama Conference. He conducted prayer meetings, exhorted in revivals, and preached occasionally with acceptance among the churches.

He spent about three years with Lee's army in Virginia; was struck by bullets, without serious injury, four times; and was at the surrender at Appomattox. He was not only a veteran of the Civil war, but of the "good fight of faith."

Brother Manning and wife had eight children; seven daughters and one son: Mrs. E. A. Floyd, Abanda, Ala.; Mrs. C. H. Stephenson, Roanoke, Ala.; Mrs. Melissa Chewning, deceased; Mrs. H. L. Kitchens, Roanoke, Ala.; Mrs. F. L. Crabtree, Phoenix, Ala.; Mrs. S. D. Chewning, Oklahoma; Mrs. A. M. Johnson, Norfolk, Va; and Dr. J. W. Manning, Norfolk, Va. Dr. J. W. Manning is the Superintendent of the Third Church, S. S., Norfolk, Va., the young seven-year-old church that pays its pastor fifteen hundred dollars and provides six hundred dollars for a missionary in Porto Rico.

Mr. Manning left one hundred and eight living descendants and had lost twelve before his death. The surviving descendants are, six children, forty-five grandchildren, forty-six great-grandchildren, and one great, great grandchild.

He was always interested in the Christian church and its ministers; spent the last five years with Mrs. Johnson and Dr. Manning in Norfolk; and attended Sunday school and church up to a few weeks of his death. His strength gradually declined, but he was helpless but a little over a week before he went home to meet dear ones over the river.

His only son, Dr. Manning, before he came to Norfolk to spend his last days, promised his father to carry his body to Alabama for burial. In fulfilment of this promise the Doctor carried his father's remains, as Joseph carried Jacob's remains, back home for burial. They were met by family and friends at Abanda, Alabama, Sunday afternoon, August 9, and proceeded to Old New Hope church where his voice had been heard so often in prayer, praise and exhortation for his Master. In the presence of a large concourse of people Rev. G. D. Hunt, the pastor, paid an eloquent and fitting tribute to his memory. Then the casket was conveyed to the cemetery by hands that had often grasped his in friendship, and his body was laid beside the body of his wife who had gone before him seven years. Nearby lie the remains of Rev. W. M. J. Elder, Rev. J. D. Elder, and many of the members who had labored with him in the gospel.

It is impossible to measure the real value to the kingdom and to the church of the pioneer work of this saint of God and the Elders in Georgia and Alabama. The increase in their off-spring, and their fidelity to the church of their fathers, may serve as an index to the volumes of good in their unwritten history.

W. W. Staley.

ELON COLLEGE NOTES

A more uniformly delightful Thanksgiving season Elon has never experienced than the one just closed. Every exercise was of a high order and largely attended as well as appreciatively enjoyed.

The Juniors won in the Junior-Senior debate this year, though the query was as to the union of Christ's followers and they opposed it. It was a splendid debate and each speaker did well his part.

Race segregation recevied a decided backset in the debate of the Philologian Society's annual celebration on Thanksgiving evening, when Messrs. E. A. Gibson and J. L. Crumpton were victors over Messrs. W. J. B. Truitt and B. M Williams, who favored it The two orations, the president's welcome address, and the humorous oration of the program were also of a high order.

The exercises Thanksgiving morning were largely attended and exceedingly appropriate. President Wilson's proclamation and a psalm were read, followed by prayer with a student quartette and a violin solo by Brother Lightbourne. Then the children of the Orphanage gave a very excellent program. The offering was about $39.00.

The musical on Friday evening was uniformly good, being participated in by the director's voice, organ and piano pupils. Every number was good. The new concert grand piano was used for the first time in a public concert and won large commendation for its splendid qualities.

Mrs. Auman, Seagrove, N. C., sister of Dr. W. P. Lawrence, spent the Thanksgiving season with her brother and her son, who is a student of the College.

Rev. Victor Lightbourne spent Thanksgiving here, leaving for Norfolk on Saturday, where last Sunday he was to occupy the pulpit of the Third Church. While here he was perfecting arrangements to move his family here this week. All Elon is glad to welcome these newcomers to our midst. Brother Lightbourne has just concluded a very successful evangelistic campaign in the Valley of Virginia, culminating in his great meeting at Winchester, Va., which closed on last Sunday evening. Churches desiring a genuine revival of old-time reputation and new-time application will do well to communicate with him.

Miss Alice True also, our Japan missionary, spent Thanksgiving with us, speaking to our Volunteer Band and entering into the spirit of things generally. She has promised to return later for a public address.

Our village was saddened Saturday afternoon when it was learned that Mr. Andrew Beal, father of the young men who constitute the firm of Beale Bros. here, had died. Mr. Beale lived slightly over a mile from town and was a frequent visitor. He was a member of the Presbyterian church and uncle of Mrs. H. D. Lambeth. Dr. Atkinson is to assist in the funeral today (Monday).

Dr. and Mrs. E. E. Randolph attended the N. C. Teachers' Assembly in Charlotte last week and visited Dr. Randolph's parents, who live near Charlotte.

The Mission Board of the N. C. and Va. Conference meets here Thursday of this week, to organize and carry out the program for missions adopted at the recent session of the conference.

The local church is to hold its regular quarterly conference Wednesday evening, at which time two additional deacons will be elected.

The following of the Alumni were here during the holiday season: Hon. J. M. Cook, Mr. W. M. Brown, Mr. D. R. Fonville, Mr. D. M. Davidson, Hon. J. Adolph Long, Mrs C. N. Somers, Mr. W. W. Elder, Miss Nannie Emma Farmer, Mr. C. C. Fonville, Prof. R. A. Campbell, Miss Sadie Fonville, Misses Mary, Beulah, and Sallie Foster, Mr. M. W. McPherson, Prof. E. L. Daughtry, Prof. W. H. Fleming, Miss Nellie Fleming, Miss Ruby Michael, Miss Alene Patton, Prof. W. S. Wicker, Miss Ethel Barrett, Mr. M. S. Revell, Miss Bettie Ellis, Miss Vera Gay, Mr. F. F. Myrick, and perhaps others. We welcomed them with open hand and glad heart.

Misses Delia Williamson and Mary Pearl Mood are guests at Dr. Atkinson's; Miss Annie Bagwell at Miss Annie Watson's; Mr. and Mrs. W. C. Whitaker and children at Mrs. W. Z. Atkinson's.

Mr. W. W Elder, Secretary of the Marine Barracks Branch of the Navy Young Men's Christian Association, with headquarters at Brooklyn, N. Y., and who has just returned from Mexico, where he was stationed during the American occupation there, has delighted the College community with addresses on two different occasions, depicting what he saw there and the challenge to the Christian Church of America this benighted land offers. Mr. Elder graduated in 1910 and is a most capable Y. M. C. A. Secretary.

Mr. F. F. Myrick, Spartanburg, S. C., is another Elon Y. M. C. A. Secretary who has made good and who honroed his Alma Mater by a visit during the holiday season Mr. Myrick is one of Elon's noblest, truest sons.

Miss Camilla Rutherford, Winchester, Va., has accepted the position as housekeeper at the Orphanage. Elon welcomes her gladly in this responsible position.

Miss Serena Williams, Elizabeth City, N. C., was a guest of the College during the past week. So many friends came to see us during the glad Thanksgiving time that space forbids individual mention. We trust they will all come again.

Miss Lois Davidson, of the Faculty, spent the vacation days with Mrs. Elsie Ramsey McAlister at Lumberton, N. C.

At the conclusion of a very helpful Christian Endeavor prayer meeting Sunday night, led by Rev. H. S. Smith, Dr. W. C. Wicker licensed Messrs. O. D. Poythress and J Fuller Johnson as probationers in a very impressive manner.

"X."

AN APPEAL

The Woman's Section of the American Commission for Relief in Belgium Co-operating with Belgian Relief Committees in New York, Minneapolis, California, Kansas, Iowa and Oregon.

"For I was an hungered and ye gave me meat."

Never before in civilized history has a whole nation faced famine. Extraordinary measures are not alone necessary, they are imperative. If in Belgium a population of over six millions is to be kept alive, food must be sent and at once.

The Commission for Relief in Belgium is internationally constituted. It has relation to six powers—Belgium, France, Holland, England, Germany and America. We, its Woman's Section, make appeal to all the women of Amer-

ica to come to the rescue of a people. The highest aspiration and the finest achievements of the race are symbolized in this little country. The Belgians must be saved to the human family. We ask American women to recall and to deserve anew the immortal tribute they won from our great Lincoln, and to here highly resolve that this people under God shall not perish from the Earth.

We sent forth to a few accessible organizations—International, National and State—a request that they stand with us to spread the call. In three days, there has rallied to us a representation of over six hundred thousand organized women. To those not yet with us we say, come, that collectively and individually we may work out salvation for the helpless in Belgium. In principle we ask that the efforts of our Co-operating Committee be supported locally, that there may be no overlapping.

We ask for food—non-perishable food. When desired by contributors, transport from any point to designated seaboard ports will be paid by the Commission. Money and gifts can therefore be represented entirely in food. Oversea transport is also at the expense of the Commission.

Ship in strong packages, preferably in carload lots, any of the following: cured or salted meats or fish; wheat; canned goods, including milk, flour, rice, beans, peas, coffee, prepared foods, cereals. Direct to "Woman's Section, American Commission for Relief in Belgium," and ship collect to Bush Terminal, New York City. Notify the Woman's Section at Headquarters, One Madison Avenue.

Those who prefer to contribute money can send checks to the Treasurer, Miss Anne Morgan. All contributions will be accredited and acknowledged.

Our woman's work is carried on by volunteers entirely. Offices are generously donated, furniture is loaned, the one expense of office staff is held to the minimum.

MANAGEMENT

Mrs. Lindon W. Bates, Chairman,
Miss Anne T. Morgan, Miss Mary Parsons
Miss Maude Wetmore, Mrs. Edward R. Hewitt,
Mrs. Wm. K. Vanderbilt, Mrs. August Belmont.
New York, 1 Madison Ave.

HOLLAND LETTER

Holy Neck and Holand churches closed the conference year's work with all bills paid. It is due this good people to state that of the $618.92 pledged in May and June by the two churches for conference assessment and other demands, the entire amount was paid in to the respective treasurers, with a possible exception of two or three dollars. For this we praise the Lord.

The Orphanage came in for its share from the consecrated purses of our people, over $200 having been given to this worthy cause during the Conference year.

Our mission deficit was remembered to the amount of $45.00. Brother D. P. Barrett, our beloved missionary in Ponce, Porto Rico, was given $24.00 to pay for screening his home.

The pastor and his family have been remembered continually by the members. Our baby girl has come in for her full share of nice baby clothes, while the rest of us ate the edibles.

Our protracted meetings were one glorious feast. Bro. Johnson, pastor of Berkley church, did the preaching, being full of the Spirit. Every one enjoyed his sermons. Many were converted, baptized and joined the church. Of those who joined, six were grown people. Of these, three were heads of families.

The writer has been called to serve as pastor for another year, with a raise in salary. In closing the year's work, the pastor feels that on a whole we have done well. But there is room for improvement. It is the purpose of the pastor to put forth a greater effort for the glory of God, and it is his heart's desire that every member will put forth a greater effort to build up His Kingdom in the hearts of men.

Our Sunday schools and Christian Endeavor societies are doing good work. We have a competent and faithful corps of leaders. Both churches have missionary societies. Holland has an active Ladies' Aid Society and also a Woman's Missionary society. Holy Neck has a Woman's Missionary society also.

We are preparing for the Christian Missionary Association and hope to have new members enrolled from our churches.

The third Sunday in November was to have been our Orphanage day at Holy Neck, but the bad weather kept all at home, the pastor included, except three. Will the members take notice from this and all come prepared to make their Thanksgiving offering for the Orphanage the first Sunday in December.

Thanksgiving offering for the Orphanage will be made by Holland church the fourth Sunday in November.

The Lord willing, the writer will preach at Damascus Christian church the fifth Sunday in November. These people of Gates county are a loyal and big hearted folk.

Brother Editor, just one more word. Holland and Holy Neck churches are doing a great work; but a larger work is being planned, and if the many will take the interest that the comparatively few take, wonders can be done.

As pastor, I am happy indeed. It is a pleasure beyond expression by my pen to serve this dear people. Dear members, let us take this for our year's text: "For I determined not to know anything among you, save Jesus Christ and him crucified." 1 Cor. 2:2.

B. F. Black.

VALLEY LETTER

Revival meetings are keeping us busy now, and have been for some weeks. I began my series of revivals this year with Joppa. The Lord blessed us here with what I think is the best meeting we have had at this place during my relation with them as pastor for eight years. There were nine conversions and additions to the church, and some of them are taking hold of the work of the church bravely and bid fair to make excellent church workers.

My next meeting was at Palmyra. I believe this was also the best meeting we have had here during my term of eight years as pastor. There were twelve conversions and eleven additions to the church. Some of them we believe will make good church workers. In both these meetings I was assisted only by my faithful helpmate.

It was the privilege of wife and myself next to attend the American Christian Convention at Springfield, Ohio. The Convention was very enjoyable and profitable. It made me feel quite small to come in contact with so many men of large caliber and experience but quite large to know that I was even a small part of so great a body as the A. C. C.

Upon my return from Springfield I found Rev. Victor Lightbourne going ahead with the meeting at Antioch. The people greatly enjoyed Bro. Lightbourne's sermons and came in large numbers to hear him. As a result of the meeting eight professed faith in Christ, and four united with the church.

We then began the meeting at New Hope, Bro. Lightbourne doing the preaching. Here also the people quickly fell in love with Bro. Lightbourne. Fifteen professed faith in Christ and four have thus far united with the church. Bro. Lightbourne is very effective as a personal worker and seems to possess the ability to reach some who have resisted all former efforts. He is now assisting Rev. W. T. Walters in a meeting in Winchester.

I am now in a meeting at Beulah. Thus far there have been eleven conversions and nine additions to the church. We are pressing on the upward way; to God be all the praise for every height attained and every victory won.

A. W. Andes.

Harrisonburg, Va.

WE ARE STILL PRAYING

What Is Your Decision?

My heart aches as I think of our Sunday school children, more than one hundred in number, and church congregation at Reidsville, having to remain out in the cold this Winter, when one dollar from you would make it possible for them to have a comfortable place to worship. *What is your decision?*

My heart rejoices as I pray and ask God to give us the dollars with which to complete our auditorium, and I believe that the readers of The Christian Sun and the friends of missions throughout our church, North and South, will answer our prayer by taking at least one block each. Why not fill up the blocks this week and save our cause at Reidsville?

Friends, we have done our best, and now we are trusting God to move your hearts this week. I believe we have the greatest opportunity at Reidsville now as a Home Mission field, of any place in the South. But this opportunity will be largely taken away unless we get our people housed there this Winter. Let every one pray and act together this week, and God will bless both you and the people you help.

Friends, what you do, do quickly. Winter is almost here. God bless every one of you in helping to answer our prayer. You have the situation in hand. *What is your decision?* God give us the desire of our heart, we pray.

L. I. Cox, Pastor.

Elon College, N. C.

NOTICE

Will all Sunday school Superintendents of the Eastern Virginia Christian Sunday School Convention send in their reply to the letters mailed out some time ago, concerning the next session of this Convention.

Brethren, out of the forty-two letters mailed, up to the present there are only ten replies in hand. The Executive Committee cannot comply with the orders of the last Convention unless the schools will express their wishes in the matter, and it is certainly the duty of each school to answer promptly, after having brought the matter before their respective bodies. It will save time and some expense if they will answer at once. I wish to thank those schools that answered so promptly and will make this my final plea to those that have neglected answering because I feel that it is space wasted by The Sun to have to repeatedly publish these notices because our brotherhood is negligent.

The Chautauqua Executive Committee as well as the churches that have invited the Convention for 1915 will soon be calling on us for a decisive answer so that all plans can be intelligently made for the Convention next year. So Brother Superintendent, please answer at once and expedite the work as well as oblige the Executive Committee on whose shoulders the Convention places the responsibility.

Respectfully,

J. H. Blanchard, Corresponding Secretary.

"Tarbell's Teacher's Guide for 1915" now ready for delivery. Send us your order.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON X. DECEMBER 6

Christ Risen from the Dead.—Mark 16:1-8; Matt. 28:11-15.

Golden Text.—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24:5, 6.

As the scripture suggests, the lesson today resolves itself into two parts or phrases: I. The glad news of the resurrection. II. The bribe with the report of same as truth.

From our last lesson we have the women leaving the cross with heavy hearts and tear stained cheeks going back to the city to their homes to prepare spices for the body of the Christ. On their return Mary Magdalene came first and beheld the stone rolled away and an angel (Matthew) sat thereon. The Christ had risen. She spread the news and went into the city to tell the disciples. Peter and John were the first to look into the empty tomb. They went and spread the news also.

During this time the Roman guards who had been charged to keep watch over the tomb had witnessed this rolling away of the stone and were afraid to interfere. They informed the chief priest and he, determined to win, if possible, gave the guards money to say to the governor and all the people that the disciples stole the body of Jesus while they (the guards) slept.

The guards told the story as the chief priests desired, but it failed to have the desired effect. However, it did have its effect with some people.

If the guards slept, they should have been punished and would have been punished by the strict Roman government. Also, if the disciples stole the body, they would have been defying the Roman government and that would probably have meant death to the transgressors.

"Three proofs of Christ's resurrection.—How can one be certain that Jesus is with God? It is a question of last importance. There are four lines of proof. The first is the real reliable evidence that Jesus rose from Joseph's tomb—this is for the lawyer. The second is historical—the existence of the Christian Church; this is for the scholar. The third is mystical—the experience of Christians—the nature of Jesus' life; this is for every one. The last is most akin to the mind of Jesus, who was accustomed to insist on the self-evidencing power of His life. He is alive because He could not die. "I am the Resurrection and the Life."—*John Watson in Tarbell's Guide.*

"How do I know that He has risen? Why, sir, do I not see His light reflected from the faces of some of my fellow men every day, and do I not feel the light of His glory in my own life? As soon tell me that the sun is not risen when I see his reflected glory as tell me that my Lord is not risen."

LESSON 10. THE ANGEL'S STORY

(Mrs. M. E. Bullock)

In just a few weeks we will be thinking of another angel's visit that was made about this same Jesus. That was to tell people about His birth, because He had come as a little child, and even the angels in heaven, as well as the dear Father, was anxious that all should know about it. Now, we have another angel story. Jesus has proved that the dead can live; that they are no more really dead than is the seed or the nut or the bulb in the ground if they have in them the secret of life which He alone can give, and it is released from the rough husk of sin through our repentance for that sin. It is so wonderful and so great a story; I think the angel must have begged Jesus just to let him help tell the wonderful news.

No greater news ever was told to the earth, and "because He lived, we shall live also." Will you, like the angels, wish to repeat the story?

Supplementary work from now until close of year: for Primaries, Luther's Cradle Hymn; for Juniors, 10th Commandment.

CHRISTIAN ENDEAVOR, DECEMBER 6

Topic: The Life Verse.—Rom. 6:23.

(Consecration Meeting)

Life is what we make it. We brought nothing into the world and we will not take anything out; but while we are in the world we have the great privilege of giving the best that we have while we are making preparation for eternity. It is left to us what we shall make out of this preparation; we can lend either evil or good influences during our short stay in the flesh. We can live the sinful life and reap death; or we can live the sinless life and reap life everlasting.

In order to get wages there must necessarily be some labor performed, (if the wages are honest), and in giving labor there is service rendered. If we render services, then we are working for some cause. If we perform good and honest work, with great skill and integrity, we will demand and receive high wages and of the best kind of remuneration. If this work is for the benefit of fellow men and for the uplift of humanity, then the remuneration will be a reward from God-life eternal. Otherwise death.

Even if we did not have the hope of eternal life after the grave, the Christ-life would be worth living. The life which is *real* is worth living. Hugh Black says: "The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served." If the Christ life is worth living without the hope of heaven, let us couple it with the hope which we have, and it is more than lovely to live. The clean, pure and undefiled life.

QUOTATIONS AND ILLUSTRATIONS

One life; a little gleam of time between two eternities; no second chance for us forever more.—*Carlyle.*

The first thing to consider in life is the end of it, its highest and ultimate design.—*Watkinson.*

The truest life is to know the life that never ends.—*Penn.*

"The stone cannot make of itself the lowest plant; the highest plant cannot make of itself the lowest animal; the highest animal cannot make of itself the lowest man; the highest man cannot get himself entranced into eternal life."

"The web of life is of mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not."

A more appropriate Christmas gift could not be obtained than a copy of "Trailing the Truth," 50c. postpaid. Order at once from Christian Publishing Co., Elon College, N. C.

S S NOTES AND NEWS C E

A Lookout Committee has been appointed for the Sanford Sunday school, and there is great promise of additions.

We are glad to learn of a new Christian Endearor Society to be organized in the new Christian church at High Point. Mr. R. C. Boyd is the organizer.

The Sunday school and Christian Endeavor have been strengthened greatly on account of the late evangelistic meetings conducted by Rev. Victor Lightbourne.

FAMILY DEVOTIONS

I want to ask the readers of THE CHRISTIAN SUN, Have you a copy of Wellons' Family Devotions? You all answer, "Of course we have." But how many times have you read it since you had it? Well, read it again and again until you have its contents fixed in your mind, until you are ready to heed its valuable teaching. Do you use, every morning before you rise, the consecration of about two dozen words? How many use the morning and evening prayer services? But some may say, "I haven't the time." You can read ten or twelve scripture verses, and go through the whole service in about five minutes. What is five minutes of your time compared with the value of your children? If the father has to leave to fill some other engagement, the mother and children can have the service and the mother or one of the children can conduct the service. In the evening you can have the service when you are not limited in time, and what a beautiful service it is!

Will you not drop me a card telling me that you are using the little book in your family devotions

How we cherish the thoughts of the past that our parents or grandparents or others have taught us when children, and how we cherish its sacred memory. We are writing history for others that come after us every day. What sort of history will it be? Years ago I published a book of family prayers of 227 pages that had a fine circulation and I trust accomplished much good. I now have the little book of 20 pages so cheap that every family desiring to have family prayer can do so. Now consider what this little book will be worth to your children if you buy it and have your children use it properly. Your children are the pride of your life (or should be). So teach them to be moral and Christlike and shun corrupt associations. I have sold a large number of these books, but still have a supply on hand that can be had by sending me ten cents in postage stamps or a dime or one dollar per dozen postpaid. Address to the author at Elon College.

J. W. WELLONS.

On November 16 the twelve Federal Reserve Banks were opened in the following cities: Boston, New York, Philadelphia, Cleveland, Richmond, Atlanta, Chicago, Saint Louis, Mineapolis, Kansas City, Dallas, and San Francisco. On that day there was paid into the bank in New York $99,611,670, of which sum $78,213,740 was in gold and gold certificates.

"College Men Without Money" is a book that your friends will appreciate as a gift. It tells of the struggles of men and women for an education and the various means employed. $1.50 postpaid, from the Southern Christian Publishing Company, Elon College, N. C.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec.—Mrs. W. A. Harper, Elon College, N. C.
Treasurer—Mrs. W. T. Walters, Winchester, Va.
Superintendent of Young People's Work—Miss Mamie Holland, Suffolk, Va.
Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

RECOMMENDATIONS MADE BY THE EASTERN VIRGINIA WOMAN'S MISSION BOARD AND ADOPTED BY THE WOMAN'S MISSIONARY CONFERENCE AT SUFFOLK, VIRGINIA

1. That all Women's Societies seek to organize Young People's and Willing Worker's Societies and Cradle Rolls in their respective churches.
2. That all societies observe March for the Contingency Fund of the Conference Board, and October for the Literature Offering.
3. That every Society raise, in addition to dues, ten dollars for a Life Membership in the S. C. C. Woman's Board, and enroll some one as a member.
4. That churches having the Mite Box organization, have openings quarterly, and send reports to the Conference treasurer by December 30, March 30, June 30, and September 30.
5. That the special work for the Willing Workers be the clothing of a child at the Christian Orphanage, the amount necessary being $30, payable in March and September.
6. That the special work for Young People's Societies be to raise $50 for the Building Fund.
7. That the Standards of Excellence for Woman's and Y. P. Societies, including Willing Workers, be given special prominence in the work of the coming year and as many societies as possible give 100 per cent record.
8. That the half of our dues which is used for foreign work be used for the Ichinoseki Station, the support of which requires $250.
9. That any Society wishing to do special work of its own in addition to dues, correspond with the President, that through Dr. Morrill, she may advise them concerning the fields most needy.

Respectfully submitted,
MARGARET *H.* BRICKHOUSE, *Sec. pro tem.*

ATTENTION

We would call the attention of the E. Va. W. M. Societies to the Report of the Woman's Board adopted by the W. M. Conference in session at Suffolk, Va., October 23rd, and ask that they put forth an effort to measure up to the things they are asked to do.

Some of the items mentioned there need no explanation; concerning some others we are not so familiar. The Building Fund would come under this head. At our S. C. C. W. M. Convention in Portsmouth a committee was appointed to devise plans and purposes for Life Membership in our S. C. C. Woman's Board. The committee consisted of Mrs. W. A. Harper and Mrs. J. W. Patton; the purpose they decided on was a Building Fund to establish churches where needed; the plan was to create the fund by paying $10 for Life Membership in the Board. This is, we believe, the beginning of a large work, under the blessing of God. The need of such a fund is readily apparent. If each of our 19 women's organizations take one membership and the Y. P. raise the $50 for the fund that they are asked for, we will easily have a nice little beginning. Then the other Conferences will be pushing the work also; and if we work the plan, we can in a short while have a fund sufficient to help in some of the many needy places.

The Willing Workers will have for their *special* the clothing of an orphan at Elon College. There are ten Willing Worker's Societies in the conference, so the amount for each to raise will be small, as it requires only $30 to clothe a child.

The President of each Society should see that the different offerings are taken, so that all the things asked for by the Board are provided for. Let us begin now to make this year conspicuous for faithful endeavor.

EASTERN NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE

On Friday while the Annual Conference was in session in the Christian Church at Henderson, N. C., the women met in the Baptist church near by and held their first Missionary Conference. The President, Mrs. C. E. New was detained at home by illness in the family. Mrs. Rowland, President of the S. C. C. Woman's Board called the meeting to order and the regular officers were elected. The Secretary has given an account of the proceedings. The Treasurer's report was not as large as it would have been had all funds been forwarded through her hands. For the coming year let every society send all funds to the Conference Treasurer, except what is used for local expenses. We will never be able to tell just what we are doing, unless we do report through the proper officers.

There are some as earnest and interested workers in this Conference as we have anywhere; they have worked under some disadvantages but all present seemed of one mind and of one accord, and we feel sure that the coming year larger results will be evident. The pastors can help a great deal if they will inform themselves concerning the work and give the women their co-operation. One or two did ask for constitutions and expressed an intention of securing some organizations. We felt glad to be able to meet with the women so interested in.

MRS. R.

LITERATURE FOR JAPAN

Several have asked for addresses to which to send well illustrated magazines; English books which the donors have read and can well spare from their libraries; old postal cards, the address sides pasted together; small scrap books made of light cloth or light and strong paper; panels suitable for wall ornaments; S. S. cards and S. S. charts (large Bible pictures) and similar mailable articles, all of which will be gladly received by our workers in Japan.

Between now and December 1 is the best time for sending such literature, as it will thus reach Japan before Christmas.

Do not do this *insteal* of an offering for missions, but it affords a way of getting in personal touch with our workers who write English and of putting to use some of our surplus material, among people who have very little of such material, and are appreciative of it. There are few homes among all our people that could not do something in this line. There seems to be no danger that too many will do this.

In regard to books, it is unnecessary to *tell* the intelligent readers of THE SUN that books worth while on moral or religious lines, are worth while in the East as well as in the West.

A book which was not worth while to you—or at least not on vital topics—is not worth while to us either. That the literature be "up to date" is not so important as that it be profitable.

Last Spring, a Portsmouth, N. H. tourist, out of her generosity, ordered from the Yokohama book store, two of the most "up to date" stories to send a lonely New Englander in north east Japan. She chose "Simpkins" and "Tales Without Tears," books doubtless as unfamiliar to the readers of THE CHRISTIAN SUN as this writer hopes they always will be!

The Bible Woman waited impatiently for these books and read part of them. Hungry ts she was for a new book; lonely as she was up there in quiet Wakuya away from her life long friends in the Capital, she had the taste for good reading and these tales seemed insipid and useless.

The story of Dr. Rhee of Korea in "The New Era in Asia" is more interesting than a dozen heroes of such books.

One of our clergymen missionary's father, out of his love and sympathy with his children, sent "The Invincible City," thinking, his astonished daughter explained, that it must be a book on Heaven by the title. It comes nearer being a book on Hell. The style is interesting and it was read somewhat even in that sedate missionary community of Sendai but those improbable tales, are not the kind we are asking for.

Paper and books which have been your friends, your inspiration, your uplifters, will do that for Japanese also.

Our native preachers are using too many Chinese classic illustrations (suitable as some of them are in moral lines) because they have not access to the new chapters of the Acts of the Apostles in our day.

Address: Rev. Y. Irokawa, Christian Church, Ishinomaki, Japan; or Miss Ren Hamaguchi, 508 Wakuya, Miyagi Ken, Japan.

(Miss) ALICE TRUE.

MARVELOUS GROWTH OF BIBLE CIRCULATION

"Take, for example, its amazing growth during the last hundred years. It is but little more than a century ago that Voltaire prophesied that in a hundred years the Bible would be an extinct book. How has that prophesy been fulfilled? From 1804 to 1817 the total issues of Bibles and portions of the same in all Europe and America were about three million copies, or an average of less than a quarter of a million a year, distributed in less than seventy languages. At present the thirty Bible societies of the world which exist for the specific purpose of publishing the Word of God without note or comment, issue the whole Bible or portions of it in over 500 languages and the aggregate circulation is about 18,000,000 copies a year. Then there are the Bibles and portions printed by private publishing firms, returns of which have recently been gathered for the first time, and these add 10,000,000 copies to the annual output. Thus we have 28,000,000 or more than 120 times the annual output of a century ago. And besides this, there are the many million copies of texts and quotations circulated annually in our marvelously developed Sunday school literature and the literature of the churches."

Have your friends remember you by sending them THE CHRISTIAN SUN for a year. The price is only $1.50 and the same amount cannot be invested in a more helpful remembrance.

Elementary and Cradle Roll Departments

Edited by Mrs. J. J. Lincoln, Wakefield, Va., and Mrs. F. Bullock, Waverly, Va., respectively, to whom all communications for these Departments should be addressed.

Motto: "First the Blade."
Colors: Green and White.

The Beginners, are the tiny tots under six years of age, just stepping out of the Cradle Roll, and not old enough for the Primary. They are growing up in every community, and practically all we have done for them up to date is to place them in the primary class (or infant class) and say "Hush". Right here, let me say that the Cradle Roll is the only "infant class" in the school, all the others are beyond the period of infancy, and must be reckoned with according to the several capacities and capabliities of their ages and conditions.

We must, of course, remember that no two children are identically alike; we cannot make a hard and fast rule and say "this applies only to children seven years old, or eight years or nine years" as the case may be.

Neither does the beginner cease to have the traits of a child under six and assume all the traits and capabilities of a primary child the day he passes his sixth birthday. That, of course, is understood. But, granted so much, and assuming that the changes, while slow, nevertheless do occur, we shall find certain well defined traits characterizing these different grades for these grades are not man made and arbitrary, but the old dame Nature's own setting, and ordained, as we believe, by nature's God.

We shall find then, in the Beginner, first,

A Physical restlessnesss Miss Elizabeth Harris tells of a little fellow in one of her classes, who compelled to sit still beyond what he could bear, finally let off steam by getting out in the aisle and turning a somersault. They simply cannot sit still for a long space of time without doing an injustice to a God implanted instinct. The Mohammedan mothers of Palestine wrap their babies in long strips of cloth and bind them down on a pillow, holding them in place by further encircling bands, during the first few months of their existence. The mother even kneels beside the child to nurse it, instead of taking it up, as our American mothers do. One result is that by long lying in one position the little soft bones of the skull are pressed out of shape and physicians tell us a well shaped head among Mohammedan children is the exception rather than the rule. So God has caused the rapid growth the child shall be well and perfectly developed.

2nd. *Uncontrolled imagination.* This is the period when children are made cowards for life by stories of the "big, black bear" which their terrified minds easily visualize. It is also the period when, directed aright, they secure a close, personal sense of their Savior they never lose. During a very severe electric storm a short time ago, my little four year old ran in and said "Mama, that lightning was so bright that I looked up, and I could *most see Jesus.*"

3rd. *Inquisitiveness.* Oh, those questions, those unanswerable questions, a constant stream of whys from morning till night. But perhaps if you and I were to suddenly find ourselves in a strange land with people speaking in an unknown tongue, doing things for which we could not account, expected to conform to laws of which we had never heard, we too should be inquisitive. This is its only way to learn, for it

4th. *Cannot read* and must learn by some other method. Aside from the asking of questions, the main other form of education open to the Beginer is

5th. *The play instinct.* He plays incessantly, and he plays at the things those about him work at. I have been much amused at watching my little girl caring for her dollies since ths arrival of baby brother. They are bathed and dressed, taken for walks and put to nap exactly as he is. They get sick and need the doctor just as he does, and I smile to find myself so closely copied when I see her asking anxiously of papa or sisters if they "think baby looks better today." She is teaching herself the care of a baby through the play instinct.

DR. LONG TO LEAVE UNION

To the Trustees of Union Christian College:

My Dear Brethren: I will say first to those who did not attend the session of the full Board 17th inst., that it was voted (1) to sell the Wilkinson land for $24,700.00 —$12,000.00 in cash, the remainder in twelve months, interest at 6% with first mortgage on said land. It will require a little time to get abstract of title and close the sale. G. W. Buff and D. A. Epperson were appointed to act as the Agents of the College to look after these matters.

(2) A committee of 5 was appointed to recommend to the full Board, at our next Commencement, a plan for a Wilkinson Memorial. (3) To pay the College debt in full, as soon as the cash is collected.

The meeting was a very harmonious and profitable one. Suitable resolutions were adopted in regard to the late T. M. Meeker.

In justice to myself and family, I have decided to give up College Presidency, after next Commencement. This will give you good time to look out for a Dean and a President.

NO ALUM IN ROYAL BAKING POWDER

The work at the College is going on very harmoniously. I desire to thank the Trustees, Faculty, students and citizens of Merom who have made it so pleasant for me and my family during the four years of my humble services. Of course I will take pleasure in uniting with you in making it as pleasant and profitable as possible for the President selected by your combined wisdom to succeed myself in the important office at the College so dear to the hearts of our people, especially in Indiana and Illinois.

Always true, thy friend,
DANIEL ALBRIGHT LONG.
Merom, Ind., November 21, 1914.

SOUTHERN RAILWAY

Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

J. O. JONES.
Traveling Passenger Agent.

SEABOARD AIR LINE RY.

Schedule Effective April 12, 1914.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19	Ar.	10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent, Raleigh, N. C.

M. Levin, T. P. A.,
John T. West, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C.

BEAUFORT, N. C.
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Spanish Mackerel, Blue Fish, Trout. Plenty of boats; charges moderate.

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Extremely low Season—Week End —Sunday Excursion Fares.
Via Norfolk-Southern Railroad.
Ask ticket agents for time tables and fares, or write,

W. E. Porch, Beaufort, N. C.
J. F. MITCHELL, T. P. A.,
Raleigh, N. C.
H. S. LEARD, G. P. A.,
Norfolk, Va. Adv.

A good time to subscribe for THE SUN—$1.50 year.

CHURCH NEWS

ROSE HILL (Columbus, Ga.)

I have taken charge of my new field of labor here. I find some as faithful members here in the Rose Hill church as I have seen anywhere. If everything will just continue as we have started, I see no reason why we should not have a god year together in the Master's name. We shall pray and labor faithfully to that end.

We have occupeid the pulpit three Sundays. The congregation has improved, and the last service was the best, both in attendance and from a spiritual point of view.

We have appointed a committee to make the "every-member canvass." We also have a committee to arrange for a Christmas-tree program. The Sunday school is getting along fine under the leadership of Mr. Daniel West.

The mid-week prayer service is not as largely attended as we would like to see, but we hope ere long to see it not only largely attended, but God using us in this way to win souls for Him who will hear and answer prayer. Brethren, pray for us. B. J. EARP, Pastor.

NORFOLK NOTES

Rev. Warren Hathaway Denison of the Memorial Temple was in Dayton last week attending the Mission Board of the American Christian Convention. In his absence Sunday his pulpit was filled in the morning by Rev. Marinus James, of the Naval Y. M. C. A., and at night by Rev. I. W. Johnson, D. D., of Suffolk.

Rev. George Delman Eastes, pastor of the Third Church, was called to his former home in Warren, Ind., last week on account of the extreme illness of his father. The pulpit of the Third Church was filled Sunday morning by Adjutant Harvey of the Salvation Army and at night by Rev. H. H. Kratzig, Superintendent of the City Mission. Both of these men are forceful speakers and always deliver a clear cut gospel message.

The daily papers carry the news that Rev. L. L. Lassiter has accepted a call to the South Norfolk Christian Church. We rejoice with this parish in the securing of a pastor, and the prayer of Norfolk Christians now is that both pastor and church will move forward in God's glorious work with much vim. Brother Lassiter is a native of North Carolina and a son of the late Jack Lassiter, who was for thirty-four years a deacon in the Damascus church near Sunbury, N. C., and a man of sterling Christian character. Mr. Lassiter is an Elon College graduate.

At the Portsmouth church Sunday Rev. H. E. Rountree spoke to good audiences at both services, using as his subject in the morning, "Men Who Cry and Men Who Try," and at night, "The Impact of Habit."

At the Rosemont church Sunday the Rev. Daniel A. Keys used as his subjects: morning, "A Reason for the Hope of the Righteous," and at night, "The Smitten Rock."

The Old Zion Christian church had good attendance Sunday at all its services, the pastor, Rev. W. H. Garmon, preaching at both morning and evening services.

Dr. L. F. Johnson of the First Church preached at both services Sunday and used as his subjects: morning, "The Task of the City Church," night, "Christian Stewardship.

The young people of the Third Church organized a young people's Christian Endeavor society on November 15 and elected as its first president Mr. M. P. Barrett, brother of Rev. D. P. Barrett. He is taking hold of the work well, and we hope for a strong progressive society of young folks in this church. J. H. BLANCHARD.

STOPS TOBACCO HABIT

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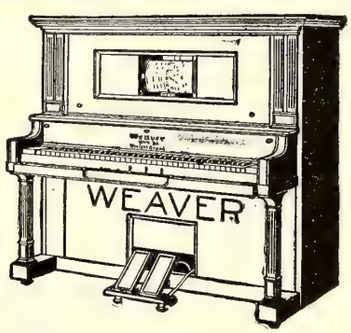

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.
J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

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Mis. Society, Potterville C. C., Ill...	4.50	
Elon Chris. Ch. ..	37.58	
Rev. R. P. Crumpler and wife	1.00	120.73
Total cash receipts		$144.35
Grand Total		$3,592.54

My dear Children and Friends:—

Our Orphanage is passing through its 9th Annual Thanksgiving season. And as we reflect over the past, consider the present, and look with faith into the future our hearts swell with gratitude. We are grateful to the good health of the children during the year and are thankful for the growth and development that has been attained. Our teachers tell us that the children are doing better work in school than ever before; and we are grateful for the bright and promising boys and girls that have joined our ranks during the year. May the whole church earnestly pray that these talented children may be developed and trained for places of usefulness in the future church. And then we are profoundly grateful for that increasing number of interested and loyal friends who are liberally supporting the institution with their money as well as with their prayers.

Thanksgiving is the great day of the feast with our Orphanages. More money is contributed for the care of orphan children at this season of the year than at any other. This is our harvest time. We hope it may be adequate to our needs; though these inclement Sundays work much against us. We were at Union, N. C., on last Sunday, which is one of our strongest country churches in this state, and out of a membership of over two hundred less than fifty were present and only nineteen had any part in the offering. One of our leading country churches in Eastern Virginia reports a Thanksgiving offering of $10 this year, while a year ago its offering was $61.11. I am sure the inclement day was the chief cause of this falling off; but our friends should remember that inclement Sundays do not lessen the expense of the institution, and they should endeavor to send their offering in if they are unable to attend their church on the day of the offering. Pastors can render the institution great service by giving another opportunity to those who were not present at church on the day of the regular offering.

We have received many good wishes for a happy Thanksgiving, and I am glad to report that we enjoyed a most pleasant day. Miss Andrews and Mrs. Wicker had been laboring many weeks for this good day. The Thanksgiving exercises by the children in the College chapel were equal to the best ever given by our children, and the offering was larger than those of any previous years. After the exercises were over we returned to the Orphanage and enjoyed a most excellent dinner prepared by our own girls,, under the direction of Mrs. Wicker, our efficient manager of this department. It is hard for us to say which was better, the dinner or the exercises. Both were enjoyed. We were glad to have many to visit the institution on that day, and among the number was Miss Alice True, missionary to Japan, who delighted our children with stories about her work on the mission field. We have received many good things to eat and nice things to wear, but space will not allow us to enumerate them here. We are very grateful, and will endeavor to report them all next week.

Zuni, Va., Nov. 23, 1914.
Dear Uncle Jim:—

Here I am again, and it is nearly Thanksgiving. We went to see grandma Saturday and she gave me 50 cents, and mama gave me $1.00, so I will pay my dues to January, 1915, and the rest is for the Thanksgiving offering. I guess Santa Claus will come around before I write again. I hope he will visit all the cousins. Lovingly,

Annie Lee Bowden.

Thank you, Annie Lee; glad you had such a good time at Grandma's. Thanksgiving is past and we are looking for Santa to come next.

Everett, Va., Nov. 24, 1914.
Dear Uncle Jim:—

I want to join your band of little cousins. I am a little boy five years old and will go to school next session. I know my A B C's and can make them on an old slate that mama used to use. I hope the band of cousins will have a nice Thanksgiving, with plenty of good things to eat. I wish more of the cousins would join, for I love to read the letters. Find enclosed my dimes for November and December. With love to you and all the cousins,

Allon L. Wagner.

Thank you, my son. We are so glad to welcome you to our ranks of faithful helpers.

Ramseur, N. C., Nov. 23, 1914.
Dear Uncle Jim:—

A few weeks ago our S. S. teacher, Mrs. I. H. Foust, suggested that we save our pennies and nickles and send them to the little orphans on Thanksgiving. I was elected treasurer, and every Sunday I would take up the collection, and now we have saved $3.50. We hope it will help the little cousins some. We have a nice class of boys and girls from ten to fourteen years of age. I am ten years old and in the fifth grade at school. The class all join me in wishing you and the cousins a happy Thanksgiving.

Your little friend,

Shelton Brady.

Thank you, Shelton, your good teacher, and every member of the class. We are so grateful for kind friends who will plan and save for our children.

Altamahaw, N. C., Nov. 21, 1914.
Dear Uncle Jim:—

Papa came down to visit conference at Berea, so mama, Annie, Kate, Roland and I came, too. We visited Aunt Susie Rippy and Aunt Barbara Lech while papa was at conference. I was also glad to meet Miss True, the Japan missionary. We ate snow cream, played with the kitty, and best of all, rode in an automobile. I am eight years old and weigh 38 pounds. I enclose Aunt Mag's, Miss True's, and my dimes. Yours with love,

S. Thomas & Sons
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nān-ītes was from Sī'dŏn, as thou

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Robert Lee Isley.

Glad you were privileged to attend conference and have such a good time. Write again real soon.

Kite, Ga., Nov. 21, 1914.

Dear Uncle Jim:—

Here are our dimes for this month. I like to go to school just fine and think I will be able to write my own letters in a few months. We are going to have an all-day service at the school house and we are expecting a good time. I hope you all will have a happy Thanksgiving day. Lovingly,

Ovid and Millard Stephenson.

How glad we are to hear from our Georgia cousins and to learn they are getting on so nicely in school. That will be fine to be able to write your own letters.

Ivor, Va., Nov. 25, 1914.

Dear Uncle Jim:—

I am a little girl 3½ years old who would like to join your band of cousins, and am enclosing a dime for November.

I am very much interested in the little girls and boys who have no mother or daddy, and would like to know the names of the two who will wear the clothing grandma and mother are sending as they were cut out of my pattern. I am real fat, have blue eyes, light curly hair, and light complexion.

I have two little brothers, Wm. Henry Drewery, Jr., two years old, and Joseph West Drewery, two months old who will join later. I would certainly like to pay your children a visit, and after getting acquainted can talk as much as any of them.

I must close for fear my letter will be too long to be published, but this is not half I want written. With love to you and all the children. Your niece,

Lutie Elizabeth Drewery.

We are very grateful for this nice letter from this fine little girl from Virginia. And we thank you, mother and grandmother for the nice new dresses sent. They will be worn by Maggie Leonard, and Elma Gunter. They fit them nicely.

Durham, N. C., Nov. 25, 1914.

Dear Uncle Jim:—

I enclose forty cents, my dues for September, October, November and December. I hope you and the Cousins will have a pleasant Thanksgiving. I am going to school every day, and am in the fourth grade. Mrs. Warren is my teacher. I have been to Sunday school every Sunday this year. Every school child in Durham is to give a potato today for the poor on Thanksgiving.

Wishing you all a merry Christmas, Vester Mulholland.

We are glad to hear from you, Vester, and to learn that you are doing so nicely in school; and then we rejoice over your continued faithfulness to Sunday school. You are going to make a great man some day.

Stem, N. C., Nov. 1914.

Dear Uncle Jim:—

I had intended to send my letter before Thanksgiving this time, but Daddy has been so busy making arrangements for school entertainment for December 4, making our reports, etc., that we did not get a chance to write any sooner. As it is Thanksgiving and I wanted to help make some other little boy happy, I thought I would send two dollars this time—one dollar for myself, and one for Mama and Daddy.

I am having the time of my life, now I think. Grandma Seymour is here visiting us. She and I think a great deal of each other; and we have some mighty good times together. I hope all of you people at the "Children's Home" had a very pleasant Thanksgiving.

Your little nephew,

R. P. Crumpler, Jr.

Many thanks for your nice letter and liberal offerings. I am sure you are having a delightful time while your grandmother is with you.

DAINTY COOK BOOK FREE

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package, if your grocer does not sell it. **KNOX GELATINE**, 201 Knox Ave., Johnstown, N. Y. Ad.

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"Simple Plantings for Southern Homes" shows you how easy it is to make the home grounds beautiful. This is a handsome little book that is being distributed free by the J. Van Lindley Nursery Co., Box J 207 Pomona, N. C. It is full of good ideas for the home owner. It illustrates, with actual photographs, a number of simple but very effective plans for setting out trees, shrubs, vines, etc., in a way that greatly enhances the beauty and value of the place. This book shows clearly what wonderful transformations can be effected by a little judicious planting. Write the nursery today for a copy, and also for their latest catalogue, which gives full information on setting out, growing and caring for trees and plants.

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Traffic Department

NOTICE TO SHIPPERS AND RECEIVERS OF FREIGHT IN NORTH CAROLINA

The new freight rates, both local and joint, made effective by the laws of North Carolina October 13th, 1914, are on file with all agents of this company

Agents will furnish, upon application, full information as to these rates.

E. D. KYLE,
Traffic Manager,
Norfolk, Va.

J. F. DALTON,
Asst. Genl. Freight Agent,
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YOUR 1915

Reading Matter

Have you thought out what you are going to read another year? Let us help you select your list of magazines and journals. We are in position to quote you ROCK BOTTOM prices on something like 3000 publications and save you money. If you are interested, write us for our clubbing list catalogue and make up your list.

Here are a Few Suggestions

	Pub. Price	Our Price
The Christian Sun, weekly, one year	$1.50	
Farmer and Stockman, weekly, one year	1.00	
Business Farmer, monthly, one year	1.00	
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A good list for any home. All three publications for $2.95.

The Christian Sun, weekly, one year	$1.50	
Mothers Magazine, monthly, one year	1.50	
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A good selection, well balanced, only $3.70.

The Christian Sun, weekly, one year	$1.50	
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A paper for everyone in the family—To-Day's Magazine for mother, Up-to-Date Farming for father, Young People's Weekly for the children, and The Christian Sun for the whole family—all for $2.60. A whole year's reading at War prices, if you please to call it.

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Remember the Southern Christian Publishing House can furnish you with books at publishers' prices. Send in your order for what you want and we will see that you get the goods on time.

Southern Christian Publishing Co.

ELON COLLEGE, N. C.

A WORD FOR THE ORPHAN

This would be a cold, bleak world if there were no sentiment in it. And it would be an aimless, pusillanimous sort of existence that did not rest upon sound business principles.

Sentiment is the great driving force in the world today. It is the main-spring that makes possible and insures the happy homes, and it does credit to every heart that cherishes it.

It is business that regulates and promotes the good work that sentiment brings to life, giving strength and success without violating its beauty of conception, and proves true the great wisdom that is its very core. It is business that corroborates the dictations of sentiment that lead to the care for children who are destitute. It tells us that it is not only beautiful to do this, but that it is a financial investment that pays a big dividend. It tells us that it is better, it is cheaper, it is more economical, to maintain a child for a few short years at a small expense, than it is to allow it to undergo the ultimately expensive and heart-breaking experience that is the unhappy lot of nearly every homeless, destitute child.

In giving you greetings and wishing you a happy Christmas, may we not ask you to meditate upon the condition of the innumerable orphan children that are crying out in great need? Can you not find a greater interest in the big business of child saving and partially express your thanks for the many good things that have befallen you by helping the orphan?

Letter Heads,
Bill Heads,
Statements,
Envelopes
Cards, Etc.

When needing printing of any kind or description send us your order; or if it is something that requires a special estimate write the Manager of our Printing Department, submitting copy and a description of just what you want, and he will gladly give you a price.

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ELON COLLEGE, N. C.

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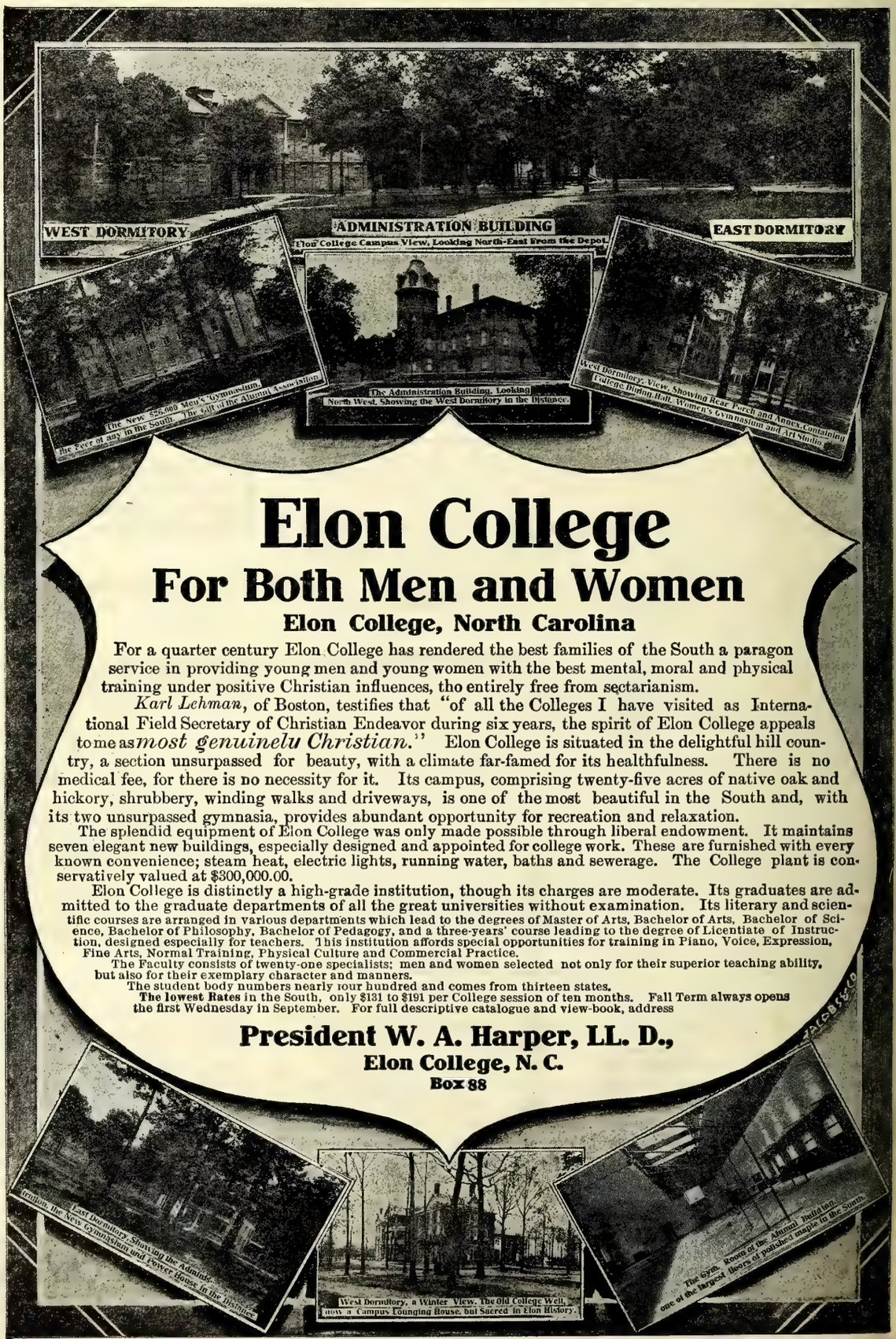
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ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The New $50,000 Men's Gymnasium.
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.
West Dormitory, View, Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio.
Dormitory, the Men's Gymnasium and Power House in the Distance.
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
The Girls' Room of the Alumni Building one of the largest floors of polished maple in the South.

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For Both Men and Women
Elon College, North Carolina

For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as *most genuinelu Christian.*" Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.

The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.

Elon College is distinctly a high-grade institution, though its charges are moderate. Its graduates are admitted to the graduate departments of all the great universities without examination. Its literary and scientific courses are arranged in various departments which lead to the degrees of Master of Arts, Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Bachelor of Pedagogy, and a three-years' course leading to the degree of Licentiate of Instruction, designed especially for teachers. This institution affords special opportunities for training in Piano, Voice, Expression, Fine Arts, Normal Training, Physical Culture and Commercial Practice.

The Faculty consists of twenty-one specialists; men and women selected not only for their superior teaching ability, but also for their exemplary character and manners.

The student body numbers nearly four hundred and comes from thirteen states.

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

One Year	$1.50
Six Months	.75
Four Months	.50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

THANKS

We take this method of thanking all of our friends who were so kind to us during the long illness and death of our dear daughter Annie Haslette. We hvae no words to express our great appreciation for every kindness shown. We also thank all those who contributed to the beautiful floral offering.

MR. AND MRS. C. B. MILTEER.

Wright

Mrs. Frances D. Wright, relict of Mr. Frank D. Wright, passed from labor to reward, at the home of her only son, George Lemuel Wright, Suffolk, Va., Saturday morning, November 21, 1914. The funeral services were held at 2:00 p. m. on Sunday, November 22, and the body was interred by the side of her husband six miles in the country.

Mrs. Wright was a faithful member of Bethlehem Christian church, a devoted mother, and a faithful friend. Her life had been one of large service, her husband having been a rheumatic invalid for many years before his death January 28, 1911, and helpless as a child. She leaves a "good name which is rather to be chosen than great riches."

W. W. STALEY.

Clinedinst

Ida Kathren Frances Clinedinst was born May 20, 1914, died November 1, 1914, aged 5 months and 11 days. She was the infant daughter of Mr. and Mrs. Frank Clinedinst. Burial services and interment took place at the United Brethren church at Hawkinstown November 2, 1914.

A. W. ANDES.

Michael

Alfred A. Michael departed this life at his home near Gibsonville, N. C., November 20, 1914, in the sixty-fourth year of his age. His wife and a large family of children are sorely bereaved by his death. He was a good citizen and a kind neighbor, and will be missed by his many friends and relatives. He had been a worthy member of Bethlehem Christian church about 40 years. Funeral and interment at Bethlehem church conducted by his pastor.

J. W. HOLT.

Felton

Mrs. John S. Felton was born November 26, 1879, in Gates Co., N. C., and died at Magnolia, Nansemond county, Virginia, November 22, 1914, within four days of thirty-five years of age. They were married May 16, 1901. They had one son, John S. Felton, Jr., who is nearing thirteen. Mrs. Felton had been in very feeble health for 12 years, but she bore her afflictions with Christian fortitude, and exhibited the marks of a true child of God. She and her husband were members of Eure's Christian church, Gates county, N. C. They had lived together for more than thirteen years, and the separation ends a happy home; but her husband is a Christian who commits all to God. In addition to her husband and only son, she is survived by a brother, John T. Russell, and a sister, Annie L. Russell.

We carried her remains back to Gates county and buried her in the family grave-yard at Eure's station on November 24, where a group of sixty relatives and friends wept with the weepers and stood in silence till the beautiful flowers hid the new grave from tear-filled eyes.

Then followed that sad retreat from the place of human defeat, but the place of divine victory—the grave, which a risen Savior has made the doorway to glory.

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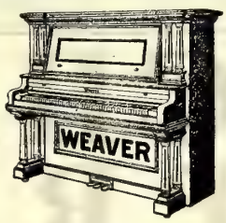

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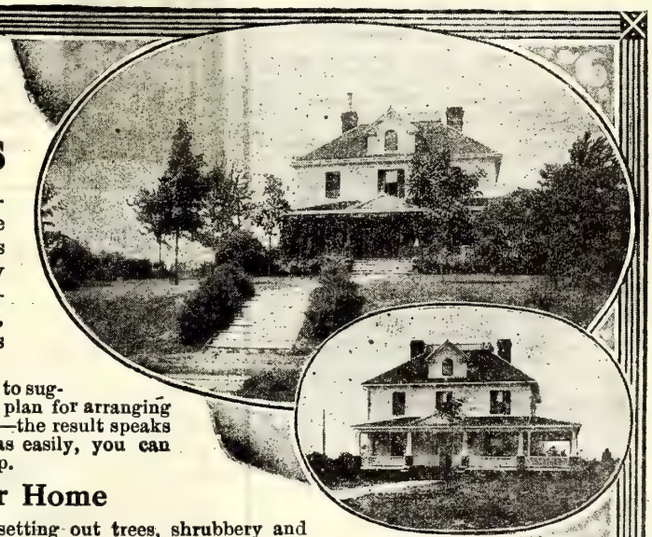

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MARRIAGES

Smith-Lee

At the residence of the officiating minister near Burlington, N. C., October 28, 1914, Mr. Terry Smith to Miss Nettie J. Lee. Both parties of Alamance county, N. C.

J. W. HOLT.

Woodham-Smith

On November 19, a quiet, informal marriage took place at the home of Mr. and Mrs. A. J. Day on Beacon Avenue, Columbus, Ga., when Miss Verna Smith became the bride of Mr. Walter F. Woodham.

The bride and groom are both of this city, and here is wishing for them many happy days together. The ceremony was pronounced by the undersigned. B. J. EARP.

Myrick-Powell

In the pastor's study at 7:30 a. m. on Thanksgiving day, November 26, 1914, Mr. Fletcher Myrick and Miss Virginia Dell Powell were united in marriage. Both reside in Suffolk and they will make their home in this city. They are both young and enter upon this life-union with buoyant spirits and the good wishes of their friends. This relation is divinely instituted, humanly chosen, and guarded by law and custom. It involves the weal or woe of those who enter into these holy bonds, and is the supporter or destroyer of human liberty. Home is the best or the worst place on earth, and love determines what it shall be. W. W. STALEY.

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6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
7:30 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

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10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
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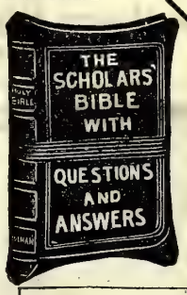

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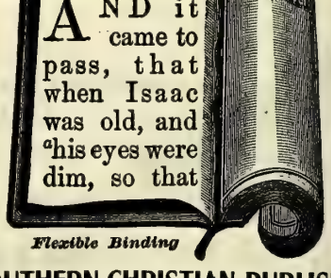
AND it came to pass, that when Isaac was old, and his eyes were dim, so that



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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., DECEMBER 9, 1914 NO. 49

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Irrepressible Conflict

The issue has been joined. The fight is on. There is no escape. Which side do you who read these lines take? Hear the issue: "The saloon would destroy the church, its most formidable foe, if it could. The church could destroy the saloon, its greatest enemy, if it would." What will the church do with the saloon? Every one knows what the saloon would do with the church, if it had its way. "He that is not with me is against me; and he that gathereth not with me scattereth." (Matt. 12:30.)

One Grave

The newspapers report a huge grave in Galicia where the battle was fierce recently. One grave there is four miles long, six and a half feet wide, and deep enough to cover bodies, placed against each other, three layers deep. This death crop was gathered from one battle lasting only a few hours, and the many thousand Austrian bodies filling the huge grave were all buried in one day. War is doing its very worst in Europe, and death and desolation follow in its wake. It seems as though all the demons from the lower regions were turned loose to see what havoc they can make, in a most pitiless manner, with men and women and children and homes.

Soap

Some one has declared that the invention of soap in France in the sixth century has done more for cleanliness of person, garments and habitats than all the preaching on the subject of cleanliness ever utered. Be it so; but soap alone will not cleanse. It requires application to be effectual. We are informed by the knowing that there is more cleanliness among Japanese who do not spend one dollar a year on clothing than among some people who, in other nationalities, own enameled bath tubs and gorgeous bath robes. It is not the possession of the necessities, luxuries and comforts of cleanliness that makes or keeps one clean. It is the use to which these belongings are put. One may know the commandments, the 23rd and 119th Psalms, the beatitudes and the Lord's prayer, and yet be impure, unclean. One only goes to the heart of the matter who like David says, "Cleanse thou me from secret faults." (Psalm 19:12).

Keep the Blood

Theodor Kocher of Switzerland has discovered a powder which, when dissolved in water and applied, stops almost instantly the flow of blood from a wound. The preparation is called coagulen and is regarded by medical men as one of the great discoveries of the time and one which during the present war in Europe is calculated to save the lives of thousands of soldiers. Blood represents life, and through the flow of blood the life ebbs away. But long ago a remedy was offered to stay the ebbing life: "Incline your ear, and come unto me: hear and your soul shall live." (Isa. 55:3.)

Campaigning for Christ

The great city of Philadelphia has been divided into districts, and in all these districts prayer groups have been formed to the number of two thousand five hundred, all of which groups are to meet three times a week during the month of December to pray for a revival which is planned to be led by Rev. Billy Sunday beginning January 3. One thousand men, converted under Sunday's preaching in nearby towns have gone to Sunday afternoon meetings in Philadelphia to testify to their own conversion and the power of Christ to redeem and to save. It has been, and now is, one of the most thorough campaigns of prayer, testimony, and plans ever undertaken to reach and redeem the lost of a city. "The prayer of the upright is his delight" (Prov. 15:8).

From Heroism to Pauperism

A few brief weeks ago the whole world wondered at the bravery, and praised the patriotism, of the Belgians. Today those heroes and patriots, not killed or severely wounded in battle, are a homeless, a scattered, and a needy people. They present what seems rightly called, the greatest need, and the most pitiable plight, the world has witnessed in centuries. Their beautiful land, their ancient and historic country, their fields and factories and homes have been made desolate by the ruthless hand of the invader, and a nation of seven million people, as brave, as true, as patriotic as history gives account of on earth, lies prostrate with no power or privilege to help itself and is made dependent upon the mercies and charity of the world. And Belgium did not want war, did not declare war, wanted, prayed only to be left neutral, and to go on her way in the pursuits of peace. Who will answer, when the day of retributive justice comes, and it comes as surely as fate and fact, for the crimes, the sin, the glaring wrongs against these brave people? Thousands of dollars, nay verily, millions, in food and clothing and shelter must be given from the hand and heart of benevolence to sustain the survivors of this nation, during the winter now on. The appeal to the American people comes loud and long, and surely a most pitiable, nor a more worthy one, ever came. What shall we do for our brothers in want, in the desolate and blood drenched land of Belgium, "For God . . . hath made of one blood all the nations of men for to dwell on all the face of the earth." Acts 17:26).

Standing the Test

"Only an honest book can live; only absolute sincerity can stand the test of time," said John Burroughs. The book that is vitiated with evil, sin, selfishness plays its part and passes away. Because the Bible has no degree of selfishness in it, it increases in usefulness and influence with the passing years. No book is a book worthy the name unless it has a soul in it. "The soul that sinneth it shall die." (Eze. 18:4). This is why there are so many dead books on the shelves in the world. They sinned—and they have died.

Stop, Look, Listen

The president of the National Association of Railway Commissioners in session recently called attention to the fact that for the past three years there had been killed, on an average, one person for every two hours, night and day, at railroad grade crossings: a total of 13,000 death in this period. This large number of fatalities had resulted from disobedience to the sign at every crossing, stop, look and listen It is safe to say that a far greater number of moral and spiritual fatalities have occurred during this time by a wilful disobedience of parents, preachers and teachers who have warned young and old to "watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." (Mark 14:38.)

Living to the Limit

Professor William James, of Harward, wrote in one of his recent addresses these words: "The human individual lives usually far within his limits. He possesses powers of various sorts which he habitually fails to use. He energizes below his maximum and he behaves below his optimism. Compared with what we ought to be, we are only half awake. Our fires are damped, our drafts are checked. We are making use of only a small part of our possible mental and physical resources." The man who lives to the limit must not energize nor behave below his best. Such a man is not half awake, but fully awake. "But how," queries a recent writer, "can we tap these unutilized reservoirs of power and emotion that we feel within us?" Prof. James says that we tap the deepest part of our being, and reach to the furthest limits of our resources, when we pour out our soul, in prayer—and seek by all we are, know and have to live as if we expected those prayers to be answered. No human being can live to the limit who does not cultivate the practice of prayer. David, the man of deeds and of ceaseless energy, gave the secret of his power in Psalm 55:16, 17: "As for me, I will call upon God; evening, and morning and at noon will I pray."

Belgrade, the capital of Servia, was taken by the Austrians December 2. The city was evacuated when the Austrian army entered. Belgrade has been frequently bombarded during the present war, but only fell into the hands of the enemy December 2. Thus another ancient and thriving city lies prostrate under the ruthless hand of war.

EDITORIAL

CONFERENCE CALENDAR—1914

C. M. A. of Eastern Virginia Conference, Tuesday, December 8, Lambert's Point, Va. Rev. J. W. Harrell, D. D., Dayton, Ohio, President; Rev. R. H. Peel, Secretary, Wakefield, Va.

THE SACRAMENT OF THE LORD'S SUPPER

"This do in remembrance of me."—Luke 22:19.

The term "sacrament" is of Latin origin and originally meant to set apart, to consecrate. It meant under Roman law the amount of money which the two parties to a law-suit had to deposit in some sacred place because the sum deposited by the losing party was used for religious purposes. Later the *"sacrementum"* was applied to the oath of allegiance taken by a Roman soldier by which he consecrated himself entirely to the service of the emperor.

In a theological sense the word came to be used for a divinely instituted rite, and was applied to baptism and the Lord's Supper. The Greek and Roman Catholic churches maintain that there are seven sacraments; but Protestant churches hold that there are these two, Baptism and the Lord's Supper. It is with the latter we are now concerned.

I. ITS ORIGIN. Christ plainly and unmistakably instituted the sacrament himself as a *memorial* rite for His church, to succeed and take the place of the long observed passover feast among the Jews. "This do," said our blessed Christ, "as oft as ye drink it in remembrance of me." It was, then, a memorial pure and simple. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Our Savior wanted His followers to remember Him, and show by an outward, visible sign that they believed in the efficacy of His atonement.

You may look at a beautiful and impressive landscape until you are thrilled, edified and exalted with the charm and ecstasy of it. But turn your eye from that landscape and look not upon it for years, and it will surely and inevitably fade from your mind. You must look upon a scene to keep it fixed and clear in your mind. For this reason our dear Savior prepared and left behind a memorial of Himself, particularly of His death and suffering, the crowning event of all His earthly career. Christ's living had been much as other men's; but His dying was different from that of any person who ever lived or died. Its *manner* was different; and its *purpose* was different. The judge who sat upon His trial declared Him innocent, yet allowed Him to be crucified. The purpose of His death was that of the innocent for the guilty. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God." (II Corinthians 5:21). This is one of the strongest statements in all scripture. Christ was made *sin*, the very soul and embodiment of sin for us, that we might by that act and that fact be made the soul and embodiment of righteousness. Christ, in other words, died like a sinner dies, hated, rejected and despised of men, caused to feel that he was forsaken and rejected of God, hanged bleeding, suspended on a cruel cross, dying I say with all the agony, the shame and humiliation of a thief, a robber and a murderer, why? That you and I might die like saints, being made, as Paul declares, the righteousness of God in him, and so permitted to die in the triumphs of faith, of victory, of conquest. Christ wanted you and me and all who would be saved to remember this fact, to look upon a visible sign in fact, and so call vividly before our minds that tragedy by which Christ became sin, and His followers become the righteousness of God in him. This was the origin of this blessed sacrament, of which we are permitted, by the mercy of God, to partake from time to time. It grew out of Christ's desire that the church should keep Him in remembrance, as the highest and holiest object upon which the memory of men and women could rest: His desire that we bear in mind the purpose of His death.

II. *Its Design.* This has been to a degree spoken of in connection with its origin, since the two are inseparable. There are, as has been said, two sacraments, baptism and the Lord's Supper. The design of the first, baptism, is initiatory, to be administered once for all at the reception of a member into the visible church; but the sacrament of the second, the Lord's Supper, is that of a memorial ordinance and so to be often repeated among followers and believers. Furthermore, as baptism is *initiatory* in the believer's career of putting on Christ, so the Lord's Supper is a memorial for a *continuation* and a deepening of the spiritual life of the believer. In short when the believer partakes of this sacrament his conscience is stamped anew with the seal of God's approbation, because in this act he is obeying the most solemn and divine of our blessed Lord's injunctions, "This do ye in remembrance of me." As we, dear brethren and sisters, partake of these emblems, our crucified Savior is presented more vividly before our eyes as the true object of our faith. And thus by the sight of these visible emblems our faith is quickened and we are enabled to feed spiritually upon the body and blood of Jesus Christ our Savior, who said for our spiritual edification, "My flesh is meat indeed, and my blood is drink indeed." And if we partake of these emblems in this blessed faith, be assured that the Holy Spirit is present to apply to each one who thus partakes the blessings and the benefits of that sacred mystery whereby God, through Jesus Christ, is seeking ever to seal His children to Himself. The design of this holy ordinance is to quicken our faith in Christ, to renew us in devout aspirations, and thus to give the Holy Spirit access to our minds and hearts for a deeper and surer walk of grace. God be praised for the institution, through His Son, of the blessed sacrament of the Lord's Supper.

III. *Its Scope. Who Should Partake?* I believe there is more misconception, and misunderstanding about this one point than about any other connected with the sacrament.

For clearness we again revert to the other sacrament, baptism. This has been called the *passive* ordinance, because it symbolizes what has been done to the subject of it by the Holy Spirit, namely, the washing away of sins in regeneration. The Lord's Supper, on the other hand, has been called the *active* ordinance, because it symbolizes that which the believer is to do to himself, that is to feed upon Christ spiritually, to appropriate through faith, Christ to his own heart and so, through faith, make Christ a part of the believer's own life. Do you desire to partake of Christ, to appropriate Christ, to apply Christ to your own life, to make Him a part of your own being through faith in His atoning sacrifice? Then you are a fit subject for communion, and so far as I am concerned you are invited to commune.

Why are believers, and believers only, invited to partake? Because only those who through faith believe in Christ are capable of deriving spiritual advantage from this ordinance. Unless one believes, or wants to confess one's belief in Christ, how can one appropriate to one's self that spiritual nourishment and joy which the bread and the wine symbolize? The bread is for strength, the wine for joy. These are made spiritual in their significance only through faith in our dear Lord and in His power to redeem and to save.

It is not that one admits that one is good as one partakes of the Lord's Supper, but one admits that one would like to be good, would love to appropriate more of Christ's life, and so partakes. It is not a profession of strength, but a confession of one's desire for more strength and more joy in Christian service that should lead one to partake.

And lastly. Paul wrote to the Corinthians saysing: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." The Corinthians had been guilty of approaching the Lord's table irreverently; had made it a common feast, had degraded it even to reverly and drunkenness. Paul points to this irreverent manner in which they were approaching the sacrament, and points out that it is a sacred institution. Deal with it, partake of it with gladness and with joy, but do so in thankfulness, in reverence, in holiness of purpose. Do this, brethren and sisters, "in remembrance of me."

THE GREAT COMMISSION

Our blessed Lord was now prepared to give a parting message, and a parting promise. He could no longer be with the disciples in the flesh. He had taught, trained, drilled them in the purposes and plans of His coming to earth and of His mission among men. Those disciples must now know, if they should ever know, that no ordinary trust, no ordinary message, had been committed to them for the blessing and benefit of others.

Besides this, our risen Lord had conquered death, sin, the grave, and in fact every worst foe of the human race, and had come forth unharmed, nay, verily, perfected, spiritualized, glorified. He was, therefore, prepared to say, "Lo, I am with you alway even unto the end of the world." There was nothing on earth or in hell that could keep Him from being with them. Sin could not keep Him away. He had become sin itself and had broken the hold and power of sin. Death could not keep Him away. He had been embraced by death and had broken that embrace. He had been sealed in the grave and had severed that seal. There was no power thinkable that could stay or keep Him from them.

Out of this commission then, this the great commission, has come the inspiration of modern missions. We are even now discovering, more and more, the meaning, the power, the privilege of this commission with its attendant pledge and promise. History is clearer on no topic than on this: that those who have obeyed the commission have received the promise. The churches, general and local, that have obeyed, that have gone forward to do as Christ commanded, have ever and always received the blessing and the benefits promised. "Go ye into all the world and make disciples of all the nations." Are we of the Christian church doing that, obeying that last and greatest command of our Lord? THE SUN'S editor has the conviction that we are not, certainly not as is our duty, our privilege, our glorious opportunity. This is why he wishes that our people read more about missions, think more on missions, pray more for missions.

Let us give this matter of the great commission our careful and prayerful consideration and solicitude. It is worth all the thought we shall give it.

NOTES AND PERSONALS

—The sum of $12,000 has been appropriated to our work in Japan for the coming year, and $4,200 for our work in Porto Rico.

—Our obituary columns this week carry an account of the passing of Rev. Hugh Thomas Moffitt. Bro. Moffitt was a loyal and faithful minister, and lived to a ripe old age. Bro. White's pen pays just tribute to his memory.

—THE SUN'S editor learns with delight that his good friend, H. C. Pollard, of Ossipee, who has been ill of late and in a Richmond hospital, has sufficiently recovered as to be able to leave the hospital and has gone to Dansbury, N. F.

—Rev. H. W. Elder, the tireless church builder and successful pastor, Richland, Ga., is introducing into all his several churches the every-member canvass and the every Sunday offering for the Lord's cause through the envelope system.

—If you wish the single pocket envelope for your congregation let us make them for you. If you prefer the duplex envelope let us order them for you. They will cost you no more than if the order were sent by you direct to those who have the system patented.

—Mrs. E. S. Utley, Colon, N. C., has been appointed Mite Box Superintendent for Turner's Chapel, Miss Alice True reports. Sister True is seeking to organize missionary societies, or if not that, then apoint mite box superintendents in all the churches.

—A letter from our dear brother, Rev. M. P. Julian, St. Cloud, Fla., advises that his health is poor and even after a "serious Summer he is not able to take up the work yet. But God knows best." Bro. Julian has our continued sympathy in his sore affliction.

—Our brother, Rev. A. H. Bennett, Louisville, Ill., comes with another strong and lucid sermon to SUN readers this week. Read his message carefully whether you agree with him all the way through or not. Bro. Bennett leaves you in no doubt as to his own views and tenets.

—Numbers of our churches, both rural and urban, are introducing the every-member canvass and the duplex or single pocket envelope system of offerings, both for pastor's salary and all benevolences. This is well. Why every church does not introduce it is the greater wonder.

—Rev. J. H. Barney, Clearville, Pa., one of the bravest and best of the loyal and the true, has been in feeble health since the Springfield Convention. Bro. Barney has through the long years served his church well and loves every interest and enterprise connected with it. He renews regularly for THE SUN, and reads it to keep in touch with the work which he so much loves.

We are a week late in doing so, but none the less happy and sincere in doing so on that account, in passing up to our good friend and brother, Rev. J. W. Holt, Burlington, N. C., and his bride, our very best wishes for a long and happy married life. The wedding was a quiet one, on Wednesday evening, November 25, at the parsongae in Burlington, Rev. A. B. Kendall officiating. The bride was Mrs. Mollie E. Tarpley of Orange county, and is reputed to be a most excellent Christian woman.

—THE SUN'S editor, with the rest of the inhabitants of the good village and community of Elon College, gives glad welcome to our delightful brother, Rev. Victor Lightbourne and his happy family of a wife and two sweet children, and temporarily, his mother also, as permanent residents amongst us. Brother Lightbourne is a man of consecration and power as an evangelist and hopes to be kept busy in evangelistic work in our churches. Brother Pastor, in planning the revival write Brother Lightbourne for an engagement.

—We have not yet been favored with any official actions taken by the Mission Boards recently in session at Dayton, but Editor Barrett of *The Herald* gleans from the daily papers the fact that the Boards have decided to undertake a forward movement for raising $500,000 for missions the next four years. Good. The money can be raised, will be raised and joyously, if the Boards plan their work well and then work well their plans. Both Baltimore and Brooklyn are to be included in the work of the Home Board. We hope to give full account of the Board's proceedings at an early date.

NEWS AND VIEWS

—The Rockefeller foundation has spent $1,000,000 for Belgian relief and is ready to spend many million more in this worthy cause.

—The third session of the 63rd Congress convened Monday, December 7, at noon. This session ends by constitutional limitation March 4th next.

—A Pessimist is a man who feels that all he gets out of life is his victuals and clothes; and that his victuals don't agree with him and his clothes don't fit him.

—American food, for the past two weeks, is said to have kept thousands of Belgians from starving, all the grain of the recent harvest having been requisitioned by the German army.

—Thirteen machines for digging graves are being made for two of the allied powers in Europe by afactory in Chicago. Grave digging has come to be an enormous task in the war zone.

—The germans and Russians have been fighting for the past several days the most desperate and bloody battle of the war so far at Lodz, in Poland. Latest reports show the Germans gaining the advantage.

—In Poland Germans and Russians have been fighting fiercely the past several days. Germans claimed to have captured 80,000 prisoners, and Russians claim to have captured far more than this number of Germans.

—On November 23 the United States troops sailed away from Vera Cruz in great peace and happiness. Villa and Carranza celebrated the same by engaging in three battles. The Mexicans are fighting, and that nation seems no nearer peace now than it did months ago.

—Grand Duke Michael of Russia has presented the French army with a million pairs of shoes, the average price of which is $3 a pair. A new England manufacturer is filling the huge order. The French, under Napoleon, presented the Russians with almost as many, left upon their dead bodies when the flower of France wiltered and froze and died in Russian snows. But times have changed.

—Lowe Daniels, a white man of a sparsely settled community in Randolph county killed his sister, his wife's mother, a young man visitor in the home, and then shot his wife possibly fatally injuring her the other night. Daniels in jail now declares that he had nothing against either, that liquor was the sole cause of the tragedy, that he had made it his business to make "blockade" for a number of years, and supposed that he had made and sold all together illegally 2,000 gallons. "The wages of sin is death.'

Publicity Department

M. E. WINSTON

I had my first trip to the city of Suffolk the other day and during my short stay I visited the Christian Church. I saw over an entrance "Church Pastor" and feeling that I had a right to intrude I pushed open the door and found this church pastor on the job. He has been there on the job for *thirty-three years.* He has guarded his flock until it has grown to be something like 750 members; a Sunday school with 400 scholars; a church property worth $60,000. A live church? Well, your publicity man thinks so when he gets on order for 26 copies of Peloubet's Notes from this one church and an order for 250 song books, also. It looks like new enthusiasm and a determination to do better work for 1915.

Our book department is in position to furnish you with Testaments at 5 cents up, Bibles 17 cents up. We are in a position to supply you with anything in the Bible line relative to binding, cost, make-up, etc. Send in your orders at once for your Christmas Presents and we will get them to you promptly.

In organizing your mission classes for another year remember that the book department of THE CHRISTIAN SUN can supply you with anything needed at publisher's price. We have already filled orders for several mission study classes. Have your society members secured theirs? Let us hear from you at once. Just make out your order from any catalogue you have and we will see that you get the books at catalogue price.

Your visiting cards? Do you need a new supply? We can get them to you just as cheap as any one and at the same time a better grade of work.

Your order for bill-heads, letter heads, statements, note-heads, in fact, anything in the printing line, will be aprpeciated and will get our prompt attention. Look over your stationery supply and make out your order and let us have the same.

Dr. W. W. Staley, pastor of Suffolk church, told me the other day that he had secured something like 30 new subscribers for THE CHRISTIAN SUN. Good. Let the work go on. "Go thou and do likewise," and the 2,000 new subscribers needed will soon be had.

THANKS

The Lightbourne's—Priscilla, Victor, Ruth and Kirk, not omitting Mother Lightbourne—desire to thank their friends for the delightful and most acceptable "pounding" of last Friday. We have looked fondly and often, then we have tasted and tested and we have found all things good.

Now that the little home is snugly arranged, our friends can still further contribute to our pleasure by calling and enjoying it with us. We are in love with the Elon folks and captivated by the spirit of the place.

We are deeply indebted to the ladies who put the home in such perfect condition, to Bro. Humble who is a wizard with tools, and to the democratic and versatile president of Elon College, under whose personal supervision all things were rapidly made ready.

That we should have been welcomed in such a manner touches our hearts and we are grateful.

VICTOR LIGHTBOURNE.

Not a Denomination But a Church

A Sermon by Rev. Austin H. Bennett, Louisville, Ill.

Text: Acts 11:26. "The disciples were called Christians first in Antioch."

DENOMINATE is to name. The purpose is to classify. The Disciples were called (denominated) Christians. This is all right to designate the followers of Jesus from the world or from Pagans. But the name includes *all* the followers of Jesus and not any one section. They were denominated in order to separate them from sinners but not to separate themselves into sects and parties. The name Christian implies *all* of the Disciples of Christ, not some faction or division. The modern use of the term denomination implies the divided state of the church. It means that the unit of the church has been divided into fractional parts. The word "denomination" means a fraction, a division, a minor part, a fraction of the unit. It has the meaning of sect. It is synonomous with sect. It can not be otherwise in the modern use of the term. To say the "Christian denomination" is to say the "Christian sect." To say "our denomination" is to say "our sect." But the Bible forbids and condemns sects. The word sect means heresy. The early church was "one body" not many sects, not many denominations. In the modern use of the term "sect" and no amount of fine spun reasoning or hair-splitting definitions can make it otherwise. In fact the very use of the term is for for the purpose of identifying a division or branch of the church. Our fathers never meant to found a denomination. The very fact that they discarded party names and human creeds and offered fellowship to all Christians shows conclusively that they never meant to found a denomination. They rejected every thing that is distinctively denominational. That is the peculiarity of the Christians. A denomination has the following characteristics: (a) A party name; (b) a human creed; (c) a restricted or limited fellowship. The Christians rejected all party names, all human creeds and offered fellowship to all Christians. In other words the Christians are just the opposite of a denomination. That is their peculiarity and their glory.

When Rice Haggard moved that we drop all party names and that henceforth the followers of Jesus be called Christians, simply, he had not in mind a denomination but the whole family of God. Our fathers accepted the scriptures as the rule of faith and practise, not for one party only, but for all the church of God. When the Springfield Presbytery dissolved it was that they might merge into the "one body" of Christ not into a denomination. When the converts of the Cane Ridge revival were asked "what denomination will you join!" they said "*none.*" We will continue to be Christians as we are. We will not divide but continue in union with other Christians. Were they mistaken? After more than one hundred years, shall we rise up and tell them they were mistaken? That they were compelled to belong to a denomination if they associated with other Christians? What an insult to their intelligence! Shall we call up the shades of our noble fathers who so bittrely opposed party names, sectarian divisions, human creeds and inform them that they miserably failed? That, in spite of their antagonism to the divisions of God's people and their desire to establish a non-sectarian church they miserably failed and only added another sect or denomination to the already long list? It is enough to make O'Kelly, Jones, Haggard, Purviance, Kincaid, Stone, Stephen and others turn over in their graves! I, for one will not defame their fair record by making such a charge. But some one will say, "we are compelled to be a denomination whether we want to be or not." "That the law of our land and the dictionaries compel us to be a denomination in spite of our desires not to be." "That we are an organized body and that means that we must of necessity be a denomination willing or not willing." In reply I will say, that "organization" and "denomination" are not synonomous terms. Organization belongs to one body and to all bodies. If there was only one body in the world it would be organized. The early church was "one body" before denominations arrived. Where only "one body" exists the term "denomination" would be useless and meaningless. It is only when there are sects or minor divisions that the term "denomination" has any place. It is evident that our fathers meant to reunite the divided church and to unify God's people. If they didn't mean that what on earth did they mean?

The mission of the Christians to day is to unify the people of God and reunite the divided church. In keeping with the aim of our fathers and in the light of our mission, we should carefully avoid the terminology that will pervent our mission and thwart the time of our fathers. (a) Every time we say "Christian denomination" or "our denomination" we accentuate the fact of the division of the church. (b) Every time we say "Christian denomination" we inadvertently admit that we are one of the many sects. (c) Every time we say Christian denomination we give sanction to the sects and virtually say that they are right and that we are one in the catalog. Thus, the very use of the term or phrase defeats the aim and mission of the movement. If by force of circumstances and usage of language, we appear to be a denomination, shall we tamely submit and give assent to popular opinion that we are a denomination?

Let us not become what we desire not to be just because others desire us to be one of the many sects. According to the aim of our fathers, we do not desire to be a separate people. We would rather be in union with all other Christians. We are not responsible for being a separate people. Other people took other names than Christian and took other creeds than the Bible and separated themselves from us and from each other. Had our fathers meant to found a denomination they would have done the natural thing—chosen a party name and a human creed. And, if the Christians are today nothing more than a denomination, then the sensible and courteous thing for us to do is to choose a name and adopt a creed. The very fact that our fathers *did not* choose a party name and adopt a human creed shows conclusively that they meant to steer wide of a denomination. And we mean to represent the general church and not a sect, we should, 1st, avoid the use of terms that would make us a denomination, and use terms that express the general church or the united church. 2nd, We should use terms for the church as if there was but one church in the world. We can never reunite the church in the world. We can never reunite the church by accentuating the divisions. The only rightful grounds we have for using the phrase Christian Church for our people is that we are founded on the broad and general principles that include all the followers of Christ. As Christian is the common name for all it should never be appropriated by a sect. We say Christian church—because we are not a sect—not a denomination. If we are a denomination, then we have no right to use the general name Christian as our distinctive title. In fact that is the charge the sects make on us and if we are a denomination they *are right* in their charges. The only logical grounds we have for appropriating the name Christian is that we *are not* a *denomination,* but the general church.

But what shall we do with our "sister bodies"? Shall we give no recognition to the sects? I answer, we are not obliged to do so. From a Bible standpoint we do not know them. They are not recognized by the Bible. In fact we arose to rebuke the sects and to destroy them—not to recognize them and federate. Of course, we fellowship individual Christians of every sect both Catholic and Protestant, but our distinctive mission is to destroy sectarianism and unify the people of God.

If others complain that "Christian church" does not include their sect, then let them drop sectarianism and merge into "one body" of Christ. The phrase "Christian Church" does not include every true believer but it does not and *can not* includes the sects as such; for the sects have separated from the Christian Church. It is not our fault but theirs that the sects are not included. Let the sects dissolve and merge into the general Church. Let them drop their party names and human creeds. Let them fellowship all Christians in charity. Then they can come under the banner Christian Church.

We use the term Christian, Christians, or Christian Church in a legitimate sense. (a) In the generic sense. (b) In the Bible sense. (c) In a historic sense. (d) In a modern sense. We say Christian or Christian church not to separate us from other believers but to honor Christ our leader and to distinguish us from the world and from pagan religions. The sects use their names to separate them from other believers. It is only incidental that the phrase "Christian Church" identifies us from other believers. They have made it so, not we. They have taken unto themselves party names which distinguish them from us. We use the term "Christian" in a Bible sense. The Disciples were called Christians first at Antioch. The name embraced all believers till they chose other names. Thus sectarians are themselves to blame for the conditions and confusions. We use the term in a historical sense. All sacred historians speak of the church as the Christian Church or the people as Christians so long as the church remained one body as it did for the first three centuries. Had the church remained as Jesus organized it, there would be no confusion and the phrase "Christian Church" would be most natural. We use the phrase "Christian Church" in the modern sense. The foreign field is setting the example of union. China, Japan, Korea and others are demanding a united church and it is called the Christian Church. What else could they call

it and be both accurate and descriptive. But this united Church is not a denomination and will not be so considered. Just so, the Christian Church in America if properly understood would not be considered a denomination. It is because it is not understood that it is so regarded and its enemies want to misname it. As a denomination we are hopelessly behind the larger denominations. It is useless for us to try to compete with them on denominational lines. Unless we can establish higher claims than others, we are out of the race. The only remote hope we have for the final triumphs of the Christians is that they have eternal principles that will survive all denominations—even the most formidable. The early Christian church did not federate with the Jewish church nor with the Herodians, nor with the Pagans. The early Christians did not claim to be a denomination with others, but that they were of a peculiar and superior order. It would have been fatal to the early church to federate with other religions. There were no doubt many good people connected with other religions, but that did not warrant the Christian Church to federate. Just so, there are thousands of good people—even Christians among the sects, but that does not make the sects right nor justify the Christians in federating with the sects. The trouble with federation (good as it appears on the surface) is, it perpetuates party names and human creeds—the very evils our fathers rebuked.

Federation obscures the very mission of the Christians. In the game with the sects we are lost in the shuffle.

The Christians are losing ground and time by not proclaiming their generic principles. The followers of A. Campbell who constitute a veritable sect and maintain a dogmatic creed, are "stealing our thunder." They make the claim of being non-sectarian, non-denominational and standing for the union of God's people. They are getting the credit that the Christians ought to have. It is high time that we rise up and declare our non-sectarian principles: that we are not a sect, not a denomination. That we are neither this sect nor that sect, neither this denomination nor that denomination, neither Roman nor Protestant, but the original and only true Christian Church.

SOME SUGGESTIONS FOR MISSIONARY WORK WITH YOUNG PEOPLE

The boy Christ not only found delight in His Father's business, but He also astonished the learned doctors of the law by His understanding and His answers. Those who work with young people today, with the boys and the girls, and the young men and the young women of our day, bear a similar testimony of them. They delight in the work of the Kingdom as they astonish by the understanding they have of its privileges and obligations and by the responses they make to every effort to lead them out whether by question or by opportunity to work for Christ.

Let us not forget, rather let us keep constantly before us, the fact that the real progress of the Church is conditioned on how we handle the problem of reaching young people. The Church that does it successfully will prosper, will save the world. The Church that fails in this issue has failed beyond redemption. This does not mean that we are to turn the governing of the Church ,the direction of its affairs, over to young people, while their elders sit in the pews and admire. Neither does it mean that the young people shall sit in the pews in watchful waiting till opportunity to do something for Christ shall develop, while their elders devote themselves to the machinery of the Church and the manipulation of the established order of things. What does it mean? It means that we adults shall devise avenues for the expenditure and utilization for Christ of the latent spiritual life of the young. That is wherein we will do our greatest work for the Kingdom, and what a response our efforts will receive! What a response, and what a joy for our own hearts!

In order to do this effectually from the standpoint of this paper, or from any other standpoint as for that matter, we must give heed to the nature of young people. It is one of the hopeful signs of the times that the best thought of the present-day Church is being directed to the understanding of this matter. Books are constantly being published treating of the Boy Problem, The Girl Problem, The Adolescent Age, The Girl in Her Teens, The Boy and the Sunday School, The Sunday School and the Teens—great books, helpful books, books with consecration and life devoted to their writing, books wrought out in the laboratory of life, books, too, that are being read and applied. Much in them is tentative, some in them is slightly off-color, but very much is good. It behooves us to acquaint ourselves with these books, but most of all to acquaint ourselves with the bright young people close to our homes and hearts, that we may know how to bring the missionary message close to their loyalty, their enthusiasm, their energy of life, which three great distinguishing characteristics of youth must ever suggest to us the lines of greatest access and readiest success in our efforts with them.

The problem of the young people, then, resolves itself at once into how can we win the loyalty, kindle the enthusiasm and direct the energy of the young for Christ, and equally the problem of the mission worker is how can I make the missionary appeal practical along these three great highways to the soul's citadel of the young. Let us consider briefly and suggestively therefore at this time what we can do in these directions.

I. WINNING LOYALTY TO MISSIONS

The secret of successful, effectual work here is information. Young people do not know the need, the crying, bitter need of the heathen world. They do not know the will of Christ touching universal salvation. They need to be taught. And how teachable they are! How eagerly they learn! How joyfully they drink in the truth! And then how that loyalty of their heart responds to the need and to the will of Christ as the skillful teacher lays them bare. This makes imperative therefore the institution of mission study classes—classes that shall teach what the Bible enjoins as to the missionary obligation and classes that shall be exponents of the actual conditions in non-Christian lands. If classes cannot be had, then incidental instruction in connection with the Sunday school lesson should be provided, special sermons or lectures given, missionary pageants and programs arranged. Somehow, somehow,—and permit me to say that the devoted workers with the young will somehow, always somehow and by a varied how, find a way or make one—somehow this missionary information vitalizing and winning the devoted loyalty of the young must be achieved, for it is the basis, the foundation stone, as it were, of all future success and progress.

II. KINDLING ENTHUSIASM FOR MISSIONS

A far more difficult task, pleasure rather, is that of kindling the enthusiasm of the young, their superabounding enthusiasm, into a consuming flame, for missionary ends and aims. The very finest discrimination, directive power, will be called for here. But just as loyalty is won by information, so enthusiasm is to be kindled by inspiration, by appealing to the heroic and the altruistic motives, by developing an *esperit du corps* for missions. Here the aim will be to have the young people realize the helpfulness they can be to their brothers and sisters in the home and foreign lands. The lives of missionaries can be quoted, and letters and testimonies showing the good already achieved by our missionaries, will serve effectually to conserve their enthusiasm by inspiring it. Speak of the bigness of the task—600,-0000,000 Christians being under obligation to win 1,100,000,000 heathen—the most gigantic task in the world. Then reverse the viewpoint and show how the small company of insignificant men and women on whom the cloven tongue descended at Pentecost have in these 19 centuries won 600,000,000 to Christ. Surely we can with our prestige, with our numbers, with our wealth, with our devotion, with our Christ, surely we can win the world to Christ. Such teaching will kindle enthusiasm, an enthusiasm that time will be unable to cool or the forces of evil to dim.

III. DIRECTING ENERGY INTO MISSIONARY CHANNELS

This third item will be a delight and a joy forever, when proper solution has been given in quickening the loyalty and inspiring the enthusiasm of youth for missions—a delight and a joy because the energy will be all around us everywhere, and we will have no difficulty getting the work done we need done and that the good of the Kingdom demands to be done. So much has been written along this line that I need not go into detail, but merely drop a word of caution to this effect, that in all our doing we never lose sight of the Christ in whose name it must be done, if properly done. And positively I may add that it will be our privilege to train the young people in Christian giving and to lay on their devoted hearts the obligation to heed the call for laborers in the vineyard—even the vineyard of the foreign field, and what a joy it will be to realize some sweet day that through our poor directive efforts the life's energy of some promising young missionary has been conserved and directed to the frontier of the Kingdom's advancing battalions, batalions that shall continue to advance until the frontier shall vanish in the consummation of that promise for which we all long and labor, the coming of the day when the kingdoms of this earth shall become the Kingdim of our Lord and of His Christ.

CONTRIBUTOR.

FORGETTING

We hear a great deal about the man who forgets. He is censured and warned not to forget. *Dont' forget* is the sign board that hangs on every road corner of life. This is good, and we do not say for them to come down. But there is another side. It pays to forget. Yes, my dear reader, it pays to forget that unkind word spoken to you, that ugly word heard, or that evil deed that was done. It pays to let go that ill feeling you may have toward your neighbor, blot it out and give room for the nobler elements of life. But phychologists tell us that we never forget anything that is once in the mind. Taking this to be so, we can at least suppress it beyond the line of use, and unless we desire to have it renewed, it will not likely come back. Don't forget to forget some things. It pays. Try it. C. B. RIDDLE.

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FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The theory that "preparation for war is the best guarantee of peace" seems to have been exploded by the present European war. A hemispheric battle-field is the result of such preparation; yet statesmen in this country still insist that our army, navy, forts and guns are not sufficient for our national protection.

It seems to me we lack faith in God and in humanity. Any nation that will disarm, proclaim goodwill toward all other nations, and its alegiance to God as the God of nations, would secure the friendship and united protection of all the world. Why should any nation make war upon such a nation? Even its material interest would suffer by such barbarity. The greatest victories of Jewish times were won by the Almighty. Did not the Red Sea swallow up Pharoah's army? Did not the stars fight against Sisera? Did not Gideon and his three hundred with their trumpets and their torches discomfit the Midianites and Moabites and every man's sword was turned against his fellow throughout the host? God can repeat Himself to save the nation that will "trust and obey." It is faith we need and not dreadnaughts and big guns. If the scriptures teach anything clearly, it is the lesson of peace. "Peace on earth, good will to men."

There has never been a time in the history of this nation when the moral and religious value of rulers was so great as at the present time. Woodrow Wilson and his associates seem to have come into authority "for such a time as this." At this very time the moral and religious asset is worth all the rest. The President has scholarly ability, and other gifts, but his religious character is worth more than all the rest. A military spirit in the White House at this time would involve this nation in world-wide war. The religious convictions of the President have preserved our neutralty, so far, and the prayer of a nation is that he may be wise enough to maintain this position. They tell us that "self-protection is the first law of nature;" but does that principle justify war? Is the wise course for health of body to war against disease by outward means? Is not the care of inward purity in obedience to the laws of health the most effective way of protection against disease? That is the course of the wise and prudent; but the reckless pile up medicine to take when sick.

The great fight of nations shall be on evil, not on men. To make war on greed, hate, ambition, ignorance and selfishness is the best provision for peace. All nations might unite in such a warfare to the safety, protection, and prosperity of all. In such warfare few would perish and many would be saved. One of the great sins of the ages is man's mistreatment of man. Some nation must undertake to correct this curse by declaring itself for peace and goodwill. So far, the attitude of President Woodrow Wilson in his insistence for neutrality is worth more than an army and a navy more powerful than all the armies and navies of the nations now engaged in war.

W. W. Staley.

ELON COLLEGE NOTES

On Thursday night of last week the Home Mission Board of the N. C. and Va. Conference met here with all members present. Dr. W. P. Lawrence was elected Chairman with President Harper as Secretary-Treasurer. Dr. Lawrence was asked to have the Board incorporated as provided for by the Conference. The treasurer's bond was fixed at $1,000 for the present. Rev. L. I. Cox stated that he could not accept the secretaryship, as tendered him by the conferenee, for full servcie next year, since it would cause him to sever contract with churches made before the conference elected him. The Board therefore was able to secure his services for only half-time, half of which he is to give to Reidsville and the other half as the Lord may lead. This is a forward step and we wish it every blessing under God.

Brother S. A. Caveness, Greensboro, and Brother D. L. Boone, Durham, were pleasant visitors the past week. They are both very valuable members of the Home Mission Board of the North Carolina and Virginia Conference. Rev. P. T. Klap is another interested member and valuable of that Board.

Dr. W. P. Lawrence attended the joint meeting of the N. C. Folk-Lore and Historical and Literary Societies in Raleigh the past week. He was made a member of the Publication Committee of the Folk-Lore Society.

Brother J. R. McNally, treasurer of the Sunday school and chairman of its finance committee, has been in Chicago for the past several days, looking after his business interests.

Dr. and Mrs. E. E. Randolph this week have moved into their elegant new home in west-end.

Rev. A. Victor Lightbourne and family, accompanied by his mother, came on Friday morning and are now real residents of the village. Elon welcomes them with gladness. Mrs. Lightbourne will remain with her children and grand children till after the holidays. It is her first trip to our burgh and she is welcomed heartily. It is rumored that Dr. A. W. Lightbourne, Dover, Del., will spend the holidays with his son. We hope rumor is correct.

Mr. Jennings Fleming was here Sunday. He and his brother will both be in College after Christmas.

Dr. Martyn Summerbell is to present a report as Chairman of the Commission on Religious Education in the Home to the Federal Council in Richmond this week. Dr. Summerbell is awaited here with large expectation after Christmas in his course of lectures.

His many friends here regret the recent illness of Dr. Frank S. Child. A funeral service under unfavorable conditions, followed by a Fairfield and Sherman Parsonage Thanksgiving season, were too much for him. He is now recuperating at Atlantic City, but has not abandoned his contemplated visit to Elon in February.

Chapel service at 1:00 o'clock has been the recipient of wide approval the past week.

A beautiful communion service Sunday morning was preceded by a magnificent treatment of the origin, design, scope, and worthiness required for participation therein of the sacrament itself and by the voluntary signatures of a great many prayer covenants on the part of many members of the congregation. Prayer for missions is the only sure path to success in the greatest work of the church, the evangelization of the world.

Mrs. Maggie Tate and Miss Mamie are in Norfolk for a season with Mrs. Tate's son, Mr. R. O. Tate, a Norfolk business man.

The hearts of all the Elon family wil go out to Prof. R. A. Campbell in the sad bereavement which befell him on Sunday, in the death of his most estimable father.

Brother M. E. Winston, Publishing Agent, was in Eastern Virginia last week in the interest of the Publishing House.

"X."

WHAT CONFERENCE DID

(Dr. W. A. Harper, Secretary of the North Carolina and Virginia Conference, has sent a copy of the following letter personally to each one indicated in the address. Dr. Harper is a secretary who believes that there is more for secretaries to do than merely record the proceedings. He works every way he can through the Conference year to push the work forward.—Ed. Sun.)

To pastors, Sunday School and Church secretaries of N. C. and V. A. Conference:

To be read to the various congregations and Schools:

The Conference at Berea Church this year was an excellent one in spirit, in finances, in outlook.

In finances, the Churches raised for all purposes this year $13,968.18, an increase of $2,736.99 over last year, and sent up to Conference $1,840,94, an increase of $142.48 over last year—not a bad showing for a poor crop year. The other churches were 23 in number, with ten not coming up in full. We feel that every Church will come up in full next time.

In membership the increase was good and wholesome, gaining from 3,892 for 1913 to 4,069 this time. Many of the Churches lost, but many others had glorious revivals and fine additions.

There are ten promising young men now in the biblical class, for whom Conference offered special prayer and asks each Church to do likewise.

One new Church, Danville, with 28 charter members was admitted to mebership. A Church house is to be erected there this year. The Reidsville Church was shown to be in fine condition. Conference raised in offerings for these two points on the floor more than $1,000.

Sunday schools were called upon to take steps to secure the attendance of all their membership at the regular preaching services of the Church, especially of young people's and adult classes.

A Home Missionary Society was provided for and an incorporated Mission Board to administer the Conference's mission interests, raising funds and reporting annually.

Elon College was recommended as a truly Christian institution and a Christian Education Rally Day provided for May or June of each year in all the churches, at which an offering is to be taken for the better training of the ministry in the Theological Department of the College.

The Moral Reform report recommended the resuscitation of family worship and pledged the Committee to work toward that end next year.

The report on Religious Literature called for larger support for the Christian Sun, for the exclusion from Christian homes of all cheap, sensational literature, and for a larger reading of the Bible.

Brother F. C. Lester was licensed as a probationer to preach the Gospel.

Foreign Missions were the occasion of earnest attention on the part of Conference. Many addresses were made concerning it and the churches urged to use the envelope system of supporting the Church and the every member canvass. The Conference also ordered a pamphlet on missions to be printed for free distribution among the chrurches.

It was moved and carried upon motion of Rev. J. W. Holt that members of local churches not contributing annually to the financial support of the church, unless excused by the local church, shall not be entitled to representation on the floor of Conference.

It was also voted for the church letters to be sent to the Secretary by November 1st that a large chart of the same may be made for display in the Conference, as this year. No

money will be sent with these letters, but only the amounts raised or to be raised and sent to Conference by the delegates.

Conference voted that each church be requested to take at once a voluntary offering for Rev. J. W. Wellons, since the superannuated fund had all been voted to Rev. W. T. Herndon. Kindly give this your earliest attention, sending same to me and I will receipt it through the Christian Sun.

Conference is to be next year with the Durham Church.

Praying for each pastor, individual member, and Church a most happy and fruitful year of Christian service in His name, I am.

Yours very sincerely,
W. A. HARPER, Secretary,
N. C. & Va. Conference.

THE EDITOR'S EASY CHAIR

Christmas is coming. What shall we give for presents? Nothing is better than a good book, but books are plentiful, and one never knows whether the book we select is good, bad or indifferent, or will be pleasing to the one for whom we have selected it. So it is a pleasure to be sure that some book is really the kind that girls will like.

A number of girls were discussing their choice of books, one spoke of "Rebecca of Sunnybrook Farm," another mentioned "Anne of Avonlea," and then another girl broke in excitedly, "Oh, girls, I have just read of another Ann, this one without an 'e.' (Do you remember how 'Anne of Green Gables' insisted that she was an Anne with an 'e'?) 'Ann of Ava,' and let me tell you one thing, you don't want to start to read this at night, for you simply can't lay it down till you're through."

So it is "Ann of Ava" of whom we are speaking in this little chat today. Do you picture Ava as some quaint old New England town, or a sleepy Southern village? Far, far different from that; Ava, the golden city of Ava, was the home of the capricious, haughty king of Burma, and Ann, pretty, sunny, light-hearted Ann, knew many happy days there and days of bitterest anguish as well. She was there on the business of the King, and with her husband, she was true to it in spite of things that make your heart ache just to read about. For instance, can you think what it meant to her when her husband was dragged away from her, bound with cords so tight he could hardly breathe, and cast into the "one dark, filthy room where the helpless prisoners were confined. 'Let-ma-yoon' was the name for this chamber of horrors, a name so hideously appropriate that those who know the Burmese language shudder at its meaning. "Hand-shrink-not" was its meaning—shrink not from the most revolting cruelties ever devised by mortal man or incarnate fiend."

You will want to find out if he ever got out of this place. You will want to read of baby Roger and that tiny grave in the yard of their Burmese home; you will want to hear of little Emily von Someren, the little Dutch girl who was such a comfort to forlorn, yet happy Ann; you will want to read, and you will read, with tears of sympathy, of baby Maria carried by her father through the village, while he begged a few drops of milk from the Burmese mothers to sustain life in that little frail body; yes, you will not want to lay down this book until you, too, have read the secret "deeper than hope, deeper even than faith, down in her heart of hearts, which had transformed her life, "Whom, having not seen, I love."

REVIEWER.

SERVING BY RESTING

There is a lesson in the fact that one may be serving the Lord by resting from service. It is a mistaken idea that one cannot well please the Lord unless he be constantly active in some form of work, either what is distinctly religious, or what is commonly called secular work. Activity in religious affairs does not constitute the whole sum of service for God. The Christian who conscientiously pursues a good kind of secular work is performing a Christian duty, and such a person needs periods of rest. Not only does he need the rest which is obtained in sleep during the night, but he also needs rest in the form of a special vacation. It may be for a week or two, or even for a month or more. It depends upon personal conditions or necessities. But the rest, whether short or long, is a service for God, if it be used with the right motive and true purpose.

I recently returned home from spending a vacation of three months. It was the longest period of rest that I had taken for many years —probably twenty-five years, or even longer. When I left home I expected to be absent only about three weeks; but I soon found that I was more in need of rest than I had supposed I was, and so I continued till I was restored to normal conditions. I am sure that in so doing I was serving the Lord as truly as when I was engaged in any specific Christian work. I was thus preparing myself for renewed activity in the special religious sphere which I am engaged in. When a hard-working pastor takes a period of rest, he is thereby serving God, just as certainly as he is when he is preaching. And when any Christian worker, doing even secular or commercial business, takes a needed rest, he is serving the Lord in an acceptable manner.

C. H. WETHERBE.

REIDSVILLE CHURCH LETTER

The work at Reidsville has moved steadily forward, notwithstanding the fact that we have had many difficulties and obstacles to overcome. But in spite of these hindrances the church at Reidsville is meeting with marked success. The oustide work on our house of worship is completed, but the inside is all unfinished. We are now holding Sunday school and church service in the unfinished auditorium. Our Sunday school has averaged about fifty since its organization the first of October, and our congregations at the preaching services have averaged over one hundred since going into the new church building.

Our financial needs at present are great. We must have our auditorium finished in the near future, which will cost about $1,000 outside of furnishing, if we are to grow and prosper as a church in the city of Reidsville. Our people at Reidsville are endeavoring to do their best, but cannot meet the financial needs and demands of the mission work at this point, until the church becomes much stronger.

A great door of opportunity is open to us, as a church, at Reidsville. We ask that the pressing needs of this mission have the best consideration of the brotherhood at this time.

The following amounts have been received on the church debt:

Previously reported—cash	$3,139.25

CASH COLLECTED

A Friend	1.25
May Mitchel	4.00
Fannie Mitchel	1.00
Lula Mitchel	1.00
Friends	2.00
T. J. Watkins	2.00
Elmo March	1.00
W. R. Barnes	2.00
Mrs. G. M. Ross	.50
H. M. Gillie	1.00
S. S. Harris	5.00
Friends, for chairs	49.95
W. L. Rascoe, for chairs	5.42
Whittemore & Mobly	10.00
Rev. J. W. Patton	5.00
E. D. Dunn	10.00
Total	$ 101.12

REIDSVILLE CHURCH PAID ON PLEDGES

Mrs. P. C. Apple	$ 24.00
Mrs. Lizzie Barnes	12.00
Mrs. M. C. Branch	5.00
J. W. Chaney	45.00
W. H. Smith	35.00
J. M. Lamberth	46.00
J. T. Lamberth	24.00
Joe W. Lamberth	12.00
Geo. D. Lamberth	4.00
Total	$ 207.00

PAID ON PLEDGES MADE AT CONFERENCE, 1914

J. W. Winfree	5.00
H. C. Simpson	5.00
Riley Sutton	5.00
Rev. C. C. Peel	5.00
Miss Alice True	1.00
Dr. W. P. Lawrence	1.00
Rev. T. W. Strowd	1.00
H. C. Simpson	1.00
Miss Dewey Trollinger	1.00
J. W. Winfree	1.00
H. H. Simpson	1.00
J. F. Cook	1.00
C. A. Taylor	1.00
B. B. Phillips	1.00
I. T. Underwood	1.00
Rev. A. F. Iseley	1.00
Basket collection	1.75
Ladies Aid society, Berea	5.00
Ladies' Aid society, Palm street	5.00
C. M. Pritchett	2.00
C. N. Somers	5.00
Total	$ 50.75
Grand Total	$3,498.12

We are grateful to each and every contributor, and our constant prayer is that others may lend a helping hand to the good work started in Reidsville. L. I. COX, Mission Pastor.

Do you think that a church with over forty families represented in its membership and only one member receiving the church paper is doing its best in church activities? Just look around and see. On the other hand, go into a church community where the membership is alive and wide awake, progressive and ever ready to advance the cause for which it stands and you will undoubtedly find this church membership a well read body. They *back their church paper*, they read publications, books and things that pertain to the higher life.

A DESIRE OF HOME MISSION COMMITTEE OF EASTERN N. C. CONFERENCE

The Home Mission Committee of the Eastern N. C. Conference would like to be informed of any place in the bounds of the conference where there is need of preaching that is not convenient to any church. If any one knows of a destitute community where the people would like to have preaching, please notify W. G. Clements, Morrisville, N. C., Chairman Home Mission Committee.

Be sure to get in your orders for Bibles this week so that they may reach you in due time. We can supply you with any binding, make or kind that you wish. Just as cheap as the publishers. Book Department, CHRISTIAN SUN, Elon College, N. C.

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON XI. DECEMBER 13

The Great Commission. Matt. 28:16-20; Luke 24:44-49.

Golden Text.—Lo, I am with you alway, even unto the end of the world.—Matt. 28:20.

Last Sunday in the lesson we had the glad news that Christ had arisen proclaimed to Mary, the other women and the eleven disciples. Now, after the disciples had received this news they went to Galilee, where, by some intimation, they expected something. There must have been an understanding between the disciples and Christ that they should go to Galilee. They did receive something—Jesus appeared to them and gave them a cordial greeting which they were happy to receive. He assured them that what He had told them while in the flesh had come to be a reality and that He had all power which had been given Him by the Father. While in all His majesty talking to them they felt the all-powerful hand of God laid upon them and then He

Gave the Disciples the Commission

"Go ye therefore, and make disciples of all nations." He gives the same commission to you and me today. Are we doing what we might in accepting this permission and carrying forward the plan of righteousness?

We take the following from Tarbell's *Guide:* "There is work here for every one, old and young. The International Sunday School Association reports thirteen millions, under 20, in all Sunday schools of the United States. Truly a vast army. But it also reports twenty-three millions under twenty years of age who are not in the Sunday school. A still vaster army. If nearly every Sunday school member brought two of this second army into the Sunday school the report would be thirty-six millions in Sunday school, none outside. What is our duty here? If we cannot evangelize our city, how can we evangelize our country? And if we cannot evangelize our country, how can we evangelize the world? The disciples were told to begin at Jerusalem. Our Jerusalem is the city where we live."

"Win America for Christ and we can win the world."

We may not be able to go to the home or foreign field as preachers or teachers ourselves, but Christ has promised us that He will be with us always, even unto the end of the world, if we will do our best; if not giving ourselves, in giving our means. Not only will He be with us, but while we are laboring He will clothe us with power from on high. It is desired that we all be His witnesses. "Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone."

"The Master's cry is, 'Go ye'; and the other cry from our blood-brothers of the far-away lands is, 'You are a long time coming.' "—*S. D. Gordon.*

LESSON 11. WHITE GIFTS FOR THE KING

(Mrs. M. E. Bullock)

If you are intending to use the "White Gift" service, now is the time to prepare for it. At any rate, this lesson is to be impressed as a call for service. God asks of us some of our money, some of our time (how much?), greatest of all He asks for ourselves. If we give Him ourselves, then we shall want to spread the news. Children all know when they have found some new and wonderful thing, they cannot rest until it is shared. So, when we give our lives to Him, as soon as we have come ourselves, our desire is to go and fetch others. "What can we do for Jesus?" Class discussion.

Supplementary work for Primaries, Luther's Cradle Hymn. For Juniors, up to end of year, "Holy Night, Silent Night."

CHRISTIAN ENDEAVOR, DECEMBER 13

Topic.—Gems from My Reading.—Prov. 2:1-12.

In the course of a lifetime we read and reread many books. They give us what nothing else can. H. W. Beecher says: "A book is a garden, an orchard, a storehouse. A book is a party; it is company by the way; it is a counselor; it is a multitude of counselors." "Next to a friend's discourse, no morsel is more delicious than a ripe book; a book whose flavor is as refreshing at the thousandth tasting as at first." Our libraries are filled with many books. Below we give a while library which every one can own and get, the best that has ever been written, as outlined in the *Christian Endeavor Quarterly:*

I. Law.—Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

II. History.—Joshua, Judges, 1 Chronicles, 2 Chronicles, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Ezra and Nehemiah.

III. Romance.—Ruth and Esther.

IV. Poetry.—Job, Psalms, Proverbs, Ecclesiastes and Song fo Solomon.

V. Prophecy.—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and Revelation.

VI. Biography.—Matthew, Mark, Luke and John.

VII. History of Conversations, and Early Church.—Acts.

VIII. Instructions to Christians.—Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, and Jude.

The leader should ask members who have had wide experience in reading, both of good and bad books, to give their experiences and the topic should be discussed at length and the reading of wholesome literature given full sway and encouragement.

It would be well to find out just how many are taking the church papers and thereby getting the best current news written in a wholesome manner.

Bible References

Dan. 1:8; 1 Sam. 3:18; Esther 4:16; Ps. 34:14; Luke 6:35; Rom. 13:3; Gal. 6:10; Jas. 4:16; Matt. 7:21; Luke 6:47; John 13:17; Jas. 1:22; Luke 9:57, 58; John 6;66-68; Gen. 45:15; Num. 1213; Luke 22:51; Acts 7:60; Prov. 12:19; Eph. 4:25; 6:14.

RECEIPTS FOR THE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR GENERAL CONVENTION SINCE THE LAST SESSION

Rev. W. T. Walters	$ 5.00
Rev. A B. Kendall	5.00
Rev. C. H. Rowland	5.00
Mr. C. E. Holland	1.00
Rev. A. W. Andes	3.00
Miss Hester Kent	1.00
Mrs. J. J. Lincoln	2.00
Mrs. B. F. Gibson	2.00
Greensboro Sunday school	5.00
Burlington Christian Endeavor	5.00
Third Church, Norfolk, S. S.	5.00
Memorial Temple S. S.	5.00
S. S. and C. E. Con., Va. Val. Conf.	10.00
S. S. and C. E. Con., N. C. and Va. Con.	16.69
Philathea Class, Burlington S. S.	2.00
Intermediate C. E., Burlington	3.00
Rev. J. F. Morgan	5.00
Pleasant Grove C. E.	5.00
S. S. and C. E. Conv., E. N. C. Conf.	10.00
Wakefield S. S.	1.69
Franklin Sunday school	3.89
Antioch, Va., Sunday school	1.00
Elon College Sunday school	5.00
Eastern Va. Sunday School Con.	15.00
Timber Ridge Sunday school	2.89
S. S. and C. E. Con., Va. Val. Conf.	10.00
Memorial Temple S. S.	2.00
East. Va. S. S. Conv.	20.00
Liberty S. S. (Vance Co.)	5.00
S. S. and C. E. Conv., N. C. and Va. Con.	17.04
S. S. and C. E, Conv., E. N. C. Conf.	10.00
S. S. and C. E. Conv., W. N. C. Conf.	10.00

In addition to the above, Mr. C. A. Hines, former Editorial and Field Secretary, made a lbieral donation on salary at the time of his resignation. We are badly in need of funds now. Will you take an offering in your Sunday school or Christian Endeavor Society and send it in immediately?

If our page in THE CHRISTIAN SUN is to be maintained, we must have the co-operation of our people. A number of personal contributions would mean much to us just now.

In the absence of a regular Treasurer, send all contributions to the undersigned.

W. T. WALTERS, Acting Treasurer.
Winchester, Va.

WINCHESTER LETTER

Our revival meeting, conducted by the young evangelist, Rev. Victor Lightbourne, closed November the 22nd. Brother Lightbourne is a gifted speaker and a consecrated man. The services were well attended and a great deal of interest was taken by the people of the city. There were many conversions and reclamations. The evangelist has a uniique way of expressing his thought and presenting his subject that attracts and holds his hearers. If we mistake not, he has a bright future. His music is one of the helpful features of his services. It was a pleasure and an inspiration to work with him. He made a host of friends while in the city. We hope to have him with us again. Three members were received Sunday and others expect to join later.

The union Thanksgiving service was held in our church. Rev. W. O. Talbot, pastor of the Methodist Episcopal Church, South, preached the sermon. Nearly all the protestant ministers of the city took part in the services. The attendance was one of the largest ever gathered on a similar occasion in Winchester.

On the night of December the first, Mr. A. H. White, of Cleveland, Ohio, representing the American Civic Reform Union addressed a large audience of women in our church.

W. T. WALTERS.

TO THINK ABOUT

Our permission to carry forward the great commission.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

President—Mrs. C. H. Rowland, Franklin, Va.
Vice-President—Miss Bettie Stephenson, Boone, N. C.
Secretary—Mrs. W. H. Carroll, Burlington, N. C.
Cor. Sec.—Mrs. W. A. Harper, Elon College, N. C.
Treasurer—Mrs. W. T. Walters, Winchester, Va.
Superintendent of Young People's Work—Miss Mamie Holland, Suffolk, Va.
Superintendent of Literature and Mite Boxes—Mrs. J. J. Lincoln, Wakefield, Va.
Superintendent of Cradle Roll—Mrs. L. F. Johnson, Norfolk, Va.

THE WEEK OF PRAYER—JANUARY 4-8

All of our societies are asked to observe the first week in January as a Week of Prayer, to meet and unite our petitions for mission work in general and especially for the work of our own denomination. If ever a people needed to go to God in prayer, in agonizing prayer, for the mission work, surely it is we of the Christian church. We are forced to see if we have thought of the subject seriously, that we are not doing our part—what we are able to do, what we are capable of doing—to evangelize the world. We need to pray that we be aroused from our lethargy, that God may give us a vision, a wider, clearer vision of our duty. Then we want to consecrate ourselves to the vision.

If the women throughout our Convention will assemble for an hour or more for each day during this week with a singleness of purpose, to learn more of God's will concerning us and to intercede for our work, we believe that a great deal will be accomplished, for ourselves and for others. We need to rely more on prayer; we need to hold up our workers by our prayers. We need to become "intercessory missionaries."

A leader should be appointed for each day, inspiration songs should be used, and every effort put forth to interest all the women in the services. It is not much to ask for one hour for five consecutive days of our week out of the 52 of the year. Let us make it a week of great benfit to our church. It will be one of sweet experiences if we enter into it earnestly and prayerfully.

Then in connection with the week of prayer, we are asked to make a contribution, a Christmas offering, a thank offering for the mission cause. The S. C. C. Woman's Board has voted to apply whatever is realized in this way to the establishing of a Building Fund. This is the only Thank-offering we are asked to make in our work. Are we going to make it a test of our loyalty and love? Let us give as liberally as we can, a Christmas gift to the Christ-child.

MRS. FRY WRITES

The Girls' School went to Lake Chusenji, Kengon and Shirakuma Falls for the autumn excursion. We had the most perfect weather and all other blessings that could be imagined. All thoroughly enjoyed the day. Maki (Mrs. Fry's adopted boy) did more than seven miles of mountain walking, without getting a bit tired. Had to insist to get him to use his kuruma, the only one we took.

Miss Shoji (a last year's graduate, formerly supported by the Burlington, N. C., women) sent postals from her school excursion. I am ordering postals of the Girls' School and am sending them as soon as they are done.

Just this morning Wakuri and I each received a letter and postal from Miss Awano, the first line from her since she left. Her mother certainly was rejoiced to hear. Of course you know whether or not she entered Defiance or attended the Quadrennial.

I had a queer dream about the Quadrennial the middle of the night of the 15th. Hope the Lord's will and not man's was done at that meeting.

We are all well and happy and busy.

Maki grows as fast mentally as physically. His last feat is to repeat the 23rd Psalm in English. Also knows most of the 23rd. His prayers in English are wonderful.

Namae San (an Ishinomaki student supported by Amesbury, Mass., women) is a wonder both mentally and spiritually.

After she started her C. E., Sunday school, the Y. W. C. A. girls asked to be allowed to open two new Sunday schools at their expense on Sunday morning during the church Sunday school hour, as they all have the lesson on Friday at the teachers' normal class. So now we have twelve Sunday schools in Utsunomiya.

Love to you all. Gratefully,

SUSIE V. FRY.

Utsunomiya, Japan, October 19, 1914.

MINUTES OF THE HOME MISSION DEPARTMENT—NOVEMBER 24, 1914

The Home Mission Department of the Mission Board of the Christian Church met in the C. P. A. Chapel at 9:15 A. M. The Department was organized as follows: President, Rev. Carlyle Summerbell; Secretary, Clarke B. Kershner; Treasurer, Omer S. Thomas.

The Mission Council is to consist of three members, Omer S. Thomas, Clarke B. Kershner and Mrs. Burnett.

The matter of the By-laws and Manual was referred to the Home Mission council.

It was decided that the usual custom regarding a correspondence vote be followed.

The revised manual was adopted as the rules governing the department.

The Secretary was asked to call attention to Article 49 concerning engaging pastors.

All unfinished business was referred to the Mission Council.

It was decided to continue the Commission on Evangelism and Social Services and that Dr. Powers be elected Executive Secretary of these Commissions and be the Organizer of the Bureau of Evangelism and Social Service and report to this body for final action.

$25.00 was appropriated for the Expense of the Organization of Evangelism and Social Service.

Minutes were approved and the department adjourned.

Clarke B. Kershner, Sec.

Send us your order for Peloubet's Select Notes on International Sunday School lessons for 1915, $1.15 postpaid.

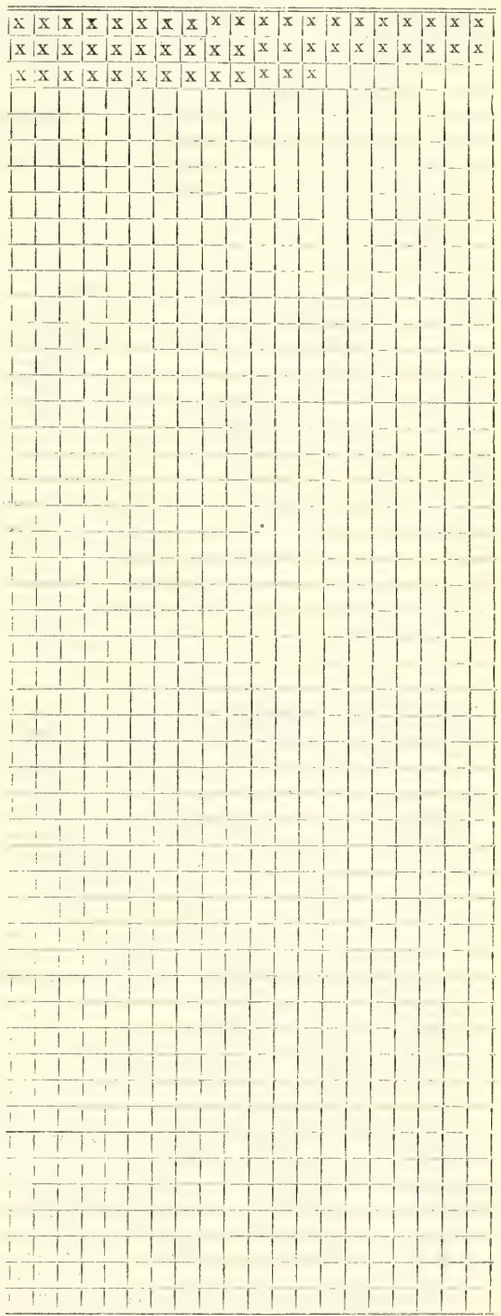
Have your friends remember you by sending them THE CHRISTIAN SUN for a year. The price is only $1.50 and the same amount cannot be invested in a more helpful remembrance.

Solve the gift problem this year by sending a copy of "Trailing the Truth." A book of 80 pages, containing thought that will help and inspire all through the year. 50 cents postpaid, from the publishers, Southern Christian Publishing Co., Elon College, N. C.

1,000 BLOCKS

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*

You are going to send us the amount of one block toward our *thousand,* are you not? Remember, we don't ask for the whole *thousand* from you; all we want is at least *one,* and we will surely get the whole number if you will only do this for us. Do not question whether others will do the same; leave that to us—that is our lookout.



How soon shall we fill these? Who will be next? We are expecting many to be taken this week. THE SUN will show each week by X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

A more appropriate Christmas gift could not be obtained than a copy of "Trailing the Truth," 50c. postpaid. Order at once from Christian Publishing Co., Elon College, N. C.

Elementary and Cradle Roll Departments

Edited by Mrs. J. J. Lincoln, Wakefield, Va., and Mrs. F. Bullock, Waverly, Va., respectively, to whom all communications for these Departments should be addressed.

Motto: "First the Blade."
Colors: Green and White.

I am about to call to your attention a new departure in the Cradle Roll work. Please understand this that I am about to suggest is not imperative, it is not even requested, but is placed before you as a suggestion well worthy of your consideration, and I trust you will give to it careful and prayerful thought.

Someone has said, "It is possible to take the world for Christ in one generation, but we must train that generation." If we are to attempt this great work, we shall need to start with this generation very, very young; we must, in fact, start with the Cradle Roll babies, and bring them up with a belief that the great commission is to them; their time, their thought and their money are to go into all the world and preach the gospel. So it came into the minds of some good people to start a missionary Cradle Roll, and our own dear women, to their zeal for the missionary cause, have been quick to seize upon this plan, and start the babies in a work for the Master.

I cannot attempt to tell you all about it, and will ask others who know more about it than I do to tell you of this great work, but I have been wondering if we could not help it along, by each one of our Cradle Roll superintendents who is willing to do so becoming also a missionary Cradle Roll superintendent. The dues are very small, only fifteen cents a year, and this I believe is to be equally divided between our own orphanage for our own children at Elon, and our own orphanage for the little brown babies at Sendai, Japan.

Of course, you would not make the joining of the Missionary Cradle Roll compulsory in any way; that is, you would not make it a condition of membership in the Sunday school Cradle Roll, but any mothers of babies who felt so disposed could also give their names to the Missionary Cradle Roll at the same time, and thus belong to both.

Does this appeal to you? Do you feel that you would care to help in this great and good work? Are you willing to assume the extra responsibility? If you are, then watch this column for further items about this new Cradle Roll work. I am going to ask Mrs. W. H. Denison, 712 Cooke Ave., Norfolk, Va., who is the Missionary Cradle Roll superintendent for the Eastern Virginia Convention, to write you an article about this work, and also will give to you extracts from a splendid paper read by Mrs. J. L. Foster (whom I know many of you know and love) at Suffolk at the recent Missionary Conference.

Sometime I am going to ask Mrs. Foster to tell us something about the little ones at the home at Elon, and perhaps if you are interested we can find some one, too, to tell us about that home for the brown babies in far away Japan, where the dues from the Cradle Roll babies will be sent to help other and less highly favored babies than our own little ones. Cordially, your Cradle Roll Superintendent,

MRS. F. BULLOCK.

VIRGILINA (UNION) CHURCH

I have just returned from my first visit to the Virgilina church, and I want to say that we had a good day over there, notwithstanding the fact that yesterday was a very gloomy day. he services were good and very well attended. The welcome extended me by the church and community was all that could be desired, and we felt when we left that we were leaving a number of very good friends, and interested in the cause of Christ and his church. We are anxious for the time when we can go back to see them again.

The Virginia people seem to be one in the praise of and the highest esteem for the Newman brothers, Dr. J. U. and Rev. C. E. These men have won the confidence and love of the Virginia people by the great service they have rendered.

J. F. MORGAN, Pastor.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Ad.

ONE OF THE MANY MOTHER'S JOY HAS SAVED

Burlington, N. C., Nov. 19, 1913.
Goose Greese Company,
Greensboro, N. C.
Gentlemen:

I am writing this letter because I think it is due you and for the sake of Humanity. I am not a man that wants my name paraded in newspapers. Coming from Baltimore on a sleeper my little girl took a severe cold and cough. For three weeks the doctors came to see her three times a day. Instead of getting better she grew worse. On the night of which I am speaking the doctors left me some emergency medicine and told me if the cough did not stop give her this. We gave it to her but with no benefit whatever that we could see. We had used other croup salves and they did not seem to do much good. My wife advised me to get a jar of Mother's Joy. I did so, using a half jar on my child's throat and chest and in fifteen minutes she stopped coughing and did not cough another time during the night. Now I am not a believer in Patent Medicines, but I think that you have the best Croup and Pneumonia salve made.

Yours very truly,
COL. J. H. HOLT,
Adv. Burlington, N. C.

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They speak from their own experience; years of practical work in the preparation of perfect food for particular people. Their testimony cannot be gainsaid:

"To obtain the best results we use and recommend for use 'Royal' Baking Powder. We find it superior to all others. —"The International Mutual Cooks "and Pastry Cooks Assn. *"Adolph Meyer, Sec'y."*

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Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

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Traveling Passenger Agent.

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P. O. Box 950, ST. LOUIS, MO.

RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted physicians there still I was not benefitted. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes of Virginia writes: "Please send me ten gallons Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer with Rheumatism and after drinking twenty gallons of your Mineral Water, was entirley cured of the terrible disease."

Mr. Carter of Virginia writes: "Mrs Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 9S, Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two dollars ($2.00) for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructoins which you will send, and if I derive no benefit you are to refund the price in full upon rereipt of the two empty demijohns, which I agree to return promptly.

Name .....
Post Office .....
Express Office .....

Note:—The Advertising Manager of The Christian Sun is personally acquainted with Mr. Shivar. You run no risk *whatever* in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

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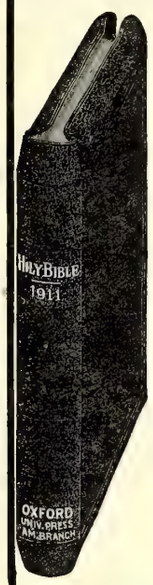

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$3,592.54
CHILDREN'S DUES		
Louise Caveness ..	$ .10	
Ashley Breedlove ..	.10	
Sarah E. Wells .	.10	
Mable V. Wells .	.10	
J. M. Alphin	.10	
Annie Lee Felton	.10	
Lizzie Chandler ..	.10	
Minnie Chandler .	.10	
Worth Chandler .	.10	
Jessie M. Roberts	.25	
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Charlotte Roberts.	.25	
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Mary N. Holland .	.10	
Howard Holland .	14.90	$17.00
S. S. OFFERING		
Middleport, O. ..	1.50	
Elon College	3.83	
Union, Va.	1.00	
Greensboro, 1st church	2.00	
Holland	3.00	
Morrisville	1.25	12.58
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Wakefield, Va. ..	4.60	
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Windsor, Va.	9.36	
Mt. Gillard, N. C.	3.31	
Wheeler Grove, Io.	8.25	
Rosemont, Va. ..	6.00	
Holland, Va. Ch. .	12.23	
Holland S. S. ...	20.66	
Sweet Valley, Va.	3.21	
Wadley, Ala. ...	1.75	
Damascus, Gates County	16.05	
Suffolk	100.00	
Burlington	28.84	
Pope's Chapel ..	2.00	
Mrs. J. H. Fowler	1.00	
Mrs. M. E. Carlton	10.00	
North Manchester	1.35	
Graham	10.00	
Sanford	9.93	
Beulah, N. C.	6.00	
Lanett, Ala.	6.55	
Nannie L. Hawkins	.50	311.69
SPECIAL		
Mrs. Hattie Murray	6.00	
Palm St. Bible Class	1.80	
American Conven.	7.72	
Louise Caveness .	.50	16.02
Total receipts for week .	$	357.29
Grand Total		$3,949.83

Dear Friends of the Orphanage:

You will all rejoice with us over the good report this week. The Thanksgiving offerings are coming in nicely, and we and all our creditors rejoice to see it. We are paying bills as fast as money is received. But we have many anxious creditors still waiting. Will all those churches and individuals who have not yet had a part in our Thanksgiving offering please help us serve our waiting creditors. We want to be able to pay every one.

Up to this writing 29 churches and 18 individuals have sent in Thanksgiving offerings, and their combined offerings have amounted to $431.92. We are very grateful to every one who shared in this amount. But we have many churches and individuals to hear from yet, and we are hoping that they will enable us to make peace with all our creditors, and make it possible for their Orphanage to read its titles clear from debt.

We make our letter short this week that we may report the valuable donations from our friends. Again thanking one and all who have remembered us in any way during this Thanksgiving season, I beg to remain,

Yours to serve,
J. O. Cox, Supt.

Windsor, Va., Nov. 26, 1914.
Dear Uncle Jim:—

Enclosed you will find $1.00 which I send as a Thanksgiving offering to the little orphans, we only wish we could send $100.00. With much love to you and your big family we are,

Sincerely yours,
Jessie Moring Roberts,
John Francis Roberts,
Charlotte Roberts,
Alberta Roberts.

Many thanks, we appreciate the desire to give a hundred and hope that when you get to be men and women you may be in a position to gratify the desire.

Greensboro, N. C., Nov. 29, 1914.
Dear Uncle Jim:—

I want to join the band of cousins. I spent a happy Thanksgiving with my Grandma Marley. My little cousin Daile Marley and I had the best times playing with our dolls and crayons. Mama says I am already a fine artist but I am not a musician. I am going to surprise Daddy with my letter. Daddy and I are chums you know. I have another sure enough uncle at Elon whom I love very much. I am six years old and if I don't go to school I can read and write pretty well Uncle says. I send my dime along with lots of love to all the cousins.

Louise Caveness.

Thank you, Louise. We are so glad to have you enlist with us. I am sure "daddy" will enjoy your surprise

Edgerton, Va., Nov. 30, 1914.
Dear Uncle Jim:—

I am a great big baby now and am called like my grandma Yarborough. Mother took me to a literary entertainment this afternoon and I enjoyed the entire programme. I think more of little sister and my little kitty than any thing else. I would like to see your large family and hear them sing. Love to each and all,

Your little niece,
Sarah Elinor Wells.

We are so glad you are growing so nicely, and I would consider it a great compliment to be like grandma Yarborough. W ewould be delighted to have you visit our family and we would give you the best time possible.

Edgerton, Va., Nov. 30, 1914.
Dear Uncle Jim:—

I have been playing and helping mother so much that I lacked to have forgotten to write this month. I went to my first moving picture show a few nights ago and I remember more about it than some of the grown ups and I didn't like it for an old man whipped a little boy. I would like to have been at the Orphanage Thursday, it was unusually quiet here. Mother says that she would have been glad to have accepted your kind invitation but it was too great an undertaking with two babies, yet I am no baby; I am mother's big girl, with love for all,

Mabel Virginia Wells.

We are glad to hear from mother's big girl, but sorry she was about to fogert us this month.

Magnolia, Va., Nov. 28, 1912.
Dear Uncle Jim:—

I guess it is time for me to write again as it is getting towards the last of the month. I received the Thanksgiving card you sent last night and I certainly did appreciate it. I hope you and all your large family had a splendid time Thanksgiving. Enclosed you will find 20 cents, my dues for November and December. Love to all,

Annie Lee Felton.

Thank you, we had a very pleasant Thanksgiving. We had so many things to be thankful for.

Holland, Va., Nov. 30, 1914.
Dear Uncle Jim:—

We received your card of the Orphanage family. We have been very much interested in them for they all look so bright and cheerful and we are very anxious to know which are Uncle Jim's own children. I thank you for the picture. Papa has just given me my check and I hasten to send it to you for I know such a large family as yours must always be in need of money. Please pay our dues for December and accept the other as my special offering. It did not get there quite as soon as sister's, but hope it will do as much good. With lots of love to you and every

Sore Teeth Diseased Gums

I have perfected a wonderful, new, simple and painless method of treatment at home by which you can save the teeth nature gave you, make your mouth healthy and escape the torture and expense of false teeth.

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Don't wait. Merely ask for my book and it will be sent at once FREE and without obligation of any kind.

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19 And the border of the Ca-nā'an-ites was from Si'dŏn, as thou

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one of your orphanage family we are your little friends,
Mary Nell and Howard Holland.

Thank you, very much. Glad you were pleased with our family. Yes it takes money to run a family of fifty.

Clayton, N. C., Nov. 29, 1914.
Dear Uncle Jim:—

Here I come with my dime for December. I have happened to mighty bad luck since I wrote last. Last Thursday week I slapped my hand on the cooking range door and was burned very bad but it is getting some better now. I went with mother yesterday to see a little baby 24 hours old. It was very small, Mother weighed it and it weighed 4 pounds dressed. It was Mrs. Henry's Baby. Hoping you and your large family will have a nice Christmas.

Ashley Breedlove.

Sorry you have happend to so serious a misfortune; but hope the burn will soon be well, and you will never place your hand on another hot stove.

Durham, N. C., Nov. 27, 1914.
Dear Uncle Jim:—

Here we come again we are in school now and have lots of work to do, we all got nice reports last month. We got on fine with our work. I am also taking music so you see I have my hands full. We have organized a cooking club at school. Our teacher is Miss Bulah Avery from Statesville. Hoping all the children are in school and doing well with their work. With our dues and love we are your little friends,

Lizzie Chandler,
Worth Chandler,
Minnie Chandler.

Glad to hear from our Chandler friends again; and glad to learn you are doing so nicely in school, learning to cook and play the piano. That is the kind of girls we want. Those who know how to cook as well as play the piano.

Sunbury, N. C., Dec. 1st, 1914.
Dear Uncle Jim:—

My hen has stopped laying and I am going to school so I can't earn much money now, but grandma gave me a dime. I received the Thanksgiving card you sent me—many thanks. I hope you all had a nice time Thanksgiving, we had a holiday from school and the teacher gave us a treat the day before which I enjoyed very much. I will write again when I can get another dime. Lovingly,

J. M. Alphin.

Sorry your hen has gone on a strike, but hope she will be working on full time soon.

Roxboro, N. C., Oct. 24, 1914.
Dear Uncle Jim:—

I am five months old today and weigh 6 lbs. and 10 oz. I have a goat—I wrote you that in my last letter, but perhaps the printers left it out—I also wrote that I had no toys. Well, now I have a red, white and blue rattler and I can hold it just a little. Mama bought it for me in Durham. I have been to ride on the train. Mama took me and brother and our servant, Fisher and spent the day in Durham, Friday, October 16th; and I laughed that night after we came home and held my rattler.

We went to see Jennie Sue Kernodle and her family, and she is indeed a fine baby. She is so much larger than I am that I think she ought to write you. I send my dime. Lovingly,

Thomas Harvey Cheatham.

Your letter just received, and even though our report was made out, we slip your letters, and will report your dime next week. Hope you will continue to grow and soon be as large as Jennie Sue.

Roxboro, N. C., Oct. 20, 1914.
Dear Uncle Jim:—

Here is my October dime—Grandma gave it to me for you. It is long past time for our letters—mine is unfinished. We have had many interruptions. Our next let-

(Continued to next page)

NORFOLK SOUTHERN RAILROAD COMPANY
Traffic Department

NOTICE TO SHIPPERS AND RECEIVERS OF FREIGHT IN NORTH CAROLINA

The new freight rates, both local and joint, made effective by the laws of North Carolina October 13th, 1914, are on file with all agents of this company

Agents will furnish, upon application, full information as to these rates.

E. D. KYLE,
Traffic Manager,
Norfolk, Va.
J. F. DALTON,
Asst. Genl. Freight Agent,
Advt. Norfolk, Va.

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Here are a Few Suggestions

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Farmer and Stockman, weekly, one year	1.00	
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Remember the Southern Christian Publishing House can furnish you with books at publishers' prices. Send in your order for what you want and we will see that you get the goods on time.

Southern Christian Publishing Co.
ELON COLLEGE, N. C.

ter will explain. They were started in October but not mailed until now. Love to all.

Wm. Staley Cheatham.

Donations:

As is their custom many friends have sent us useful and valuable donations during the Thanksgiving season. We have tried to get the name of every donor, but have been unable to do so in many instances. But we are grateful in our hearts for every gift, for they were valuable and appreciated very much by the institution and each of our children. If I have failed to get the name of any one sending in donations, please do not think your gift was not appreciated. For all were nice valuable packages.

Mrs J. T. Johnson and friends of Hobson, Va., a package of goods. The Missionary Society of Holland, Va., two barrels of sweet potatoes and a box of dry goods; Mrs. Fabius Clements, of Greensboro, N. C., sent our little boys a number of nice blouses; Miss Bettie Stephenson, of Boone, N. C., a package of clothing; Mrs. N. V. Branch, and Mrs. Wm. H. Drewery, of Ivor, Va., sent clothing for two of our little girls. The Ladies Missionary Society of Ingram, Va., sent two boxes—one contained two nice quilts and two sheets, the other box was filled with good things to eat; Mrs. J. W. Pinnix, Kernersville, N. C., sent a pair of nice blankets with the hope they might keep some little tot's feet warm. And then came an express package containing two nice new suits, bearing the plackard "for two little boys at Christian Orphanage. Thanksgiving, 1914." But we could find no name. T. W. Parks of Hallison, N. C. sent five pair of shoes. The ladies of Shallow Well church sent a nice memory quilt. Some good friend in Norfolk sent a barrell of fine apples, this together with the seven barrels sent by the Winchester church some time ago gave our children all the fruit they needed. We are very thankful to all.

SEABOARD AIR LINE RY.

Schedule Effective April 12, 1914.
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FOR THE SOUTH

No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to L. M. Calvert, City Ticket Agent. Raleigh, N. C.

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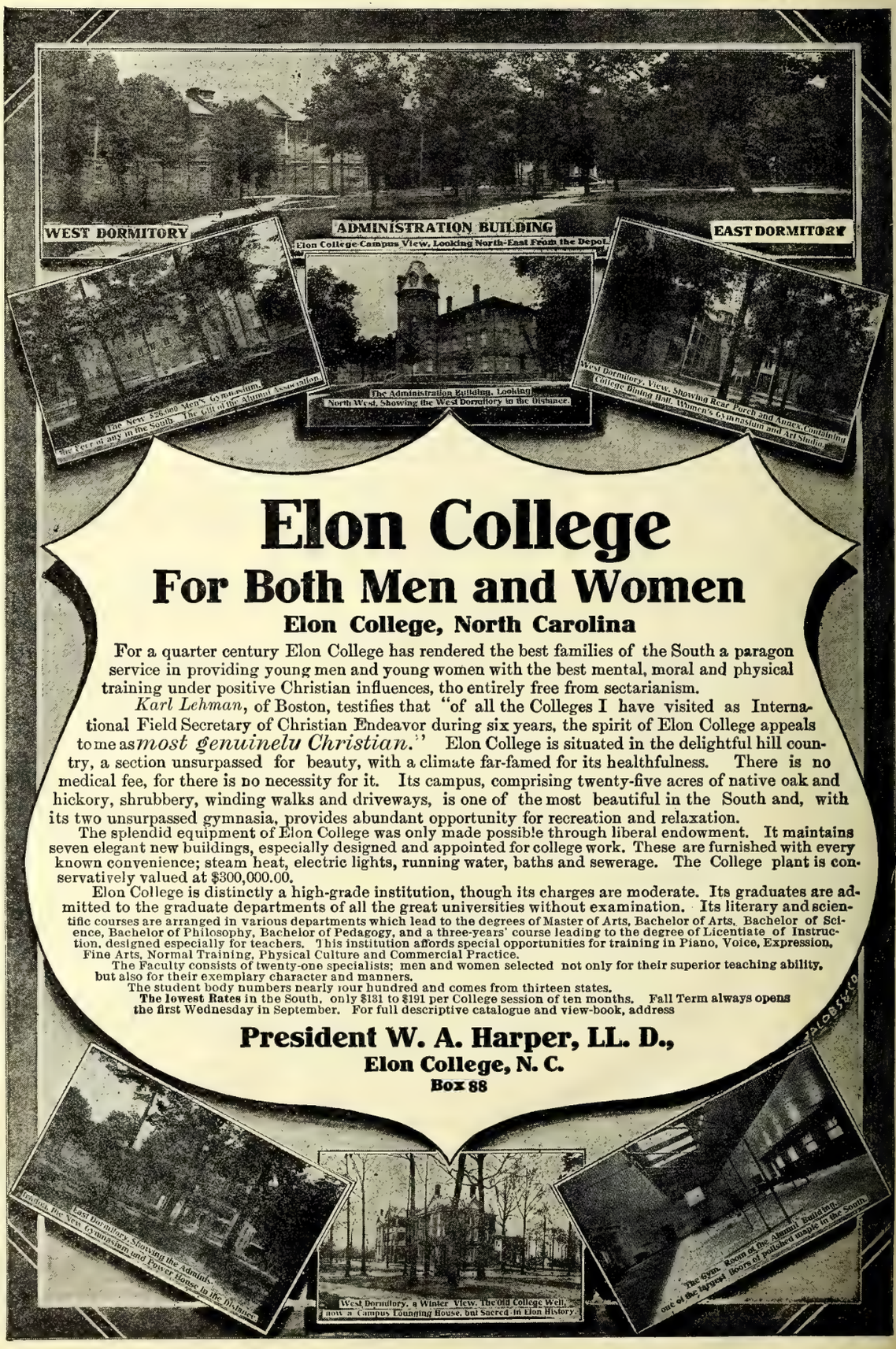
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Elon College Campus View, Looking North-East From the Depot.
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The New $25,000 Men's Gymnasium. The Finest in the South. The Gift of the Alumni Association.
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.
West Dormitory, View, Showing Rear Portal and Annex, Containing College Dining Hall, Women's Gymnasium and Art Studio.
East Dormitory, Showing the Administration Building, the New Gymnasium and Power House in the Distance.
West Dormitory, a Winter View. The Old College Well, Now a Campus Lounging House, but Sacred in Elon History.
The Gymnasium, One of the Largest Floors of Polished Maple in the South.

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The Christian Sun

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J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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One Year	$1.50
Six Months	.75
Four Months	.50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

Larrick

Benjamin Franklin Larrick was born in Hampshire county, West Virginia, January 6th, 1874, and died in Cumberland, Md., October the 27th, 1914. He was married to Fannie C. Johnson October 10th, 1894. To this union were born five children, four of whom with their mother survive him. He joined the Timber Ridge Christian church at the age of eighteen and as far as I have knowledge, lived faithful until death. The funeral services were conducted from the above church by the writer, assisted by the Brotherhood of Locomotive Engineers, of which the deceased was a member. The bereaved ones have our deepest sympathy.

W. T. WALTERS.

Lamb

Mrs. Julia Lamb, wife of J. G. Lamb, Randleman, N. C., was born Sept. 28, 1892 and died Nov. 29, 1914, age 22 years, 2 months and 1 day. For a year or more Mrs. Lamb had been lingering with that most fatal of all diseases, tuberculosis. But amid all her suffering and sickness she was cheerful and hopeful and her faith in God was unshaken. She was a devoted member of the Christian church and was responsive to its needs and much loved by all. The funeral was conducted at St. Paul Methodist church by the writer and the interment was made in the cemetery at that place.

R. F. BROWN.

Moffitt

Rev. Hugh Thomas Moffitt, one of the oldest ministers of the Western North Carolina Christian Conference, passed away Nov. 25, in his 84th year. He had been in feeble health for several months and his death was not unexpected.

He was twice married. First, to Martha Ann Brooks, Feb. 16,1854. Eight children were born to this union. Three have died and five are now living. T. J. Moffitt, Mineral Wells, Texas; Hugh A. Moffitt, High Point; Mrs. T. S. Graves, Kemp's Mill; Mrs. Robt. Cox, Greensboro, and Alpheus Moffitt, High Point. His second marriage was to Ebbie Reynolds, who with five children survive him—Ethel, Beatrice, Robt. Graham, Mabel and Pauline.

Brother Moffitt's life was long, useful and active. He had been a leader in business, politics and religion. He was for thirty years engaged in merchandising, and his trade extended into Chatham and Montgomery counties. His honesty and kind heartedness made him influential and deservedly popular. His business was a real help to the people, and there are those now living who rise up to thank him for his generous deeds when they were in trouble.

He took an active interest in the affairs of his county and State. He held the office of county commissioner for Randolph county a number of years. He also represented his county in one session of the General Assembly of North Carolina.

His religious life was one of deep conviction, great faith and fervent zeal. When young he decided for God and joined the Christian church at Shiloh. He never lost interest in this church and attended every service as long as he was able. He entered the ministry in 1879, being licensed to preach at Park's Cross Roads by the Deep River Christian Conference. His usefulneshs as an evangelistic preacher and pastor was recognized by his conference, and he was later ordained as an elder. He served Pleasant Ridge, Pleasant Grove, Christian Union, New Center, Shiloh and Union Grove churches. He was a faithful preacher and pastor and God and the churches honored his services.

He was buried at Shiloh, the place so dear to his heart. A large congregation of relatives and friends were present at the funeral, conduced by the writer and assisted by Rev. H. A. Albright and Bro. E. F. Cagle. A good man is gone, but his memory, sweet and precious, remains.

T. E. WHITE.

A good time to subscribe for THE SUN—$1.50 year.

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Home owners will find a wealth of good suggestions in this little book, "Simple Plantings for Southern Homes." It shows how the beauty and value of the home can be greatly increased by a little judicious planting of trees, shrubs, vines, etc. It is handsomely illustrated with photographs, showing a number of planting plans that require little work and expenditure, but which give wonderful results. It outlines, also, the principles of landscape gardening. The book has just been published by the J. Van Lindley Nursery Co., Box L 207, Pomona, N. C. Write them today for a free copy. Ask also for their catalogue, which contains full information on planting, growing, and caring for trees and plants.

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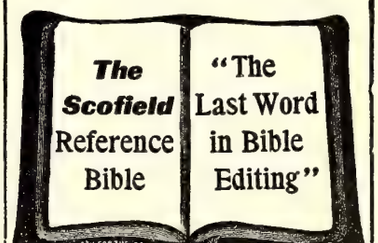

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MARRIAGES

Miller-Brannon

At the Christian parsonage, Winchester, Va., November 8, Mr. Clarence S. Miller and Miss Olive May Brannon were united in marriage by the writer. Mr. Miller is a thrifty young farmer of Frederick county. We wish for them a long and happy life.

W. T. WALTERS.

Cissel-Mason

At the Christian parsonage, Winchester, November 10, I united in matrimony Mr. Eugene E. Cissel and Miss Lelah May Mason. The ceremony was witnessed by a few friends. They will make their home in Washington, D. C., where the groom is a contractor.

They have our best wishes for a successful and happy voyage of life.

W. T. WALTERS.

CHRISTMAS TREES

Look out for the Christmas tree fire. Be careful in arranging the ornaments and lights on the tree, and never leave the tree lighted with children only in the room. A fire carelessly started may burn the house or room and the children. It is better to exercise care than to regret your failure to do so.

FIREWORKS

The selling of fireworks is not only a menace to the merchant's store and stock, but their use is a frequent cause of injury to children. It is a pleasure for the children to have them, but it is a great danger.

NORFOLK SOUTHERN RAILROAD

Route of the "Night Express."

Travel via Raleigh (Union Station) and Norfolk Southern Railroad, to and from all points in Eastern North Carolina.

Electric-Lighted Sleeping Cars between Raleigh and Norfolk

In effect February 1, 1914.

N. B.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star, and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star, Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City, Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a. m. daily.
From Fayetteville, 10 a. m. and 4:50 p. m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

For further information and reservation of Pullman sleeping car space apply to S. K. Adsit, T. P. A., or B. W. Brannon, City Ticket Agent, Bland Hotel Annex, Raleigh, N. C.

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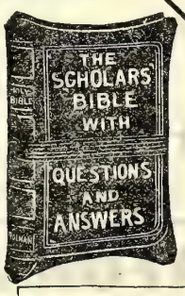

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Specimen of Type.

WHOSOEVER believeth that Jē'sus is the Christ is born of God: and every one that loveth him

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Specimen of Type.

22 And the prophet came to the king of Is'ra-el, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of

17 ¶ [m] From that time Jē'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at

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FOR OLD FOLKS OR THE HOME

Specimen of Type Holman Home Bible

AND it came to pass, that when Isaac was old, and [a] his eyes were dim, so that

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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., DECEMBER 16, 1914 NO. 50

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.

(2.) Christian is a sufficient name for the church.

(3.) The Holy Bible is a sufficient rule of faith and practice.

(4.) Christian character is a sufficient test of fellowship, and of church membership.

(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Bible in the Trenches

A newspaper man who had gone to the front with the British forces in France, relates that on Thanksgiving eve the men in the trenches celebrated with the singing of a hymn, and then one of the number read a selection from a Bible his mother had given him before leaving home. In the trenches, facing death, in the valley, on the mountain, behind prison bars, lingering on a bed of affliction, anywhere and everywhere men have found comfort and courage and good cheer in this which can be none other than the Book of Life.

Guard the Uniform

Governor Goethals, of Panama Canal fame, has laid all lovers of temperance and sobriety under obligations to him by issuing an order which guarantees that the Canal shall be operated on a strictly sober basis. The order affects all who wear the uniform and who are connected in any way with the marine service of the big ditch—pilots, tug-masters, lock-operating force, dredgers and others. Among other restrictions of the order for sobriety is one forbidding any man while wearing the uniform to enter a saloon. All true followers of Christ should wear the uniform of righteousness, sobriety and a good example. And the order of the Captain of our salvation is as strict, as binding and as essential as that by Governor Goethals. It was declared by the Apostle Paul: "Abhor that which is evil: cleave to that which is good." (Rom. 12:9.)

Martyrs

Man first persuades himself that he should die, if needs be, and then goes out to die. A man justifies his death, as he always justifies a wrong before he commits it, and so faces the ordeal with some courage, and little or no fear. An American in Germany wrote the other day: "The bodies of dead German soldiers are burned on the battlefield, thirty men to a pyre; a short service is read, they are blessed, flame takes them, latter-day martyrs, five hundred thousand." And so those half million, and now thousands more, poor German soldiers went down to death, and then to a wholesale funeral pyre, feeling that they were martyrs—offerings to the God of justice, love and liberty. The priests blessed them (as best they could, being dead) and their bodies went up in smoke. Martyrs! What, and who is a martyr?

The Only Objection

It is related of Wilmot, the noted infidel, that when he was dying he laid his trembling hand on the Bible and said: "The only objection against this Book is a bad life." And this is one reason why many people will not read the Bible more, their lives are bad, and they fear the Book.

Economy, Efficiency, Eternity

Henry Ford, the spirit and the owner of the Ford Motor Car Company, employs one hundred investigators for all their time to visit the families of the more than 5,000 foreign workmen employed in his huge plant. These investigators enquire into, and keep up with, the home conditions of the employees, how they spend their evenings, what recreations and amusements they engage in, how much money they save, and so forth. The thought is to improve the home life, so that the efficiency as workmen may be increased. And efficiency makes for economy. "I will make thee an eternal excellency, a joy of many generations." (Isa. 60:15.)

Trees of Righteousness

Out in Santa Rosa, California, they have transplanted a tree, but in doing so wrought the near-miracle of transforming it from a tree to a church. A great and beautiful church edifice has been built from the lumber sawn from the trunk of one tree, and there was much to spare, which, as the baskets of fragments were gathered up that there might be no waste, the congregation turned into many bundles of shingles and much dimension lumber, and sold at a profit. The house is not plastered, is of Gothic architecture, having huge outer buttresses, and set off as to the interior with large beams. Everything is of timber, all from one tree, which yielded more than 78,000 feet of building material. The house is built for permanency and promises to endure the centuries to come. "That they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Isa. 61:3.)

Acceptable Suffering

One is not blest because one suffers. There is no blessing in sheer suffering. One may suffer for one's own sin, error, folly. The suffering that ensues was bound, by the inevitable laws of nature and necessity, to follow. One merited such suffering, purchased it with the price, and only received what was bought and paid for. "The wages of sin is death." There is no virtue or reward or glory in suffering the pains and pangs of a death for which one has paid the wages. But when one is buffeted, chastised, made to suffer for doing the right, then that suffering is acceptable before God and man, and is accounted to one for righteousness, peace and eternal reward. The Apostle Peter, advanced in years and experience since he had been with his Master, looked back upon that Master's suffering for the right, for truth, for justice and regarded it as the crowning glory of that wonderful life. And Peter draws the distinction clearly between the acceptable and the unacceptable suffering. Hear him: "For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God." (1 Peter 2:20.)

The Keenest Sword

The sword that inflicts the severest wound, and wins surest victory, is not the one with the bluest blade or the keenest edge. Nay, verily. The steel that drives the foe to cover and plants the standard of victory on the field of conflict is that one steadied by the stoutest heart and driven by the strongest arm. Some where a poet has pictured a common soldier amid the raging conflict, deploring his blunt blade and finally snapping it and, before fleeing, as a coward, flinging it afield, because he must fight with such a weapon while the king's son contended in the conflict with glittering steel and golden hilt. Finally the king's son, pressed sore in the desperate battle, stripped of sword and shield, still fighting disarmed, spies the blunt and broken blade of his cowardly comrade, seizes it with joy, glad of so stout a weapon with which to defend himself, raises the battle shout afresh and with new courage hews the enemy down and carves his way, on that heroic day, to glorious victory. The beloved disciple thought and felt as much when he wrote, "And this is the victory that overcometh the world, even our faith." (1 John 5:4.)

Not Lonesome

The Sunday Schol Times declares that Secretary Daniels of the Navy Department has no occasion to feel lonesome "in the stand he has taken for abstinence as an essential to efficiency. For within the past three months orders have been issued, by Captains of Industry, similar to those which made the navy dry." Among these are the Carnegie Company who have ordered that hereafter all promotions in their business shall be from among those who abstain from all intoxicating liquors. The Pittsburgh Coal Company has ordered that no workman of any position about its mines shall belong to any club which dispenses liquor. The Philadelphia Quartz Company has ordered a ten per cent. increase in wages to all of its employees who do not use alcohol. Director Harris of the Census Bureau has ordered total abstinence for all employees in his bureau. The West Pennsylvania Traction Company has issued an order forbidding the use of alcohol by all its employees, and that all liquor advertisements in its cars be taken down. And so on, into the scores. "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward." (Prov. 11:18.)

Some one has said that "The family library is a mirror through which is reflected the characters of the inmates of the home." If we are to be judged according to what we read, then it behooves us to be careful as to what comes into our homes lest we be wrongfully judged. Get in touch with the Book Department of THE CHRISTIAN SUN and let it help you select your reading matter for another season.

EDITORIAL

JUST A SQUARE DEAL

It was a wise man, so tradition has accounted him, who said, "Wisdom is the principal thing." (Prov. 4:7.) That then is to be reckoned with by man or men who hope or expect to attain. In al lthis world to be told that there is one principal thing, makes that thing worth considering. Wisdom is that principal thing.

Now it is because THE SUN'S editor believes with al his heart that the Christian church has not sought nor found sufficiently this principal thing, as touching the mater of missions, that he writes again and again on this topic.

He loves the church of his choice with all his heart, but he realizes, or thinks he does, that that chuerh is groping along in folly and ignorance as touching the best and biggest task ever committed to it—and persistently refuses to learn wisdom as to this its most important task or privilege.

We give so little for missions that it humiliates us to study and compare the figures.

We know so litle about missions that we do not care to know anything worth while, and regard the men who talk missions as weaklings, dreamers or fanatics.

We are so ignorant of the needs and opportunities for service in mission fields that we are not burdened with our own indifference nor do we hear, much less give heed to, the Macedonian cry, "Come over and help us."

Foreign missions pay an enormous dividend, to those who support them, for the vision with which they inspire, to say nothing of the thousand other blessings and benefits they confer.

The churches are inspired today as never before, with dreams and hopes of world-wide evangelization. Shouts of triumph and victory come from the workers at the front, true soldiers who bear the banner of the Cross in the far-flung battle line, and these shouts of victory inspire the churches at home to nobler sacrifices and more heroic effort. This Christian Church of ours needs to send soldiers to the front and stand by them in solid support, in sufficient numbers and strength, till we shall hear, as other churches are hearing, the shout of triumph over the ignorance, sin and darkness of paganism.

Are *we* seeking wisdom's way in carrying forward the work entrusted to our keeping? Have we learned that the foreign missionary work is the greatest, and most promising work of any that God has committed to the church of our day? Have we learned that the fields of greatest promise now in Christian service, those that give largest returns for the money and men invested, are foreign missionary fields?

Have we learned that in union there is strength, and that no church can or will exert its greatest strength or show itself united, until God's supreme problem and our Savior's great commission has been undertaken?

Have we learned that God Himself will not and cannot prosper a non-missionary people and keep His word?

If we have not, then we are not wise, have not sought the principal thing, which Solomon said was wisdom.

We either have not found wisdom, or certainly have not applied it, in the matter and manner of our dealing with missions.

We have not given the missionary problem a square deal and now suffer the dire consequences of our folly.

THE FIGHT CONTINUES

The war in Europe drags along, from day to day, and week to week, in much the same way, to an onlooker. It is not the same. No death is the same. No suffering is the same. No wound and anguish and want and starvation are the same. These are each and all new to the one afflicted. Victory to one means defeat to another, and victory and defeat mean new graves, other widows, more broken up homes, multiplied orphans. What was it Wellington said in his memorable conflict with Napoleon? "Nothing except a battle lost can be salf so melancholy as a battle won." The won battle, as well as the lost one, means dead bodies, enlarged graves, and increased woe.

But we are hearing that if progress can be purchased with this war, and militarism brought to an end, the war will have been worth while.

It will not be worth while. No war is. A merciful God overules the events and issues of war and brings good to pass in spite of war, not because of it. God does not will war. Sin, selfishness, greed, jealousy, cupidity, lust, ambition will war; man's folly and madness bring about war. War means death, murder, wholesale and fierce hatred—and God does not will such either in the individual or in the nation.

The fight continues. Sorrows multiply and the awful tragedy of blood-letting goes on till the heart is sick of it. This is the price that men pay for their unwillingness to find the way of right and walk in it, to seek peace and pursue it. The wages of sin is death. They are paying the wage and they are reaping the reward—death.

That war in Europe does not signify the failure of Christianity. It does signify that there are men in high places in so-called Christian countries who feel that they can yet defy the will of God, subvert the divine will to their will. And this blood-letting of their brothers will have to undeceive them. Christianity has failed to assert itself because it has been refused and denied in the very households where it should have been welcomed and cherished. The fight goes on because sin abounds, because the sins of men are flagrant and rampant in the world. This bloody war is one daily, continuous demonstration of the rule and reign and power of sin and evil in the world.

VERSE THREE AND THE WEATHER

I am young yet, but have already lived long enough to have some pity for verse three, and a fellow feeling for the weather. Some of the best verses ever written or read or sung are to be found in "the third stanza," and yet nine times out of ten when the minister is in a hurry (and he frequently is in a hurry except in finishing his sermon) he will announce to his congregation, "We will omit the third stanza." Why the third always? Why not the first, or second, or fourth sometimes? This third stanza has been omitted too often now. It usually means that the minister has not himself read over the hymn and studied the merit of the stanzas, and so omits one, often the best one, because it souds or seems most convenient to him.

You find third stanza people. They are omitted. They are over looked. They are ignored. The fault is not theirs. It has become convenient to omit them—and they are ignored. Some times it is the best stanza in the whole collection. Often it is mother. God bless her. She has been wearing her life out for us, has done so much for us that we have forgotten that she needs some pity, attention, gifts, cares and caresses. Don't omit the third stanza always. And then the weather. If I were it I would rebel. Let it be a little biting, or rainy, or cloudy, or snowy or icey, or sweltering, and you hear a hundred protest, "Isn't this awful weather though; is this day not breezy, biting and bad enough for you?"

From the foundation of the world to this good moment there never has been a bad day. All days are new, fresh, full and perfect. God makes each one—and God never made a bad day, or a bad anything else. Every day is a new, fresh, rich gifts from the hand and bounty of a wise and loving God. There are no bad days. Some may be inconvenient for some petty scheme or plan or device or purpose we had on foot or in mind. But the days are all good, wholesome, perfect, for the eternal and the divine plan and purpose.

Thank God for the days—all of them. "For his mercy endureth forever."

ONE CENTURY

The British East India Company at the beginning of the nineteenth century declared: "The sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." At the close of the nineteenth century the English Lieutenant Governor in India said: "In my judgment Christian missinoaries have done more lasting good to the people of India than all other agencies combined." This is not the first time the world of trade and commerce has called the religious teacher an enthusiast and a lunatic, only to be driven later to see that its opinion must be reversed: "because the foolishness of God is wiser than men." (1 Cor. 1:25.)

NOTES AND PERSONALS

—And so the Annual goes to the Secretaries of the churches this year before the Christmas holidays. It has taken heroic endeavor on the part of the office force of The Southern Christian Publishing Company to bring this about, but it is appreciated and the endeavor was worth while.

—We notice, that a number of Sunday schools this year are to forego their usual Christmas trees and treats of candies and toys and instead are to use the money usually collected for this purpose in aiding the widows, orphans and homeless of stricken Belgium. The Methodist church (North) is asking for $225,000 to be raised and sent out in this way.

—Rev. W. S. Long, D. D., presents to the SUN readers this week a clear, forceful and inspiring sermon, the first one preached in our new and elegant Chapel Hill church. Dr. Long has graciously consented to favor THE SUN with a sermon now and then through the coming year. He is a clear thinker, an able expounder of the Word, and his messages will be read with profit.

—Mrs. C. H. Rowland, President Woman's Mission Board presents in her department this week the program for the week of prayer —Jan. 4-8. It is greatly hoped and desired that not only missionary societies, but all women readers of THE SUN who are or should be interested in missions will observe this week of prayer and follow, in their devotions, the program as outlined.

—Rev. H. Russell Clem, the capable pastor of the Springfield, Ohio, Christian church, which was host to the American Christian Convention in October, gives a timely and exceedingly wholesome address to SUN readers this week on "Incentives In Bible School Work." Bro. Clem contends that we should quit saying "Sunday-school" and instead say "Bible-school. His thought is fine and should be followed closely by every SUN reader.

NEWS AND VIEWS

—This comes from Missouri: "Three smiles make one grin; three grins make one laugh; three laughs make one happy." They evidently have a philosopher in Missouri.

—Japan, much more than any of the nations of Asia, has taken to our American product, the peanut, and so last year raised two million bushels of them. Japan knows a good thing when she sees, or tastes it.

—That the English people have faith in their course is abundantly evidenced by the fact of their quickly over-subscribing to the recent war loan of $1,750,000,000. This is said to be the largest single loan in the history of the world.

—Russia and the United States own 58 per cent. of the world's supply of horses, it is claimed. Russia is using all hers and can spare none. So the English and the French are buying ship loads of horses in our markets, and will need more. One feature, and a pitiful one, in the present war is the untold number of horses that are being butchered with shell and bullet on the battlefield.

THE EDITOR'S EASY CHAIR

Did you ever take the time to sort out some 'old trash' and find a long lost and lamented treasure? If you did, you know how doubly fine it seemed to you to have recovered something from a package that you had cast aside as of no account.

Well, I had much the same experience the other day. I had a package of material laid aside, and in it was a book which it had taken me six months to secure. I had looked it over at the time, then laid it aside, and in a measure forgot that I even possessed this addition to my library.

Just as a matter of curiosity, I took the time to examine my book a little more carefully, and while I did not make an actual count of the different articles, I did "lump them off" and average them up, and this is some of the material I found in my book.

250 notes and articles concerning news of the day.

25 editorial articles, all interesting, and some of surpassing merit.

500 short items of special or general interest, squibs, comments, etc.

Between 25 and 30 articles on missions and missionary work from the man's standpoint.

About the same number from the woman's side of the house.

A few poems (not enough of those to suit me, as I enjoy "poitry").

25 sermons from the pens of gifted and eloquent preachers.

News from various churches and their pastors, averaging at least fifty or sixty of these.

25 Sunday school lesson notes.

25 Christian Endeavor lesson notes.

25 Cradle Roll or Elementary Dept. articles.

200 letters from children.

Besides these notices of marriages and deaths, and other articles too numerous to mention, not to speak of the advertisements.

This book cost me 75 cents. I know you are wondering what it was and where I got this array of good things for the price.

Well, if you'll promise never to tell, and to tell everyone you know not to tell, I will let you into the secret. It was six months' issues of THE CHRISTIAN SUN, tacked together by hand.

Did you ever think you were getting that much for your money? Well, just look for yourself and see. And then, some folks don't take it, and some, still more foolish, take it and fail to read it, or so I have been told.

REVIEWER.

ELON AND RICHMOND

It was my great good fortune to be privileged to attend the Federal Council of Churches of Christ in America from Wednesday to Friday of last week, and what a splendid array of supermen it was! I have never doubted the ability of the churches to cope with the tremendous issues facing them. This Council has abundantly strengthened that conviction and banished even the possibility of doubt. But I am not now writing of the Council, leaving that to our denominational vice-president of the Council, Dr. W. W. Staley, who was there, and with him as our representatives Col. J. E. West and Drs. W. H. Denison, Martyn Summerbell, and O. W. Powers. I will, however, call special attention to a splendid address on Religious Culture in the Home presented by Dr. Summerbell, which address ought to appear in our church periodicals and be given currency in that form.

Aside from the enjoyment of the Council, I was more than gratified to find the Elon family in the financial metropolis of the South prosperous and happy, and so large. It is a good sign of the permanent work of a College when its graduates and "old guard" can take positions of leadership and trust in a modern great city like Richmond. Those who live there would not care to have themselves held up as shining lights, so modest are they, modesty being a well-known characteristic of the College product, and so I shall not name them individually in this paragraph, but point out their positions. The Alumni of Elon College hold the following important positions in the city of Richmond: the second most important place in the public educational system of Virginia; acting president of the Medical College of Virginia; religious secretary of the magnificent Central Y. M. C. A.; divisional superintendent of the Railway Mail Service; control of one of the city's most modern printing houses; a rising young lawyer; a leading insurance man; wife of secretary of one of Richmond's largest business corporations; wife of the rate agent for one of the South's great railway systems centering there; students in Virginia Medical College, all doing well and reflecting credit on Alma Mater.

I confess I was not ashamed to tell whence I came in Richmond, for every one I met was constantly referring to some Elonite known to him doing his foster mother credit by a real life of service. The College is more and more coming to occupy a large place in state, nation, and church, for which let us be grateful and press on.

W. A. HARPER.

THE ANNUAL

We are going to mail out the Annual to the several parties about the 22nd of this month. Cal on your pastor or your church secretary, as the case may be, and secure a copy of the same. We promised this book to you as a Christmas gift instead of a Spring offering, and notwithstanding the fact that the last contribution has just recently been received, we are mailing on time.

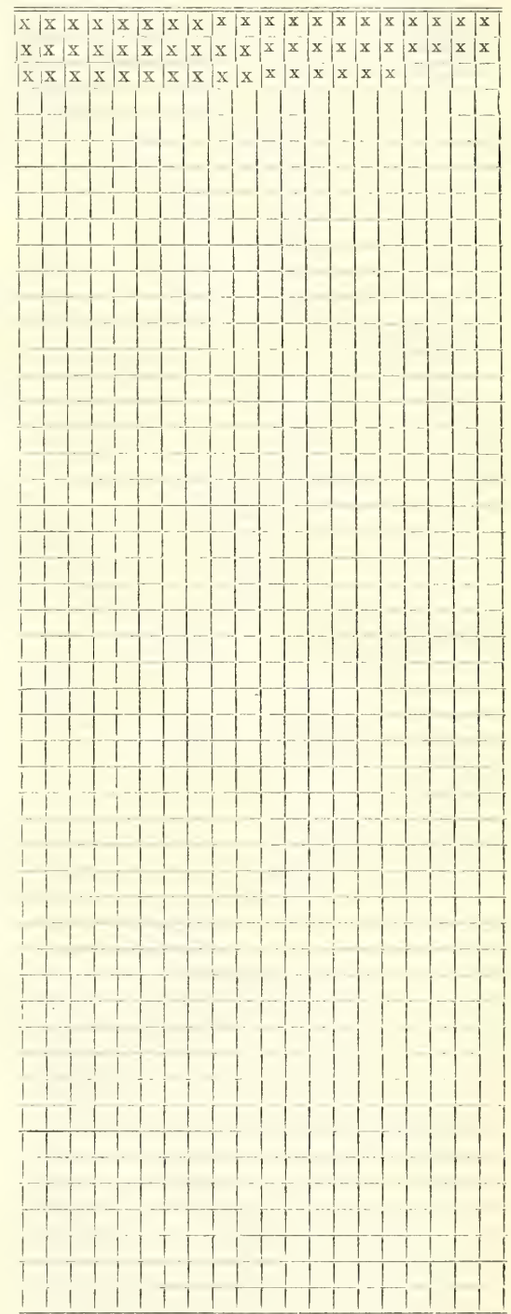
If the Secretaries will promptly forward to us the names of the parties to whom they wish the Annual to go we will promptly mail same. Not to individuals, but the parties who will have charge of the distribution of the Annual in their respective churches.

Your last call for Christmas Bibles. Reach us with your order by the 19th, and we will reach you by the 25th with the goods.

1,000 BLOCKS

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*

You are going to send us the amount of one block toward our *thousand,* are you not? Remember, we don't ask for the whole *thousand* from you; all we want is at least *one,* and we will surely get the whole number if you will only do this for us. Do not question whether others will do the same; leave that to us—that is our lookout.



How soon shall we fill these? Who will be next? We are expecting many to be taken this week. THE SUN will show each week by X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

It just costs you a penny to drop us a post card asking for the magazine guide, a catalog that will save you dollars in your reading matter another year.

WALKING WORTHY OF GOD*

A Sermon

By REV. W. S. LONG, D. D.
Chapel Hill, N. C.

"That ye walk worthy of God who hath called you unto (or into) His kingdom and glory." 1 Thess. 2:12.

THERE are many passages of Scripture which cannot be appreciated fully until they are examined in the light of what goes before and follows after. So there are many whose deep significance is never understood until they are taken out of their immediate connections and looked at by themselves.

The passage now before us belongs to the latter class. Read with only ordinary interest it might seem to contain nothing surprising. But if we pause a moment and face it from its setting and ponder over it until we gain some suitable comprehension of its meaning we shall be filled with wonder, I am sure, at the sublimity and boldness of the thought which it voices. For what is it that the apostle here urges? Just this—without qualification or limitation—that *men shall walk worthy of God!*

The enemies of Christianity have charged that it is a narrow and belittling system—that under it men can not be broad and full. There is no scope, they say for the highest development and for the finest and most commanding type of character. If this be so; it can only be because there is no fit conception of God: a thing that might have been affirmed with propriety at the foot of Olympus, but which it calls for a good deal of rashness to avow at the foot of the Mount on which the Sermon was preached. For, God is the standard. Men are to lift up their eyes toward, to move forward in His light, to strive for the reproduction in themselves of the moral qualities which are in Him.

Peter tells us (2 Peter 1-4) that, "Exceeding great and precious promises are given us that we might be partakers of the Divine nature." "Be ye perfect" says the Lord "even as your Father in heaven is perfect." "Be ye holy, for I am holy." With an entreaty, earnest and solemn, even to the point of admiration, the apostle Paul here comes forward and presses men to acquit themselves in a way to reflect and magnify the excellencies of Him in whom all excellencies meet and harmonize.

When we fairly apprehend the degree and quality of manhood contemplated in Christianity so far from thinking the pattern too small and the aim not sufficiently exalted for the highest unfolding of the powers and faculties of the soul, one cannot help feeling that the true place for astonishment is on the other side, and that, when such a test as the purity of God is applied and such a rule as the will of God is prescribed, and such an endeavor as securing the approbation of God is urged, and that we are not to rest till we are like God in Christ, we might all bow down in awe and exclaim, "It is high, we cannot attain it."

I hope, incidentally, to correct the notion that there are higher and better aims than those furnished in the New Testament, and, directly to inspire the hearts of all who believe, with the determination to advance into that kind of pure and devout living which is practically illustrative of a walk worthy of God!

What, then, is it to walk worthy of God?

Two general thoughts involved in this idea must not be overlooked.

I. The first is, *that men are to keep the fact always in mind that they bear God's image on their souls.*

It is not a question of *ascent* from a lower to a higher order of beings, but of *descent* from a higher to lower. Our genealogy is the clearest and noblest—open the Bible and read, the son of Seth the son of Adam the son of God. The oldest family record shows a direct and distinguished creation of man by the Maker of all. God's stamp is on the human heart and brain. God in thought, God in love, in energy, God in creation, God in redemption, God in sanctification. The Father, the Son, the Holy Spirit—Man in intellection, in emotion, in will. Man is at the head, regnant over all earthly creatures rational, immortal, separated in his moral and spiritual nature as by great gulfs from all other animal orders and of boundless aspirations because he has something of God in him. It is in virtue of this that man becomes an evidence of God. The human soul becomes a mirror which reflects God and God comes into manifestation in the faculties and feelings and judgments which are native to the soul, for the reason that they are elements in man correspondent to God Through this likness our relation to Him is not that of a creature to a Creator, but of a child to a father. That is what God is to all men. To keep this great fact indelibly fixed in our minds Christ said, "When ye pray say, "Our Father which art in heaven," etc. All men in all lands may look up and claim the recognition and sheltering love of our dear Father in heaven. True, it is a marred and obscured image we bear. In the best of us there are but hints of the simple and intuitive "knowing," but feeble traces of the spontaneous "righteousness," but a sluggish flow of the currents of "holiness" of which the image originally consisted. But it is still on the soul. To be a man at all, no matter how low down, is to have some tangible trace of ancestry in God.

It is the work of Christ to restore this image, and to bring man back to a filial acknowledgment of the Father. That "As in Adam all die, even so in Christ shall all be made alive." In every one who has accepted Christ and is sincerely following Him this image is emerging into more and more prominence, and by and by, if not here, then there in the life to come the likeness will be complete and the thoughts and feelings and joys of the Father will be the thoughts and feelings and joys of the child. Now, to walk worthy of God—this which is the most characteristic and the most dignifying fact concerning man in his original constitution, and as he comes still into the world must be kept in the forefront of our thoughts—a fresh and unceasing influence in the life.

Princes are taught that they are the sons of kings and should conduct themselves after a royal fashion. By every one it should be kept in perpetual remembrance that he is the son of a king—the King of kings. What a constraining and uplifting power there is in this thought! What a shield against all evil assaults! What an incentive to put everything which belittles and diverts the energies from their true aim resolutely under foot, and to mount up into the life and light where all which is best has unhindered sway! When waves of temptation beat against our better nature, and the tides of worldliness and passion and appetite set strong and lust threatens to overpower and sweep him under, and gain and earthly indulgence seem the master ends, what moral re-enforcement is it to a man to recollect he has divine elements and possibilities in him and that he openly dishonors this likeness he has to his heavenly Father in every copromise he makes with what is gross and wrong. He says, How can I do this great wickedness and sin against God?

This is what our Lord and His apostles contemplated that we hold all our faculties, all our plans, and all our actions under the sweet dominion of the thought: "God's image is on me: God's breath is in me: I am a child of God: God is my Father: and it is for me to come into the recognition of this truth and to walk in the erectness of a son of the Most High.

Is there anything anywhere which gives us a larger notion of manliness, or supplies us with higher motive forces? Outside the scriptures are there any conceptions and motives that are worthy of comparison with this? Can Plato, Aristotle, or any modern philosopher furnish them?

II. *The second general thought grows out of the new relations and privileges into which one is introduced by faith in Christ.*

This is the central argument of the apostle and the motive he urges. Men are to walk worthy of God because the "call" which they have received through Christ is "into His kingdom and glory." They have a new standing. They come into a new estate; and they are expected not only to show gratitude for it, but to feel the inspiration of it, and to advance into a grander manner of life. This is certainly what ought to be. It is a thing of immense import that one should be taken out of the kingdom of sin and set down securely in the kingdom of glory—God's glorious kingdom. It would be a great thing just to pardon the condemned sinner and then leave him to his own resources. It would be a greater thing to pardon him and then turn him round toward the face of God, and then wait upon him with all helpful influences. It would be greatest of all to pardon him and straightway make him an heir to all the wealth of the heavenly inheritance. Just this latter is what takes place in the case of all who sincerely believe. Pardon is the primary blessing—the open door to all other blessings. Condemnation immediately ceases and participation in the kingdom of glory of God begins. Born of God, the children of God, and heirs of God. "There is now no condemnation to them that are in Christ." If children, then heirs: heirs to God and joint heirs with Christ." Just in proportion of our deliverance from the bondage of corruption do we share in the glorious liberty of the children of God. This means more than a standing in the church here on earth. It means more than the hope of admission into heaven by and by. It means a foretasting and a foreseeing of the heavenly inheritance. It

*The first sermon delivered in the new and elegant Chapel Hill Christian Church.

means some real participation in the glory of God as He comes into revelation in quickened souls. It means fellowship, the most intimate and exhalted with God in His divine blessedness. It means the indwelling of the Spirit of God. It means experiences of light and peace and joy such as have set psalmists to singing, and filled the souls of prophets and seers with visions, and made heaven and earth evermore nearer together.

At present all this is real but not complete. "It doth not yet appear what we shall be," etc. "Now we see through a glass darkly," etc. We know only in part. Still we *do see* and we *do know* and these experiences are prophetic, a seeing and a knowing which will be one day complete. The illumination in which we now walk looks forward to a glory of God inconceivably higher into which we are finally to enter. "Eye hath not seen or ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love Him." No one can take this in and think of what it means without feeling that his walk ought to be very close with God. To realize it is to feel the presence of a sublime motive. It is something to awe the soul into moral erectness and nobility of bearing. John says: "He that hath this hope in him purifieth himself even as He is pure."

We are sometimes told with a view to awaken our gratitude and stimulate our sense of responsibility, that we are heirs of all the ages; that poets have sung immortal songs and left them to us, heroes have fought and martyrs have bled for human rights and privileges, that scientists have wrung from nature secrets locked up for ages and we have entered upon their labors. This is true every word of it, and not without wholesome influence on minds not altogether frivolous and selfish. But they who through faith in Christ have standing in the kingdom and glory of God are heirs to something beyond all this. They are heirs to the measureless riches of the divine favor now and evermore. Surely then believers should present their bodies a living sacrifice wholly acceptable unto God which is a reasonable service.

Within the sweep of these general thoughts there are three specific requirements which need to be emphasized that this worthy walking may be practical.

.1 The spirit and habit of loyalty to God.

God is to be the first and final reference in all contemplated actions. To God there is to be supreme and unfaltering fidelity. "What would God have me do"? must be the question not only on the lips but in the heart. Not otherwise will any man walk worthy of God. Paul says: "Herein do I exercise myself that I may have always a conscience void of offense toward God and man." First Godward then manward. Loyalty to God means loyalty everywhere. To the home, the state, everywhere.

Peter and John, Acts 4-19. Having healed a lame man they were commanded not to speak any more in the name of Christ, and threatened with death if they did. What was their answer? "Whether it be right in the sight of God to harken unto you rather than unto God judge ye for we cannot but speak those things which we have seen and heard." Front to front with prejudice, threats, prison doors, and death itself they continue to preach as they had done.

Other instances the prophet Daniel, Jeremiah. The trouble with us is God does not hold this regnant place in our hearts. Secular codes intervene, these often questionable, the state has a code, society, and all professions. None of these measure up to the law of God. If we would serve God truly we must serve Him only.

2. A walk to be worthy of God must be characterized by a high degree of purity.

Even the careless reader of the Bible cannot fail to notice how much is said in it about holiness. Our Lord said: "Blessed are the pure in heart; for they shall see God." By easy implication it is only the pure in heart that shall see Him. "Holiness without which no man shall see the Lord." "Be ye holy, for I am holy." An affirmation. God only is holy; and an exhortation to us to be like Him. In the picture John has given us of the New Jerusalem he has left no place for the unclean. Too little stress is placed on this. There are two tendencies in the American pulpit today. One is to be sensational and tickle the ears of the people, the other is to be aesthetic and please the people. Existence here is too real and awful for anything but vital truths. Every life holds within itself that which is to overcome the world and make one more than a conqueror, or what is to be an unutterable tragedy. Better than any shrinking from any truth or playing with it is the old cry: "Search me O God and know my heart, try me and know my thought and see if there be any wicked way in me nad lead me in the way everlasting."

3. A walk to be worthy of God must be full of love.

The jewel truth of revelation, the truth that is above all other truth, the master truth of all we know is, that "God is love." God has many attributes each is perfect, but over all and through all else that He is, He is love. Jesus Christ did not manifest God so much in the wisdom in which He spake, though each word was wise, nor in power though all things yielded to His command as He did in love. His love never faltered, never wearied. To be like God we must love largely, with a love that never faileth. Love is the supreme acquisition, for after love all else is easy and pleasant. To serve, to suffer, to bear burdens becomes easy. Our heavenly Father does not ask for our time, our influence, or our money, but He asks our love. "Give thine heart," and when He gets that He gets all, for when the heart is surrendered all goes with it.

WORTHY INCENTIVES IN BIBLE SCHOOL WORK

By REV. H. RUSSELL CLEM
Pastor High Street Christian Church, Springfield, Ohio

INTRODUCTION

ACCORDING to the 1910 Bible school statistics there are enrolled in the Bible schools of the world 28,011,194 people. Fifteen millions, two hundred and three thousand, six hundred and one of this number are in North America, while more than 14,000,000 of these are in the United States. This is a mighty army —this 14,000,000 of people. But when you take 14 millions of people and put them along side of 90 millions of people, you can see that taking into account all the people of the United States, comparatively few of them are enrolled in theBible school. We may get a little better idea by saying that this fourteen millions enrolled in the Bible school are about equal to the population of Ohio, Indiana and Illinois. So three states have as many people in them as all the states have enrolled in the Bible schools.

The comparison is not a particularly promising one, but if we consider both the motives of Bible school work, and the things that prove discouraging, we still have some ground on which we can base encouraging prophecies.

Bible school work has, like all Christian work, had difficulties to face. And there never has been a time in the history of Sunday school work, except the present when the Sunday school has been a popular institution. Whatever progress it has made in gathering over 28 millions of people into its folds has been made against great odds. One of the best signs of the Sunday school times today is the tendency to discard the names of "Sabbath School" and "Sunday School" and call it by the proper name, the Bible School. This is just what the school that meets on Sunday in the church building ought to be—a Bible school. If it is anything short of that, it is a failure. In whatever progress has been made, there have been incentives that moved people on in what might have been, and what has some promise of becoming, the mightiest work of the church—the Bible school work. These incentives, or rather some of the worthy incentives in Bible school work, I wish to call your attention to in this paper.

Incentive, as a noun, is, *"That which moves or influences the mind, or operates on the passions * * * * * * that which prompts to good or ill."* It is a motive that influences us.

The work of any Christian organization is evangelization and Christian propaganda, if there needs to be any distinguishing between the two. The incentive to preaching is a desire to see men saved; to get men and women to accept the plan God has provided to save them from destruction for everlasting happiness and service. The church is the divine institution and human organization to perpetuate that message of the prophets, before the coming of Christ, "The Kingdom of God is at hand," and that message of Christ, "God so loved the world that He gave His only begotten son, that whosoever believeth on Him, might not perish, but have everlasting life," and that powerful message of Paul, and all the apostles, "that Christ has come, and that he was crucified, and that he was buried, and that he rose again the third day," and that "behold, he is alive forevermore." The Church is the executive of the last Will and Testament of Christ. But that supreme command of Christ, "Go ye into all the world and preach the gospel to every creature" is no less binding on the Bible school than on the church itself, for the Bible school theoretically is an integral part of the church. It ought to be, and in some instances is, a practical part of it.

I have said that the same work of Christian

(Continued to page 7)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Modern movements propose so many things to be done and so many ways of doing them that many new methods perish in the field of experiment. We live in a wireless age and catch plans out of the air that have no rational application. We are Athenian in our desire to "tell or hear some new thing." No man should be so wedded to the past and the old as not to accept the present and the new; but new things and new methods should be tested before they are thrust upon a credulous and easily led public. This is not uttering criticism against the instruction of new ways and means for the accomplishment of advancement in any department of hman endeavor, not even in religion. All aspiring souls welcome suggestions and methods of doing the most and best for God and mankind. No rational man would contend for candles to light a church in place of electricity, because the electric light is newer. The new ought to be the best in everything, and the best of the new is the best. Nothing is good simply because it reaches back into antiquity. Vice is as old as Sodom, and revelry as ancient as Babylon. There is some other standard than age, old or new. I am trying to come to the place in this letter to write a deliverance of what has long been in my mind and is now expressed in what I call "Hold Up Charity."

There is no necessity for explaining what one means by "hold up," except to say that when one man meets another on the highway and draws a revolver, suddenly, and demands the money of the other or the surrender of his life, we call that a "hold-up." The same may be done by a group of desperadoes in a railway train and often is done. There is no relation between such hold-ups and charity. The whole process is wicked and dare-devil selfishness; and the victims lose property or life. Piracy belongs to the same class of robbery on the seas. Civilization has reduced both of these classes of robbing men against their will. Pioneer life is more fruitful of such highway dangers; though we read of men and women found on back streets and in country places who have been clubbed, robbed and left like the man on the way to Jericho. But it is not this rude kind of hold-up at the hand of ruffians and murderers that I am thinking of now; for many evils are so refined in these days that even the "elect" may be deceived. I am thinking of a specious kind of doing this rude thing known as hold-up under the sweet name of charity. There are so many forms of this modern evil that I hardly know where to begin nor how to name them; but the world is full of societies that plans all sorts of methods and employ all sorts of agencies to collect money from all sorts of people for all sorts of charities. They will formulate a scheme to sell worthless wares, as tickets, tags, seals, postals, candies, bookmarks, mats, calendars, and all for charity. The brightest girls and women the most persistent boys and children, are put on the streets to sell these articles. They rush into offices, they besiege the counters of stores, the railroad stations and shops, the busy passers on the streets, and insist on a purchase. It is for "this good cause" or "that good cause." "Please buy a ticket to our entertainment." "I promised to sell so many seals; now, please help me." "I am working for a prize—won't you help me to win." "I know you won't turn me down; now, will you?" "We girls are trying to get up the largest sum to help ——." "Come on now; I know you can't say no."

So the sudden demand is made at every corner, and in a sort of moral fright, the donors give; not because they are roused by the lovely spirit of charity, but because they have been held up on the high road of business and could not refuse without being misunderstood. The judgment is not convinced nor the will moved; the gift was made to escape the injury that might come to business or reputation by refusal. Every Christian who comes in contact with such methods is conscious that the nickel, dime, quarter, or whatever sum given contains no real element of charity, but feels that it is a forced donation. If one's business is local and retail and depends upon the patronage of those who represent the charity scheme, his name will be repeated as "tight wad," "stingy," "miser," "heartless," "cares for nothing but the dollar," or some other name that may misinterpret his motives and his love for the needy. Besides the "hold up" element in such efforts in the name of charity, it does two things that injure real charity. In the first place, it cultivatese the habit of giving *unwillingly*. If there is any outlay of money that should have thoughtful consideration and prayerful willingness, it is an act of charity. In the second place, it cultivates niggardly giving. Christians who give under such pressure always give in minimum sums. They never give liberally. This cultivates the Christian away from real charity. Charity has right of way in Christian society, but it ought to flow through right channels. There are too many organizations undertaking to do the same thing, and too many schemes to do charitable deeds in uncharitable ways. If you deny any of these "hold up" methods you are regarded as opposed to charity, though you may have just done more than the whole society that holds you up and makes demand for help. The army of small solicitors for small gifts to be applied in small ways is robbing the church to do its little deeds and fretting the souls that love mankind and live for the needy and helpless among men.

W. W. STALEY.

ELON COLLEGE NOTES

Thursday of the present week will witness the beginning of the Fall Term examinations and a week from that day the flight of students to their homes for the glad Christmas season. The term just closing has been an excellent one and most of the students plan to return after the holidays. All would like to, but a few fear they cannot in view of financial conditions, which let us hope, will generally improve, and particularly so in their cases.

Dr. and Mrs. Atkinson visited that veteran friend of the College, Aunt Helen Winborne, at her home in Wake County the past week. Aunt Helen is well and happy, so they report.

President Harper attended the sessions of the Federal Council of Churches of Christ in America, held in Richmond, Va., last Wednesday to Friday. He reports a splendid session and a membership of great men. The Christian church had six representatives present in the persons of Dr. W. W. Staley, Col. J. E. West, Dr. Martyn Summerbell, Dr. O. W. Powers, Dr. W. H. Denison, and Elon's president.

Mr. D. M. Marks, Class of 1901, is now religious secretary of the Y. M. C. A., Richmond, Va., and happy in his work.

Mr. W. C. McCloud, former missionary to Porto Rico, is now divisional superintendent of Railway Mail Service, with his headquarters in the Richmond Terminal.

Dr. W. C. Wicker is to attend the meeting of the Lesson Committee of the International Sunday School Association, Washington, D. C., during the Christmas holidays. Dr. Wicker is a member of that committee.

Miss Urquhart's Dramatic Class is to give its second dramatic program for this term on Tuesday evening of this week. The work in Expression is prospering in her hands.

Mr. R. E. Brown, member of the Durham church, was admitted to the Biblical Class of the N. C. and Va. Conference at a called session of its Educational Board on Thursday last. Brother White is now a student in Trinity College, but hopes to enter Elon in January.

The College church will elect two additional deacons on Wednesday evening of this week.

Plans are being perfected to give a more adequate protection against damage to the College buildings by fire. During the vacation season hydrants are to be installed convenient to every part of the plant.

Quite a few new students have already signified their intention to enter after Christmas. We hope our friends will send to the President's office information relative to any others who ought to come. It is such co-operation that has made our present Elon possible.

The Ladies' Aid Society has decided to purchase three more silver trays and 150 more cups so as to make the present individual communion service adequate to the College congregation.

"X."

MISSION TREASURER'S STATEMENT FOR NOVEMBER, 1914

As Per Rule of the Mission Board.

RECEIPTS FOR THE MONTH

For Home Missions	$ 286.29
For Foreign Missions—regular	685.91
For Foreign Missions—loan secured	1,000.00
For all other purposes	321.64
Total receipts	$2,293.94
Cash Balance November 1, 1914	640.16
	$2,934.10

DISBURSEMENTS

To Home Missions	$ 362.03
To Foreign Missions	1,057.77
	834.00
Total disbursements	$2,253.80
Cash Balance November 30, 1914	680.30
	$2,934.10

LIABILITIES

To bills payable	$4,000.00
To Bishop Lodge account	10.00
To Church Extension Account	16.97
To Franklinton College account	6.15
To Girls' School Bldg. Fund account	965.93
To Girls' School account	25.00
To Home Missions account	4,194.06
To Literature account	1.20
	$9,219.31
Less Cash Balance	680.30
	$8,539.01

J. G. BISHOP, Mission Treasurer.

What a live church your church would be if every member would take his church paper and keep informed as to what his church has done, is doing and will do. I wonder if there is a church in the Southern Christian Convention where every family represented in the church gets THE CHRISTIAN SUN. If so the circulation manager would be pleased to hear from that particular church.

WORTHY INCENTIVES IN BIBLE SCHOOL WORK

(Continued from page 5)

propaganda belongs to all Christian organizations alike. There may be a difference, however, in that an auxiliary organization of the church may, with perfect propriety, turn its attention to specific phases of Christian service. This the church can never do, with justification. So let me call your attention briefly to two or three worthy incentives in Bible school work.

First, is that desire of any Christian to make folks better, and to make Christians of men and women, boys and girls.

The Bible schools of the world are probably the most powerful organizations, and present the greatest opportunity for moral and spiritual influence in the present or any other time. No man can measure the influence of Bible school work and teaching. It has been hard to get church officers, and Bible school officers and teachers to adequately comprehend this great opportunity. Too long the hour of the Bible school has been wasted, so far as practical teaching of the Bible is concerned, and it has merely drifted along as a "Sabbath school" or a "Sunday school."

The same kind of philosophy expressed by Horace Mann on the dedication of that college when he said, "If the money spent on this enterprise results in the saving of one boy, it is worth while," can be applied to Bible school work and teaching. The teaching period in the Bible school affords a wonderful opportunity, and it is a great thing to teach a boy or a girl the things that will make him better—to teach him the way of life. And we must remember that it is to *save* the boy—save him for good, for the church and for Christ, is the first and most important thing in this work. It is no easy task that we have! It is rather that rough, hard and difficult way, on which it is often necessary for us to falter, and ask whether it is worth while.

"A boy, plus a dirty house, plus an alley, plus a cigarette, plus a vile theater, plus the pool table, plus the saloon, plus other things thrust upon him, is no easy subject from which to produce a good citizen." Yet the Bible school is called upon to tackle just such problems, and get good results. It must make not only a good citizen out of this boy, but a Christian man. For the Bible school is the only institution that has a chance at him. This difficult condition makes that great opportunity. What if it is lost—think you the Bible school can be, or will be, held blameless?

A minister preached and presided over a little church in Scotland for four years. At the end of that time there was considerable dissatisfaction because the church membership had not grown. In discussing this problem one man said, "Why, in four years no one has united with the church." Another said, "Yes, one boy." "Who is the laddie"? said the first speaker. I will tell you who it was! It was Robert Moffatt, the great African Missionary, one of the greatest missionaries the church has produced. Was that four years hard work worth while? This same, or an equally good opportunity, is before every Bible school teacher.

A few Sundays ago, in the afternoon, I went to one of our missions. The superintendent asked me to teach the boys' class. There were 12 boys present ranging in age from 10 to 15 years. No man can measure, or hardly conceive, the great opportunity in and with this one class of boys for good. The Bible school must meet conditions so that these twelve boys will become Christian men. There are boys enough in that one class to civilize and evangelize an empire when they become men. And now, right now, is the time to endow these boys for a Christian life, by the application of Christian teaching. Now is the time for them to become Christians. The teaching they get now will determine, in largeer measure than we are inclined to believe, whether they will ever become Christian men. The old teaching of a wise man, "Train up a child in the way he should go; and when he is old, he will not depart from it" is mighty good yet, notwithstanding the opinions of bishops and higher critics to the contrary. The Catholic church has proved the proposition to our own shame. The mothers and fathers of children in the Protestant church have said, when their children wanted to accept Christ, and unite with the church, "No, you are too young, you better wait awhile." They did wait awhile, and by that very attitude, these parents have in many cases sent boys and girls, but boys especially, to hell. And these same parents have come to the preacher when that boy whose way they blocked when he was young and wanted to accept Christ, and who now no longer cares for the church, and said, "Pastor, won't you go and talk to John, he won't come to church, and he does not care for Sunday school any longer." "Oh, it breaks my heart." There is not an active pastor of much experience that has not heard that cry from a mother's heart. Brethren, "Now is the accepted time. "Today is the day of salvation." Right now is the accepted time in the Bible school work to make Christians. That Bible school that does not, during the teaching hour, and in all its work, do the work of evangelization, will some time go to the judgment of almighty God with the blood of these girls and boys who have gone to hell, because it failed to do its duty, on its hands, as much as that parent who did not give the proper encouragement to his child at the proper time. "When I say unto the wicked; Oh, wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; *but his blood will I require at my hands.*" That Bible school that is not evangelistic in its teaching, and does not make that phase of Christian service, its first and principal business, robs itself of its greatest opportunity, and robs the scholar of both his time and what is his greatest blessing.

The next worthy incentive to which I call attention is *a desire to teach the Bible.* This is an indespensable necessity in making Christians. The Sunday school ought to be a Bible school. No superintendent ought to allow teaching during the teaching period that is not the teaching of the Bible. The opportunity to make Christians out of Bible school attendants is lost if the teaching period is not given to Bible teaching. The Word of God has a great transforming power. "My word shall not return unto me void" is not a prophesy. That is an omnipotent decree. "But it shall accomplish that which I please, and it shall prosper in the thing to which I have sent it." "My word is a hammer, and is afire." "My word is sharper than any two-edged sword, piercing and dividing asunder, and discerning the thoughts and intents of the heart," are portions of the scripture that show us the efficacy of the Bible as a force in the evangelization of the world. Where the Bible is taught Christians are made, and God is exalted. The Word is intended to reach and change all classes, and every where it is given a chance it does not fail. Some of the most wonderful victories are recorded in America and other countries, brought about by the transforming power of God's word. Some of these are told by the Gideons, who are placing a Bible in each room of the hotels. These stories come from the Philippines and every mission field.

There is no teachingg that grips men, and constrains them to loyal service as the teaching of the Bible does. The Bible school can not succeed if it fails to use the teaching period for Bible teaching. And here let me say, that we must have a more systematic and efficient method of selecting and preparing our Bible school teachers. It is time for us to begin to *teach* the *Bible* instead of what somebody says *about* the Bible. To do this Bible school teachers must have training—they must know *how* to *study* the Bible and they *must study* the Bible.

Brethren, if we were to turn our attention to teaching the Bible, in a systematic way, both in the Bible school and in the pulpit, for ten years, we would witness in the Christian church, one of the greatest revivals we have ever seen. The great revivals of the world in every time have been produced by prayer and Bible teaching, and in most cases, it was doctrinal teaching. No message of man has molded and shaped the destiny of men and nations like the teaching of the Bible. As a result of that teaching nations have been baptized, and are being baptized in a day. Where the Bible is taught the triumphs of the cross are recorded. And Brethren, when this old world is taken for Christ—when it is evangelized, in this generation or in any other, when the desert shall bloom as the rose, and righteousness cover the earth as the waters cover the sea, and when the kingdoms of this world shall become the kingdoms of our Lord and His Christ, this great consummation will come by the preaching and teaching of the Bible.

Woe be, to that Sunday school teacher who lets that precious hour on Sunday go to waste, when he has before him many scholars who hear the only reference to the Bible and to Christianity at that time.

Another worthy incentive in Bible school work is to make good citizens and active Christians. I can not think of these two things being separate. A good citizen will certainly be an active Christian.

I am sure that we have many times undervalued the working of the Bible school as well as the work of the church, in making good citizens. Do you think of a single good citizen that does not now actively acknowledge Christ and the church, or does not owe much to the influence of Christianity?

Referring again to the class of boys in one of our missions: Out of that class will come laborers, mechanics, doctors, lawyers, and a preacher, possibly, and God forbid that one of them shall take the place of some old sot and fill a drunkard's grave. The teaching of the Bible school to which he listens once per week must fortify him against the contemptible and damnable institution, the saloon. And what a mighty opportunity to turn the minds of these boys into the right paths the teaching hour of the Bible school affords.

Too long the mind of the youth of our civilized countries have been turned to wars, armies and navies, and things that afford no foundation for civilization. I quote from Dr. Cadman speaking before the World's Sunday school Convention at Washington.

"America, England, Germany, and other nations of mankind today, can not keep their places by mere far-flung lines of battleships or mighty armaments, or battalions rolled in blood. Unless they exalt the God of the Bible, the sovereign and transcendent ideal which found them in barbarism and made them masters of civilization, they shall lose the prize, and another people, whom God will call and

(Continued to page 10)

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor.

SUNDAY SCHOOL LESSON FOR DECEMBER 20

The Ascension. Luke 24:50-53; Acts 1:1-11

(Christmas Lesson)

Once a human being, the best and completest of all human beings that has ever lived, the human being whose humanity was perfect by its very union with Divinity has gone, still human, out of the sight of men—gone, evidently, all alive. We cannot trace his course, the cloud received him. But yet we know that somewhere out beyond the limits of our little earth that true humanity of His has found a home. Still we may long to know a great deal more; but, knowing that, do we not know much? Humanity can live beyond the earth, can keep broad, live relations with the universe. The man who goes today, then, still goes into the dark, but the darkness into which he goes is pierced now by a path of light, and at its heart there is a home of light to which he goes. For his humnaity has claimed its place in the great universe. The humanity of Jesus has gone before and makes the unknown not familiar. Around our thought of it, our thoughts of the men we have seen die, our thoughts of our coming deaths, can gather into confidence and calmness. Phillips Brooks. "Having died and risen from the dead, because it was not possible that He should be holden of death, it was not possible that Christ should suffer death a second time. Nor was it possible that He should live on among men forever, His home a Mecca for those pilgrims who could visit it, faith in Him as their Redeemer, based on the fact that they had seen him with their own eyes, instead of their attaining to the spiritual blessedness of those who have not seen and yet have believed. It was necessary that his ministry should be changed from a visible to an invisible one, from Palestine to the whole earth, for had he not said, "I, if I be lifted up, will draw all men unto me"? And so Jesus disappeared from sight; a cloud received him. Mysterious as was his birth, wondrous as was his life, even so marvelous was his accension."

The lesson today is a completion of the earthly life which began on Christmas day. We have it for our consideration, a clean, holy and spotless life.

The teachings by A. W. Kelly: Where Christ rules, injustice and oppression will cease. As disorder came into the whole creation in connection with man's sin, harmony waits on his redemption. There will be no cause to fear foes without when the enemy within has been overcome; true peace is the gift of Christ. The surest pledge of safety and prosperity is widespread knowledge of Jehovah. The enthroning of Christ will glorify and place and draw all men. Seeking first God's kingdom is the one way to make an ideal nation.

CHILDREN'S WORK FOR THE CHILDREN'S KING—LESSON XII

MRS. M. E. BULLOCK

This is a continuation of the thought developed in last lesson. Ask for specific instances of work which can be done. Tell how Christ exalted childhood. We say "The Child in the Midst." Remember, Christ *took* the child so that if the child is in the midst it is very near the Savior.

Tell the story of a little girl in England who became stirred at the thought of the need of the heathen. She was very poor, she had not so much as a farthing (a small coin worth one-half a cent) to give. When the collection plate passed her, she asked them to put it lower "Lower, still," she begged and, to humor her, the collector placed it on the floor. Then she stepped timidly but firmly on the plate. "I have nothing else to give, but I can give myself" she said. This little girl's deed so impressed the rather indifferent crowd that the response was unanimous and sincere and Mission work received a great forward impetus that day.

Describe conditions of peace as given in this lesson as applying even now to the heart which is fixed on Christ.

CHRISTIAN ENDEAVOR TOPIC, DECEMBER 20

An Unselfish Life. Phil. 2:1-11

(Christmas Meeting)

In discussing the topic for tonight we cannot find a life which was more unselfish than the life of the One in whose honor we celebrate December 25th. The birthday of Jesus. We all have such a good time then; especially the children are given a delightful time, Christ loved the children so tenderly.

We would suggest to the leader in planning this meeting to have special Christmas music, Christmas talks and recitations. It might prove beneficial to have a joint meeting with the Juniors. The leader in opening the meeting could spend a few minutes very profitably in speaking of the many gifts of God, numerate the things that you have noticed on the way to the meeting, electric lights, moon, stars, plant life together with that which sustains it, then tell of the night when the shepherds were watching their flocks and the angels sang the songs of praise and carried the glad tidings of the Babe of Bethlehem. This Babe, was, by His unselfish life, to influence the world; this certainly a gift of God to mankind. The wonders that have been worked in His name cannot be numerated. The spotless, unselfish life of service lived by this man Jesus has revealed the love of God and opened the doors of glory to every human being.

Close the meeting with the thought impressed upon the Endeavorers that if this man's life has been of so much service to the world we, to be successful in our work, must have a part of this life.

Rev. Smith Baker in speaking of this topic gives the following things for wide awake Endeavorers to remember: "Remember that you are each day painting pictures for the future. Remember that unkind words leave stings in the heart and that kind words are a joy forever. Remember that you can never come back to live over today. The past is forever gone. Remember that someone is constantly receiving an impression from your life by the spirit you manifest. Remember that you count at least one for the right or wrong. Remember that you do not know how much you lose by neglecting any duty. Remember to look at other's faults as you would have others look at yours. Remember to pray for your pastor, your church, the unsaved, and your enemies. Remember you will regret your unfaithfulness when you come to life's close."

OUR S. S. AND C. E. WORK

I have just read in The Sun what Brother W. T. Walters has to say in reference to the financial condition of the Sunday School and Christian Endeavor work of the Church, and I want to add to his message my sanction and call attention again to the fact that the Department needs the support of your school and society. For the work to meet its obligations and to carry out its principles and standard, it must have the sincere cooperation of the entire Church. The Editor of the Department is poorly paid for the services which he renders. However, I feel it just to say these to whom the work has been entrusted have served for a higher purpose than the money value. Just a little enthusiasm on the part of the schools would enable the work to pay its debts and thus be in a position to do some aggressive work. Rev. W. T. Walters, Winchester, Virginia is acting as Treasurer, to whom all contributions should be sent. Remember the work, also the Convention which is to be held in April at some convenient place.

Permit me to repeat that it was a sincere regret upon my part that I was compelled to give up the work, but for the sake of my health, I did so and can see now where I was wise, for it has helped me to recover rapidly and continue my work in college.

C. B. Riddle.

A loyal subscriber paid up her 53rd subscription the other day. If we had a superannuated fund for such we would certainly place her on the highest seat of honor. Just think what The Christian Sun has meant to this home. When the circulation manager gets a request to discontinue the paper he only wishes that the party making such a request could talk with some of the *old guard* that have stood by the paper through the many trials it has experienced. Listen to this one. "I have been reading your paper for 15 or 20 years and feel that we would be at a loss in our home without it, even if the subscription was double what it now is."

We have shiped to Dr. W. W. Staley, Suffolk, Va., 26 copies of Peloubet's Select Notes for 1915. Have you ordered yours? If not, send in your order at once to the Book Department, Christian Sun.

From away up in Canada we received this message: "I have enjoyed reading the book, "New Era in Asia," ordered from you in the Virginia conference. It has given me a new vision of missionary work." The book department can supply you with anything on missions at publisher's price. Address Book Department, Christian Sun, *Elon College,* N. C.

Bible References

Gen. 13:9; 14:23; 50:21; Num. 11:29; I Sam. 18:4; 23:17; 2 Sam. 23:17; Dan. 5:17; Rom. 15:3; 1 Cor. 10:33; 2 Cor. 12:5; Prov. 17:17; 18:24; 1 Kings 5:1; Phil. 2:35; 2 Tim. 1:16; Matt. 16:25; 19:21; Rom. 14:21; Phil. 2:4; Esth. 4:16; Acts 20:24; Prov. 11:26; Matt. 25:43; 2 Tim. 3:2; 1 John 3:17.

TO THINK ABOUT

What does Christmas mean to me?

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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PROGRAM FOR THE WEEK OF PRAYER

January 4-8.

"Ye that are the Lord's remembrances, take ye no rest."—Isaiah LXII: 6, 7

Monday, Prayer for Peace. Isaiah 59:8:16. Prayer for the church at home, for a deeper realization of individual responsibility.

Tuesday, Prayer for our Home Mission Work, for America, that she may be true to her great oportunity to give the Gospel.

Wednesday, Prayer for our Young People, that they may become a power in this great work. Prayer for our children at home and abroad.

Thursday, Prayer for our workers in Japan and Porto Rico, that through them Christ may be made manifest and souls won for Christ.

Friday, Consecration Service, Ephesians 5:13-21; 1 Chronicles 29:1-9. Prayer for the personal giving of self to the Lord Jesus, for greater faith to dare and do.

BOARD MEETING

The Woman's Board of the Western North Carolina Conference met in the Burlington Christian church December 3, 1914, Mrs. W. H. Carroll, chairman. Mrs. W. R. Sellars was elected corresponding secretary and treasurer, Miss Blanche Teague superintendent of young people's work.

We hope to have a missionary or mite box society in every church in the Western North Carolina Conference and feel that we can do this if the ministers will give us their hearty co-operation.

We are praying for greater missionary interest among the women of our Conference than ever before and in order to increase their interest we want not only to pray, but to work for and talk missions.

ANNIE E. WILLIAMS, Scretary.

WHY HAVE A MISSIONARY CRADLE ROLL

By Mrs. J. L. Foster, Waverly, Va.

When asked to write a paper on the Missionary Cradle Roll, I did not feel sure that the Committee had acted wisely, as we had not as yet organized this work in our church. But I guess the president of this Conference had "method in her madness," and I am glad to be able to tell you, Madam President, that we have appointed a missionary cradle roll superintendent, and hope soon to have a flourishing number of babies enrolled; for is not this one of the most important steps, after all, in our woman's work—that of beginning the missionary thought in infancy? Then when the babies have grown to be men and women we will not have to beg them to join mission societies, and we'll have money for all the missions we want if only the babies have had the training by enlightened mothers and workers along this line that they should have had.

In making the fight for State-wide prohibition, we could hardly hope to reform the old toper who must have his liquor, but there is every possible chance for the baby— our young girls and boys who in all probability will never know the taste or ever see a bottle of the vile stuff that would craze their minds, deform their bodies and make shipwreck of their lives, even so with the missionary movement. Some of our older people who do not believe in missions will never change their views, but the baby will know nothing else but to love and pray and work for missions.

Any one who has tried to solicit for a woman's missionary society will readily see the need of a missionary cradle roll—so many refusing to join because they cannot see any further than the neighbor next door. To help the one next door is a splendid thing to do, I confess, but my neighbor being any one who needs help, even though beyond the seas, and we have to work by faith, will not cause me to help less those for whom I can see the fruits of my labor.

The object of the missionary cradle roll is to bring the spirit of missions into the lives of the tiny ones from birth to five years old. To strengthen the bonds of sympathy and friendship, to make the membership mean something to mother and child, make baby's life happier and its future larger. Not to make mother's work greater but to lighten it by helpful suggestions as she thus helps to train her baby for a better, sweeter, nobler life. "One deed there is, all others shall outlast,—to help a little child."

To round out the full work of the women in our conferences, we must have the babies, the Willing Workers and the young people's societies before we can hope much for the future of the women's societies, for all these are going to make the women and workers of the future, so can any one doubt the need?

The cradle roll work of the Sunday schools has proven most successful as every one knows, and many religious institutions are following and appreciating the importance of the baby. In a Minnesota town there is a cradle roll connected with the Salvation Army. In a city in Michigan a cradle roll hangs on the wall of the office of a Young Women's Christian Association, and the babies of members are enrolled in the cradle roll department of the Association. In the Lend-a-Hand Club of Davenport, Iowa, there is a wall roll prominently displayed near the main entrance and here, too, babies of members are enrolled.

So can we who have banded together in the woman's work for missions in the South fail to do our best to organize a mission cradle roll in every church? Surely we cannot reach a standard of excellence until this most important work—this foundation work has begun.

Now our missionary cradle roll superintendent must have the mother love in her heart to be able to make this department of our work a success. She must be able to help and encourage the mother in her parental responsibility of developing in her baby this spirit of missions which will elevate and ennoble their lives. Every mother earnestly hopes that her son may make a good man, that her infant girl may be a beautiful, sensible woman, whether in the outside world or as wife and mother in her own home, but few mothers appreciate the extent to which they themselves make or mar the futures of their children so it rests with our superintendent to get some mothers awakened to the importance of the education of their children in the unselfish mission life. If her babe would be happy, he must be taught to help somebody else, for never can he know what true happiness is until he has felt the pleasure of being a help to somebody. A tiny toddler is often seen to be quite happy in his efforts to carry one small piece of wood for mother's fire or crawling over the floor to find her thread or thimble. Great is the responsibility of the missionary superintendent and the mother, but greater still is their opportunity. It has been said that "the universal cry of middle life is, "Oh, if I had only been taught how to live when I was young!"

If the mothers will only co-operate with the superintendent in this grand work of starting the babies right, in the work of evangelizing the world, in a few years not only our small fields of Japan and Porto Rico would be in a flourishing condition, but the work would spread and people would hear the cry, "Oh, I am so glad my mother taught me what true living meant when I was young."

The work of the missionary cradle roll is most beautifully and fittingly divided—one-half the dues going to the Orphanage at Elon and one-half to the Sendai Orphanage in Japan. Such a tiny amount for each baby to pay —15 cents a year! But then they are tiny people, and it is the spirit rather than the amount that makes this period of life so full of hope for the future.

Every child born into a family is a little missionary from the Father above, for often the advent of the little one causes both parents to form as many new resolutions concerning their own moral lives as are formed by the average person upon new year's day. This is the best time to get the names of the little ones on our roll, for often the mother catches the missionary spirit and will come in with the babe, and you have won her heart through her baby. Some one has said when you take the child by the hand you take the mother by the heart. The parents of very little children are just in the right condition to receive any spiritual assistance the church may offer, and what better than that of missions! The superintendent who enters a home at this time will find ample oportunity to do service for the Master. Give the little one the beautiful card prepared, which makes him belong to the missionary cradle roll, and ask mother to keep it always for baby, so as he grows older and can enter more into the life she is trying to teach, he will appreciate it and it will appeal to him more and more.

One service a year is the cradle roll members' exclusively. In June, when the weather is unusually suited to the babies, a service which can always be made interesting is asked by our Conference Board to be held, at which time mite boxes which have been given the children are expected to be brought back and opened. This money can go for any purpose the superintendent wishes, and so undertake some special work if she cares.

And so it has remained for our woman's mission board to take the child and set him in the midst, making him who is already the center of love, the center of strong endeavor, the key to the closed gates of our highest progress, the heart and soul of our hope that the world, becoming as a little child, may yet enter the kingdom of God.

Solve the gift problem this year by sending a copy of "Trailing the Truth." A book of 80 pages, containing thought that will help and inspire all through the year. 50 cents postpaid, from the publishers, Southern Christian Publishing Co., Elon College, N. C.

WORTHY ESSENTIALS IN BIBLE SCHOOL WORK

(Continued from page 7)

ordain, will assume the priest-hood and ministry of the kingdom of heaven, and give it to the world.

The whole oriental civilization was built upon force. When Jesus came, after being nursed by his mother in Egypt under the shadow of the Sphinx, He declared that they who took to the sword should perish by the sword; and I would to God that every Bible school teacher, pastor, and student, in this great convention would send out the message of peace in city, town, and hamlet, through every land represented here, that the huge armaments which are bleeding civilization as white as veal may be reduced and that we may come to justice, and arbitration, and under the proper policing of the high seas, instead of wasting revenues of God in such damnable debauchery as that."

* * * * Think of the men in the last 300 years that the Bible has produced among us, not only in the Philippine islands, where the books of the Acts of the Apostles has received another chapter, but in our own states and commonwealth. Think of Robert E. Lee, the chivalrous knight of the South. Think of Stonewall Jackson, who prayed all night and fought all day. Think of him who was the greatest American we ever had—Abraham Lincoln. Think of Washington, and William Ewart Gladstone, the greatest man ever given to parliamentary institutions in the last 150 years."

To make citizens like these ought to be the ambition of the Bible school. We must not be satisfied with such comparatively insignificant things as seem to satisfy us.

CONCLUSION

I have called attention to only a few worthy incentives in Bible school work, but these two or three I have mentioned are powerfully effective in all Christian work, and are necessarily fundamental. They are inseparably bound up with Bible school work. I repeat every Sunday school ought to be a Bible school.

When I read this paper the first time before a Conference, in the discussion that followed, some one said, "The Bible is being emphasized today more than ever, and that is a very hopeful sign of the potency of Sunday school work." Brethren, herein may be a great danger. I am arguing for a good, sound, correct teaching of the Bible. Emphasizing the Bible is not teaching the Bible. Emphasis of the Bible will not save us, we must teach the Bible, that men of God, may be thoroughly furnished unto all good work.

I am not speaking now of any man's interpretation of the Bible. I am speaking of a sensible, unbiased teaching, which will make men conscious of the fact that the fulfillment of God's laws will bring man into his highest joy. It is God's law we need to know, given first and primarily for man's instruction, but also for man's restriction. When the church, or Bible school, gets away from the Bible it has severed its vein of life.

Once a while there is a preacher in our own church, and in other churches, too, that gets too big (?) for the Bible, but if you follow that preacher sooner or later you find him either at the head or tail of a long list of failures. Now if the Sunday school teacher gets too big for the Bible, or if he fails to teach the Bible, there is soon disaster and failure in the life of those who are committed to him to teach. Base ball, clubs, class organization and class contests, may or may not be good in their place, but if they *are* good, they can not take the place of Bible teaching. Bible teaching, therefore, of all the incentives that may be mentioned, is the indispensible necessity in successful Bible school work.

NO ALUM
IN
ROYAL BAKING POWDER

GRAHAM LETTER

Our work at Graham and New Providence is moving on nicely. In fact, with the beginning of the new conference year, a more enthusiastic spirit has taken possession of us, and we feel that by the help of the Christ we are going to do more this year than ever before. At our Graham church much interest is being taken at present in our music. Also we are doing some repair work on the church.

The Sunday school, under the leadership of Bro. E. L. Henderson, is moving on in an interesting manner.

Also the financial part of the church is taking on new life, and Bro. C. D. Johnston, the chairman of our finance committee, is introducing the individual plan of giving, which we feel is going to be a great blessing to our church.

It also gives me pleasure to state that our Ladies' Aid Society has just recently presented the church with a very nice and attractive pulpit set, for which we are very grateful.

In a word, we feel our church is waking up, to a large degree, to her duties, and has already caught the spirit of the first sermon, preached to them after conference, the subject of which was "Go Forward."

This church is to be honored next second Sunday by the presence of the Boy Scouts of Graham, who will attend in a body and listen to a sermon to the boys, which will be preached by the pastor.

Our work at New Providence is also on the move upward. I have heard many remarks about the Conference which indicate that it did us much good.

The church in her last business meeting voted to adopt the weekly plan of giving, and we hope to get the canvass made as early as possible.

The Sunday school here is progressing splendidly. It was our privilege last Sunday to visit the school on an off preaching day, and I was very much gratified to see such a splendid attendance. The work done in this church by the organized classes is very encouraging, and we feel sure that much good will be accomplished by them if they will only be true and loyal to the Christ.

We miss several of our good members who have moved away too far to attend our services regularly. Among these are Mr. and Mrs. P. R. Perry who live now in Chapel Hill, Miss Ella Andrews, who is at the Christian Orphanage, and Miss Myrtle Perry and Miss Maggie Pickard, who are at Efland, and Miss Mamie Pickard who is in school at Elon College, and a number of others who have moved away in order to get work to do—public work here being stopped at present. All of these are missed very much in our church work, but we are praying that the blessings of God may be upon them wherever they are, and that they may all be true to our Lord. So that when our work on earth is done we may meet around God's throne in glory, where we will not have to be separated any more. Yes, I feel that it will be a great meeting in heaven when all the preachers who have been pastors at New Providence, and all the men and women and boys and girls who have been members of, and have been blessed in this great mother church, shall gather for the great re-union in that heavenly land, to praise God forever, for the blessings bestowed upon them. J. F. MORGAN.

(Crowded out last week.—ED.)

—William Jennings Bryan, in a great speech before 5,000 students and college professors at Ann Arbor, Michigan, the other night, did an unusual thing. In the midst of his address on education he digressed and asked all who wanted to take a stand with him against the liquor evil to rise. In an instant nearly every young man of the vast company was on his feet. Though Secretary of State, Mr. Bryan is a pracher of righteousness, and not infequently occupies a pulpit on Sunday, as he did twice in great Presbyterian assemblies in Chicago on a recent Sunday.

—The cheapness of good roads, and the expensiveness of bad ones, have been proven in Spottsylvania county, Va. In 1909 the county voted $100,000 to improve forty miles of its highway. Before the road was improved it cost the farmers 20 cents per ton-mile to haul his products to the railway or market at the county seat, and he only hauled 49,000 tons for the year. The year after the road was improved it cost only 12 cents per ton ton-mile, and he hauled 71,000 tons to the same station.

—In Russia foodstuffs are more abundant and cheaper now than before the war broke out. Russia usually exports large quantities of food supplies, but her export being cut off by the war has made the necessaries of life more abundant and available than heretofore.

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AMONG THE CHURCHES

I have completed my first round to my churches since conference, and my work seems to be in fair condition. I received one new member at La Grange last third Sunday night. Will baptize next third Sunday p. m. The hard times have had a disastrous effect upon ministerial and church support during this season, however, I hope that the way may brighten up as the year advances. Surely our church and ministry ought to be supported, and I believe at no distant day the church will be recognized as the most important institution in our land, and then the ministry will be supported by loyal, unselfish men and women.

Our district meeting at Corinth was rained out entirely so far as I know.

I have my same work for next year, and hope to have a successful year. Best wishes to THE SUN, its editor and readers.

G. D. HUNT.

HIGH POINT NOTES

Last Sunday was my second trip to High Point since Conference, and I am writing these lines in regard to the work there, which seems to be in fine condition.

I have never seen people more enthusiastic. They are awake to everything that pertains to the upbuilding of their church. In fact, every member is making a sacrifice to build up the church, and of course that means that the work will go, and great good will be accomplished.

The Sunday school is making fine progress under the leadership of its faithful, untiring superintendent, brother R. C. Boyd. The school has an enrollment of 138, with two organized classes, Baracas 32, Philatheas 27. These add real life and vigor to the school. At present we lack only four points of having a front-line school. These four points will be added immediately after Christmas. The fourteenth point added to the list by the North Carolina and Virginia Conference we already have, since most of the children stay for preaching.

Our greatest need is more means to complete our church building. We are profoundly grateful to all those who have in any way contributed anything to the work at this place. May God's richest blessings rest upon all these. The cause is indeed worthy.

J. V. KNIGHT, Pastor.

December 12, 1914.

MT. BETHEL

I did not reach my appointment at this place until Sunday morning, on account of the inclement weather. Sunday was also unfavorable, hence my congregation was small, less than a dozen. No collection. There is some sickness among the members. Deacon D. I. Cummings has been critically ill and his son is still very sick, but both were considered better. "Aunt Susie Dixon got hurt by a fall from the stair steps, but is recovering. Aunt Susie is one of the Orphans' good friends. She sends the orphans a quilt annually, etc. Deacon J. W. Knight has been quite ill for a month or more, but heard that he is improving. Sister Carrie Griffin has been in a low state of health for several months and her mother has been almost helpless for a long time, but is very patient. Pray for all these. The weather was so very unfavorable that we had no congregation at Kallam. If conditions had been more favorable we intended planning for our conference apportionments. God bless these dear sick and afflicted ones above mentioned.

Theirs in sympathy,

P. T. KLAPP.

Brower-Brown

At the home of the bride's parents, W. A. Brown, December 9, Mr. C. C. Brower and Miss Sallie Brown were married. The ceremony was performed by the writer in the presence of relatives and invited friends. Supper was served immediately after the marriage. The bride and groom are both popular in the community and received many useful presents. The attendants were Mr. Wren Brown with Miss Sophronia Brower; Mr. Thos. R. Stephens with Miss Vila Brown. Mr. Brower is a prosperous farmer and their new home is a nice one, and all their own. T. E. WHITE.

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No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

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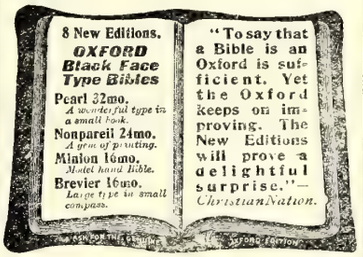
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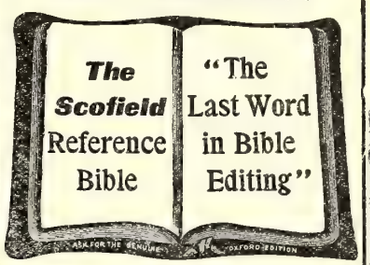

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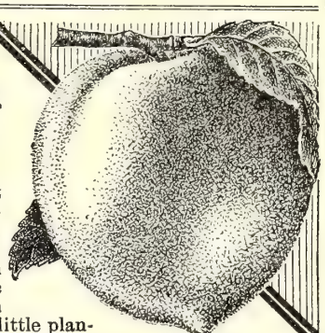
Grow Your Own Fruit



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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
W. P. Lawrence, Treas., Elon College.

Brought forward		$3,949.83
CHILDREN'S DUES		
Edward Wagner ..	$ .35	
Clifton Wagner ...	.35	
Kermit Wagner ...	.35	
Eugene Wagner ..	.35	
Lillian Wagner ...	.35	
Joel Ed. Harrell ..	.20	
Robert W. Harrell.	.20	
Newman Denton ..	.20	
S. E. Denton, Jr...	.20	
Elizabeth Vincent .	2.50	
Harvey L. Vincent.	2.50	
Virginia P. Ayscue	.10	
Mrs. J. W. Patton's school	1.00	
Regina Carter ...	1.25	
Marie Carter	1.25	11.15
S. S. OFFERINGS		
Auburn N. C.	.85	
Oak Level, N. C...	1.00	
Mt. Carmel, Va., (4 months)	4.00	
Main St., Durham .	5.39	11.24
THANKSGIVIN OFFEGING		
Graces Chapel, N. C.	1.11	
New Hope, Ala. ..	1.20	
Windsor, Va.	11.05	
Durham	11.40	
Six Forks	6.60	
Damascus, Orange County	2.56	
Pleasant Hill	6.59	
Class of Upper Deer Creek, Ind.	2.53	
Catawba Springs, N. C.	3.13	
Haye's Chapel, N. C.	4.10	
Pleasant Grove, Va.	2.30	
South Norfolk	12.00	
W. H. F. M. S. Upper Deer Creek, Ind.	15.27	
Franklin S. S. ...	12.75	
C. E., Franklin ...	5.00	
1st Ch., Greensboro	9.55	
Hudson Baraca Class, Greensboro	30.25	137.39
Total receipts for week		$ 161.78
Grand total		$4,111.61

My Dear Children:

Santa time is drawing near. But it is useless for me to tell you. Our children have been counting the days for some time. We are planning and working to make this the best Christmas yet at the Orphanage. We are all expecting to be at home when Santa comes this time. Last year many of our children visited friends and relatives during the holiday, and many of them contracted severe colds and lost much time from school on account of sickness after Christmas. Some have already written requesting visits again this year, and we would be glad to grant the requests, but we think it best to be courageous and decline these kind invitations and give our children the best time possible here in the institution. Our helpers will remain with us during the holidays, and I hear some talk about a Christmas tree in the Orphanage parlors already for Santa when he comes. I know he will bring nice presents for each of our children, and then what a good time we will have next morning.

But Santa may need a little instructions, as he is not accustomed to serving so many in one home. Our advice is not to bring too much candy or toys, but please remember to bring along some good books for our library, or money to buy them with. Our children are learning fast in school and they must have good books to read.

We have already bought four fine sets as follows: Makers of History, 20 volumes; Children's Library, 9 volumes; Natural History, 6 volumes; Pioneer Mothers of America, 3 volumes. These are all excellent books and were bought on faith with the promise to pay January 1. The regular price of these four sets was $76.00, but we bought them at special price of $60. We want a number of good story books for our smaller children, and missionary books and books on other religious topics are needed. The religious life of our children should be cultivated, and good books are very helpful. We think that $100 invested in good books would pay a large dividend. Will not some of our boys take part of the money they have been burning up in fire crackers and send it to us to buy good books for the orphan children? And then will not a number of schools take an offering in connection with Christmas exercises for our Library Fund? We shall be very grateful, and the good that may be accomplished cannot be estimated. We have already received some very nice Christmas boxes which will be reported after Christmas.

Suffolk, Va., Dec. 7, 1914.

Dear Uncle Jim:—

I wonder what the children are doing today. As it is so rainy today I could not go to Sunday school. Mrs. Butler is my teacher and I like her fine. I am going to school now and I also like my teacher, Miss Blanche Daughtry. I guess the children are talking and thinking about Santa Claus as it is most time for him. I hope he will come to see us all and bring us lots of nice things. Little brother has been very sick but he is better now. Enclosed find forty cents, twenty for me and twenty for little brother. Bye, bye, wishing you and all the little cousins a merry Christmas and a happy New Year,

Your little nephews,
Joel Edward Harrell,
Robert Wesley Harrell.

Thank you! Glad you are getting on so nicely in school. Our children are working away on their studies hoping to pass their examinations with highest grades yet.

Everett, Va., Dec. 6, 1914.

Dear Uncle Jim:—

We would like to join the band of little cousins. We all go to school and are in the sixth, fifth, third and first grades, and all like to go to school. We hope all the cousins will have a nice time Christmas, and that Santa will bring them lots of nice things. Enclosed you will find our dues and $1.00 to help Santa. We are your little nephews,

Eugene B. Wagner,
Kermit H. Wagner,
Clifton J. Wagner,
Edward E. Wagner.

We are glad to welcome each of you to our ranks. Hope you may enjoy working for the orphans.

Henedrson, N. C., Dec. 7, 1914.

Dear Uncle Jim:—

I didn't go to Sunday school yesterday for it looked so much like rain. I wish it would fair off so I could get out doors and play some. I am busy studying and talking about Santa Claus. I hope he will go to see all the little children. We have a little calf and when I take a notion to see it I just run away and go to the lot and call calf mama. We were knocked out of our Thanksgiving service, I regret to say. I appreciate the Thanksgiving card that you sent me. The Baracas and Philatheas are still working for the Orphanage. I feel like I am one, for mama and daddy both belong. I will close for this time with my dime and love and best wishes for a merry Christmas to all. Lovingly,

Virginia Pearl Ayscue.

These rainy Sundays keep many away from church and Sunday schools and greatly reduce our Thanksgiving offerings. We join you in the hope that Santa may be good to all the little children.

Everett, Va., Dec. 6, 1914.

Dear Uncle Jim:—

I would like to join the band of cousins. I am four years old and can't write myself, but mama will write for me, for she enjoys reading the letters. I hope Santa will be nice to the cousins and bring them lots of good things. Enclosed find 10 cents for December and 25 cents for Santa Claus.

Your little niece,
Lillian Wagner.

Many thanks for your dime and quarter for Santa. We are planning to have a tree for the convenience of Santa, and we hope he

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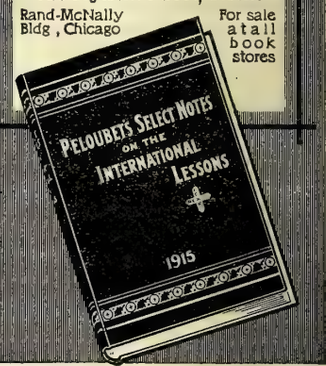

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may remember each of our children with suitable gifts.

Fort Valley, Ga., Nov. 30, 1914.
Dear Uncle Jim:—

We had pumpkin pie for Thanksgiving dinner and we had a good time that day. We appreciated your cards. I am in the second grade in school. Newman will write next time. We made the extra dimes ourselves.

Newman and S. E. Denton, Jr.

I know the pumpkin pie was good and you enjoyed it. Glad you are getting on so nicely in school.

Holland, Va., Dec. 3, 1914.
Dear Uncle Jim:—

We have sold our Orphanage chickens and send you the $5.00 and will have more to send later. We didn't have good luck with them this year, but I hope we will do better next time.

Elizabeth J. and Harvey L. Vincent.

Thank you. Sorry you had poor luck with your orphanage chickens, but the five dollar check looks mighty good to me.

Greensboro, N. C., Dec. 4, 1914.
Dear Uncle Jim:—

Just a line to tell you that at Thanksgiving I told the boys and girls of my school about the Orphanage and asked for a penny collection. Being Friday and the day after holiday, we did not have a full school, consequently I have only $1.00 to send you. This was given willingly and cheerfully by the children, and we pray that God's richest blessings may go with the "mite." Sincerely,

Mrs. J. W. Patton.

Many thanks to you and each child who had a part in the dollar.

Chipley, Ga., Dec. 8, 1914.
Dear Uncle Jim:—

Because we have been silent so long has not been for the lack of interest, nor have we forgotten the children at the orphanage, for we rejoice with you when there is a good report. We commend you most heartily for all you have done, and feel sure that we have many things in connection with the orphanage to make us thankful. Here is our Thanksgiving offering for this time, $2.50. With love to the children and wishing you success in all your endeavors, we are,

Your little nieces,
Regina and Marie Carter.

We are so glad to hear from you, and desire to thank you for your offering and sweet letter. I assure you that you are remembered by many of our children. We would all be glad to have you pay us a visit.

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Many fires start from trash and leaves left piled near the house or allowed to accumulate in the gutters. A spark can easily do the harm. A fire thus started is hard to put out.

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Traffic Department

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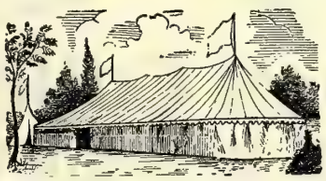
E. D. KYLE,
Norfolk, Va.
J. F. DALTON,
Asst. Genl. Freight Agent,
Advt. Norfolk, Va.



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No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

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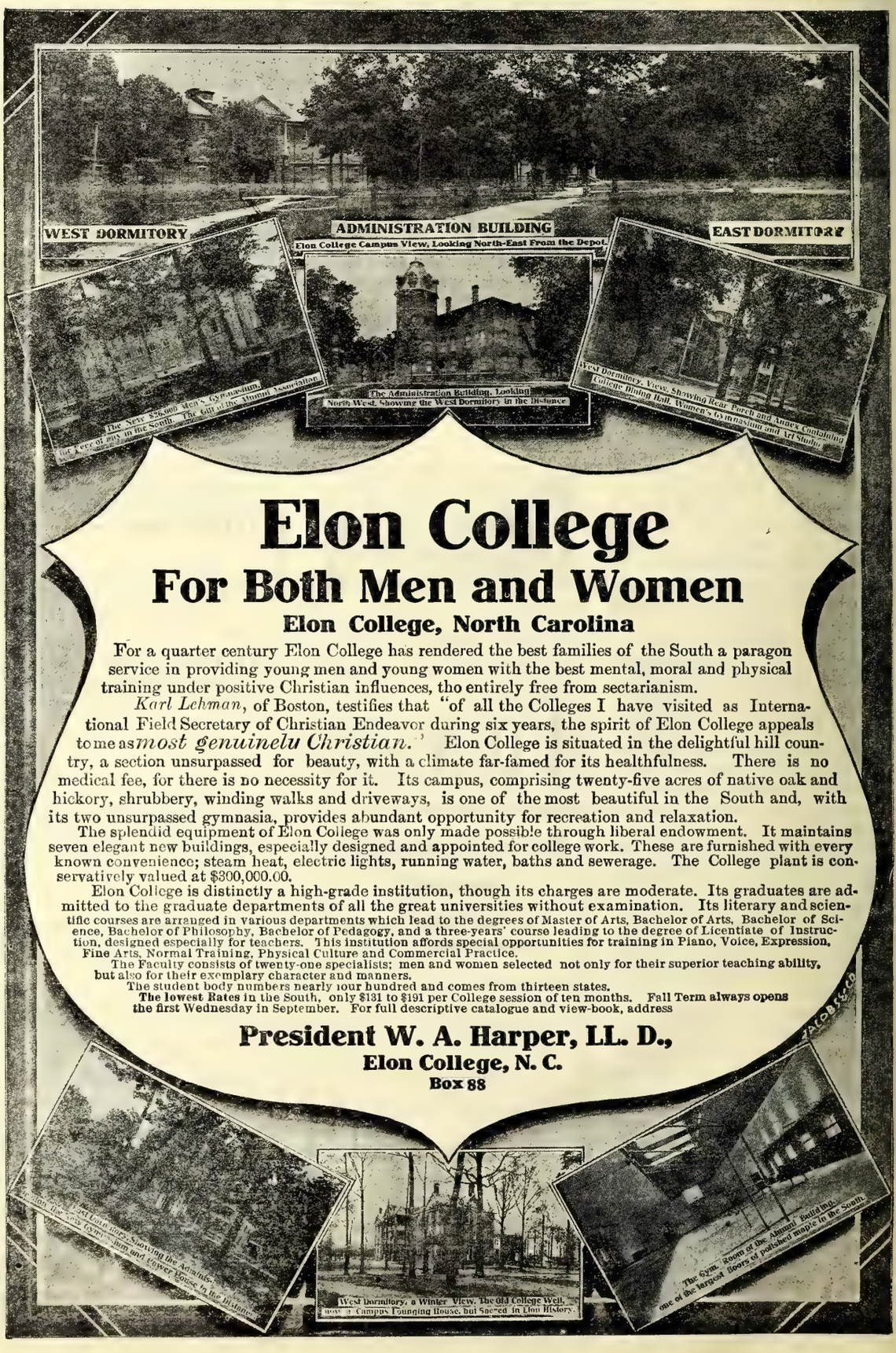
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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

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IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10 1913, at the post office at Elon College North Carolina, under the Act of March 3, 1879

OUR DEAD

Harris

Sister Esther Jane West Harris, relict of the late Deacon John T. Harris, was born in Sussex county, Va., Oct. 1, 1835, and died Nov. 12th, 1914,; age 79 years, 1 month and 11 days.

She was converted at and joined Spring Hill Christian church, at the age of 11 years, where she remained a faithful member until 1883 when she transferred her membership to the Waverly Christian church at its organization. She was a sister of the late R. C. H. T. and W. B. West, and of Mrs. Margaret A. Atkinson and Mrs. Mary E. Johnson.

She had no children, but is survived by a large number of nephews and nieces and the children and grand-children of her late husband. There are 44 grand-children and 41 great-grand children.

The funeral services were held at the Wadley Christian church on Saturday afternoon, Nov. 14, 1914,in the presence of a large and sympathetic congregation. Her favorite hymns were tenderly sung by the choir and many beautiful flowers told of the esteem in which she was held.

The following nephews acted as pall-bearers: Judge J. F. West, J. W. West, M. H. West, Archer Atkinson, E. T. Atkinson, and W. V. West.

"Aunt Jane," as she was familiarly known , was a devout Christian, and when she was able visited the sick and suffering and always had a word of cheer for every one. Her spirit took its flight just eight years from her husband's death and she, like him, was ready to go. She will be sadly missed from the Sunday school, church service, and all church work in which she so gladly participated when her physical strength allowed.

She was tenderly laid to rest in the Waverly cemetery to await the resurrection morning. Peace to this faithful soul.

Funeral services by the pastor.

JAS. L. FUSTER.

Stainback

On Wednesday a. m., December 2, 1914, the death angel visited the home of E. T. and Alice Stainback and carried their infant daughter, Edith May, making its stay on earth a short one,only three weeks. She was a sweet baby and all who ever saw her loved her, but God loved her best so He took her to live with Him. Her body was tenderly laid to rest in the cemetery at Bethel Thursday afternoon. May the blessings of the heavenly Father rest upon the bereaved parents and prepare them for that undiscovered country from whence no traveler returns.

HER AUNT.

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Adv.

HOLIDAY FIRES

Now is the time to begin to prepare against fires so likely to occur during the holiday season. Let the merchant refuse to hazard his stock by selling fireworks. The probable profit does not begin to compensate for the hazard and fire risk. It is well for the merchant also to be careful in arranging his show windows and general display.

NORFOLK SOUTHERN RAILROAD

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6:00 a. m. Daily for Wilson, Washington and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily except Sunday for New Bern via Chocowinity.
730 a. m. Daily for Varina, Duncan, Star and Charlotte
3:00 p. m. Daily except Sunday for Washington.
7:40 a. m. Daily for Varina, Lillington, and Fayetteville.
5:50 p. m. Daily for Fayetteville.
10:00 p. m. Daily for Varina, Duncan, Star Norwood, and Charlotte.

Arrive Raleigh.

From Norfolk, Elizabeth City Washington, Wilson, Greenville.
7:15 a. m. Daily. 11:28 a. m. daily except Sunday. 8:40 p. m. daily.
From Charlotte 1:30 p. m. and 5:35 a m. daily.
From Fayetteville, 10 a. m. and 4:50 p m. daily.

Leave Goldsboro

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:50 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
6:50 a. m. Daily for New Bern, Oriental, and Beaufort. Parlor car service.

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E. D. KYLE, Traffic Manager, Norfolk, Va.
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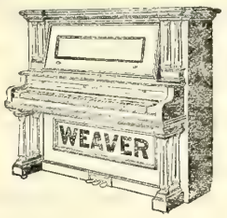

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Every Red Cross Christmas Seal that is sold is a real bullet in the fight against tuberculosis These seals last year helped to support thousands of needy tuberculosis patients and to give them a chance for life. They provided for many visiting nurses, whose hundreds of thousands of visits brought instruction and cheer to numerous patients. They helped maintain dispensaries in scores of cities, from the Atlantic to the Pacific, where thousands of consumptive patients received free treatment, aid and advice. They provided the means to purchase millions of copies of circulars, pamphlets and other literature with which the public has been educated about tuberculosis. They have established and helped to maintain more than 300 open-air schools for children who need open-air treatment. These are just a few of the ways in which the $450,000 received last year was expended. This year a million dollars is needed. Surely any one can help by buying at least ten seals.

REPORT

The report of the special committee on fire insurance has been filed with the Governor. The report is an able one and shows considerable work and study and is well worthy of careful consideration by our Legislature and people. The improvements suggested are earnestly desired by all. It is only a question as to the best means of obtaining them.

TO CHICAGO ON THE CAROLINA SPECIAL

Through Sleeping Car Daily via Southern Railway (Premier Carrier of the South), Queen & Crescent Route and Big Four Route.

Southern Railway is now operating through sleeping cars daily on the Carolina Special between Charleston, S. C., and Chicago, Ill.

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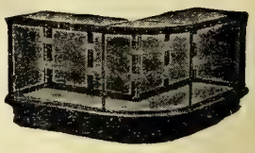

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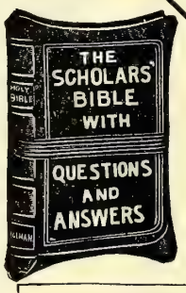
No. 91. French Seal Leather, overlapping covers, round corners, gold edges, gold titles. Special Postage paid. $1.00

Specimen of Type.

WHOSOEVER believeth that Je'sus is the Christ is born of God: and every one that loveth him

For Adults, Teachers, and Preachers



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22 And the prophet came to the king of Is'ra-el, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of

Beautifully printed on fine white paper from new, clear type, containing, in addition to the Old and New Testaments, 32 Beautiful Photo Views of Scenes in Bible Lands. These views are printed on enameled paper and are made from recent photographs, which show places as they actually are to-day. In addition, this Bible also contains Helps to the Study of the Bible, Four Thousand Questions and Answers, Presentation Plate and Maps in colors.

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Specimen of Type.

17 ¶ m From that time Je'sus began to preach, and to say, n Repent: for the kingdom of heaven is at

Containing New Copyrighted Helps: A Practical Comparative Concordance, Illustrated Bible Dictionary, Four Thousand Questions and Answers, Fifteen Colored Maps.

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Same Bible with Helps, etc., as above and with the Sayings of Christ in the New Testament printed in RED. Also 16 Colored Pictures.

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Printed from large, clear Pica type, with Marginal References, Family Record, and Maps. This Home Bible is new and very desirable for everyday use in the Home, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for births, marriages, and deaths. This is the best Bible obtainable for Old Folks who need extra large clear print and a light-weight book.

Specimen of Type Holman Home Bible
AND it came to pass, that when Isaac was old, and his eyes were dim, so that
Family Bible
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The Christian Sun

VOL. 66 ELON COLLEGE, N. C., DECEMBER 23, 1914 NO. 51

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

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The Christmas Message

THE CHRISTMAS MESSAGE is that life is but a starting point, from which we are to go forth to higher things. It is tidings of an ever-widening hope for the lowest of mankind, an open way for effort, a call to climb. It anticipated by eighteen centuries the ideal of Napoleon, "A career open to talent." It provides an eternal opportunity for all who will. What chance of travel has the nestling on the bough? It has the chance of wings. The manger was the nest, the wings of the spirit carried Jesus into His place of power. Harsh and perplexing conditions of the moment are not of great importance if we have hope. The world is our nest, indeed, but God has given us wings.

The Christmas message tells of God's fatherhood. It is no cold heart that waits us when we turn to gratitude and to prayer. God has always loved us. He loves us still. Every true Christmas thought and gift is an expression of that divine love which has made our own love possible. Every claim upon our mercy and our generosity is a call to become like Christ.

EDITORIAL

THE FIRST CHRISTMAS EVE

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, and lying in a manger.

And suddenly there were with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. (Luke 2:8-20.)

THE CHILD LEADS

The other day in New York, seven million gifts, mostly of toys and playthings, were taken from trains and stores and reloaded on a great ship going across the seas, where cruel war has rendered a million children homeless and hopeless.

Seven million rays of sunshine will go into places of poverty and despair. The children brought this to pass.

Soldiers may die on the field of blood and battle, homes be wiped out and fortunes ruined: but the children must have their Christmas.

In Belgium men were dying in the trenches, women were perishing for want of food and shelter. The world's heart was touched, but not moved.

When, however, the cows were killed for beef, and the babies were dying from sheer hunger for milk, and others were perishing because mothers had no nourishment for their new-born babes, then the world's heart was stirred to its depths, and millions of money were converted into nutrition, and ships went racing across the seas to succor and to save the children.

A little child shall lead them.

"What do the children of India most need?" ask the books and speakers on missions. "What the children of India most need is *childhood,*" comes the reply. "They are little old men and women." And because the children of India are deprived of childhood, money is pouring into India, and missionaries have been crowding into that benighted land to give the children the right of childhood. The heart of stone turns to ripened fruit under the appeal for childhood.

"What do the children of Syria most need?" enquires a writer of a great book. Comes the reply, "The greatest need of the children in Syria is educated motherhood. Children are born, carried around and then turned loose to do as they please as soon as they are able to toddle." Then Syrian mothers must be educated, and up go colleges and schools and places of learning in Syria. When you make an appeal on the basis of childhood, the needs and the wants of children, then you reach the deepest in the human heart, and get the best that the soul can give.

When God wanted a Book written that would reach all nations, be read in all tongues and abide against all criticism and cruelty, He has the one Book written, of all the sacred books, which gives primacy to childhood and first place in the kingdom only to one who would become as a child. The Bible, of all books ever writen, points to the Child and says, "Be like That."

We have our Washington's birthday, our various state and national holidays; but when a holiday is wanted that makes itself felt in all the world, and carries strange joy and marvelous merry making to all Christendom, irrespective of color, creed, or condition, then a holiday celebrating a Child must be decreed. Christmas is the greatest of all holidays, of all festive occasions, because it is one vast and universal children's day.

"A little child shall lead them." A little child does lead.

When God wanted a mighty army, the mightiest army ever known, to fight His battles and win His victories, He did not dress men in blue clothes and brass buttons and equip them with guns and forts and ships. Nay, verily. He organized a Sunday school and equipped the children, His soldiers, with a knowledge of Himself and a desire to do His will.

The Sunday school supplies to earth this day its strongest, stoutest, mightiest army. A little child shall lead them.

The world's heart is touched and stirred and moved at Christmas time. Why? It is the anniversary of a Child's birth. It is the Child's celebration. All our Christmas festivities come to this, or to nothing, namely: We make glad in the name and for the sake of Childhood. Never was truer prophecy than this, "And a little child shall lead them"—lead them in all that is noblest, biggest, and best.

IN THE INN

There was no room for Christ in the Inn, so they cradled him in the manger. That was a rather heartless thing to do, but it was done. People lived at the inn, ate, slept, discussed affairs and plans, and were very busy there. So.

When people are busy, very much occupied, they not infrequently crowd Christ out—and put Him where there isn't much doing, where there is very little going on: in the manger.

Some of us make home a manger, and put Christ there. We live, plan, pursue at the shop, store, counting room, and crowd out there all possibility of Christ's presence. We keep Him in the manger—where little attracts us, and not much time engages us.

Some of us make Christ a manger, and put Christ there. At the hour and place of worship we have no objection to the presence, power, morality, Christianity of Christ. But in the busy world, at the inn, we do not want His presence with us, nor His morals, nor His teachings, nor His disturbing influence. Some of us are willing to have Christ with us an hour on Sunday; but to have Him with us in the week, while we work, that is another matter.

The inn is where Christ wants to be, deserves to be, *must be* if He is to do for us that which He would, and that which we most need. Shall we forever crowd Christ out? God forbid.

FILLING THE EARTH

How full the earth seems at Christmas! This is the cause of our joy and all our pleasures—the earth at this time is so full.

But why full? There are no more people in it today than will be in it next week, next month: not as many. But how full the world *now*. It is not houses, nor hills, nor cattle, nor banks, nor merchandise, nor even people that fill the earth. There may be all of these, then what a barren waste it all is—unless there is friendship.

The whole earth seems full on Christmas because love runs riot, and friendship has a free hand. Recall the words of Goethe: "This world is so waste and empty, when we figure but towns and hills and rivers in it: but to know that some one is living on with us, even in silence, this makes our earthly ball a peopled garden."

GUNS OR GRATITUDE?

Which is easier to provide a nation with for its defense, guns or gratitude? Ex-President Taft thinks guns, President Wilson thinks gratitude. Here is where great men differ. The rest of us may take our choice. Ex-President Taft advises, Increase the navy; to prepare for war is to prevent it. President Wilson advises, Improve your country internally, the nature and character of its patriotism, and, if war comes, patriots will protect it. To quote: Ex-President Taft at Somerville, Mass., in a recent address: "I respectfully dissent from the view of those sincere gentlemen who oppose military and naval defenses for this country on the ground that they will make for war. Increase the personnel of our coast artillery, our mobile army, and our navy, but there is no need of great excitement."

The belief of President Wilson as quoted by Secretary of State Bryan: "You can not prepare for war unless you intend to make war. Make the people so grateful for their country that they would willingly die for it. The President knows that if this country needed a million men and need them in a day, the call could go out at sunrise and the sun would go down on a million men in arms. They say we are not prepared for war. The President believes that the best prevention for war is to so lift the burdens from the people in time of peace that every citizen will be so grateful to his country that he will be willing to die for it when the necessities arise. They tell me that preparedness is a means of preventing war. If that were so there would be no war in Europe today."

So there you have the philosophy of two eminent statesmen. Take your choice. The question is a vital one now.

NO CHRISTMAS THERE

"In Poland and Galicia battles are being fought between the Russians, and the German and Austrian allies amid deep snow in bitter cold. In Belgium and Northern France the Germans and the French, British and Belgian allies are contesting in the mud fields foot by foot." So comes the latest news, the Christmas news from the battle front in blood-drenched Europe.

Christianity has not failed. The banner of the Cross does not trail in the dust. This tragic scene, this desperate and heartless blood-letting, are taking place all because people believe in the god of militarism and man power rather than in the true God and His Son whom He sent to be the Prince of Peace.

Christianity has plead and persuaded, but hard-hearted men will not give heed thereto.

"The foolishness of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1:25.) That is what God, the Father of all, said through His faithful and inspired servant Paul; but people will not believe it. They go on taking counsel of their own strength, their own wisdom, their own way; and the nations, because they ignore God, pay the penalty of their own foly and disobedience.

There is no Christmas in Europe today, no merry making, no happy, carefree laughter and frolic, because the would-be "lords of creation" have defied the God of hosts, and the Son whom He sent "to bring peace on earth and good will to men."

NO SUN NEXT WEEK

There will be no issue of THE CHRISTIAN SUN next week. As the custom is with this paper, and that of most other similar publications, the force will take a few days, with the rest of mankind, for joy, recreation, and merry making. We have sought to give 51 issues of the paper this year on time and filled with good things for the home and the fireside. We trust our efforts have not been in vain.

We wish for all our readers a good, a generous, a joyous Christmas, and a new lease on life for the tasks and privileges of 1915. Our next issue will appear on January 6, 1915.

NOTES AND PERSONALS

—Don't expect a CHRISTIAN SUN *next* week. The next issue will be that of Jan. 6, 1915.

—As Elon College finishes the Fall term of the present school year she doesn't make a bad showing by any means—exactly 350 students enrolled from seventeen States and three nationalities.

—Bro. W. E. Lindsay, Chapel Hill, writes: "We have a good Sunday school in our new church here." Bro. Lindsay is teacher of the Bible class. That means intelligent leadership for that class.

—Elon College has had, in spite of the depression in business circles, the best and most largely attended term in all its history. This should be a source of good cheer to all SUN readers at this merry making season.

—Rev. Leslie P. Howard, pastor of Memorial Methodist church of Durham, and a well-known minister in this State, who had been in por health for some time in a sanitarium at Kingston, N. Y., for two months, was found dead on a railroad near Kingston early Monday morning, Dec. 21.

—The orders for Peloubet's notes for the Sunday school for 1915 have been many already. The publishers' price is $1.25, our price $1.15, by mail. Peloubet's is said by many competent scholars to be the best commentary published on the Sunday school lessons.

—There are many lessons we may learn from flowers, one of which is that "Fragrance is the forgiveness of flowers when trampled on." How many of us have, by all our prayers, professions, and pledges, to give sweetness and joy only in return for the cruel crushing our feelings sometimes get from being "trampled upon" by another. Or, put in Christ's phraseology, "Have we learned to do good for evil, and when reviled, to revile not again? We may think of the lesson of the flowers, even in cold winter time, and to our profit.

—Rev. L. I. Cox, Home Mission Secretary of the N. C. and Virginia Conference is to be with Rev. J. W. Holt, pastor at Union Ridge, (Alamance) next Sunday, Dec. 27th. Bro. Cox is making special efforts in behalf of our new church building at Reidsville, and should meet with encouragement everywhere.

—Rev. A. T. Banks, pastor Henderson church, "The work here is going nicely. Two good members have come in since Conference." The Eastern N. C. Conference met with the Henderson church in November and was royally entertained there. Bro. Banks and his good wife, both Elon College graduates, by the way, are held in great esteem by Henderson people and are doing splendid work there. Sister Banks is a real assistant pastor.

—Our obituary columns carry the sad news of the death of sister Mary Ellen Carlton, wife of Bro. J. W. Carlton, Richmond, Va., on Dec. 11. Sister Carlton was a most amiable Christian woman, and reared for the church and for usefulness a daughter and sons who in their lives reflect the vigor , the virtues and the victories of this consecrated and devoted woman of God. Drs. Long and Staley conducted the obsequies and the interment was at Richmond. Our good Brother Carlton and the bereaved family have our sympathies in this hour of their bereavement.

—We have learned with deep sorrow of the death, on Tuesday, Dec. 15th, of our warm friend and beloved brother, T. R. Crorker, at his home in Middleburg, N. C., after an eight days' illness from pneumonia. Brother Crocker was a most loyal and faithful member of Mt. Auburn church and was a man of unquestioned piety and devotion to the master's sause. Dignified, sincere, upright, intelligent, faithful in all good works, he lived a life of honor and usefulness, and his hosts of friends are the poorer for his going. God rest his unselfish soul, and bless his widow and sons who mourn him.

—Our Southern Christian Publishing Company, in adition to getting out our own Annual, brought out for our good Methodist Protestant brethren their Conference Journal, a book nearly the size of ours and containing much valuable matter. Of the latter *The Methodist Protestant Herald* says: "The Conference Journal is neat in appearance, and has supplementary matter that adds to the interest and value of the periodical. Bro. Curry as well as other committees have worked for improvement and have realized it. It was printed this year by The Christian Publishing Company of Elon College. Coming out thus early and in such good character, the entire 2,000 copies will probably find purchasers."

NEWS AND VIEWS

—The Kaiser of Germany has a throat trouble and his physicians think an operation necessary. The Kaiser's father having died of cancer of the throat there are those who fear for a similar fate for the son.

—That is good news for the South which comes from Europe to the effect that cotton will not be considered contraband of war and American ships carrying the staple will not be interfered with. German prices range from 13 to 18 cents per pound, after paying two cents a pound for insurance, freight, etc. Secretary of State Bryan says the only thing in the way of re-establishing normal conditions in the cotton trade is our lack of ships to carry the cotton—and Germany imposes the condition that the cotton, not to be counted contraband, must come in American ships.

—On the evening of December 16 German cruisers crept through the fog and turned their guns on the British in the unprotected towns of Hartlepool, Whitley and Scarborough, causing about 100 casualties in killed and wounded. This was a great surprise to the English and is the first time in centuries that Britons have been attacked on their own heath. The towns attacked are near the mouth of the river Tees.

—The Germans rejoiced greatly last Thursday over the Russians in Poiand, the schools being closed that children might join in the merry-making. The most desperate fighting yet witnessed in the war was said to be going on in Polond to decide whether the Germans shall go to Warsaw or whether the Russians shall invade Germany. While Germany makes glad over victory, thousands are falling on the field and at the front.

—The milk dealers in and about Wilmington, N. C., gave notice through the papers in November, 1913, that the price of milk would be advanced from 10 cents to 12½ cents per quart. The milk consumers of the good town indicted the milk sellers for conspiracy. The case was carried to the Supreme Court, and the decision by this tribunal is that the complaint was just and that the dairymen and dealers are guilty of a conspiracy in restraint of trade. You may sell your products for what a purchaser will give, but if you enter in with another producer to keep him from selling, then there is conspiracy. Our markets, holds the Court, must be kept open for the fair, square deal.

A CHRISTMAS CARD

My Dear Friend:

Christmas is coming, the great human festival. It is making me realize as it approaches that the best possessions I have been able to get from life are my friendships. I want to give something to my friends. The other night, after thinking it over, I was surprised by the old truth, which came strongly to me, that what friends want most is to know we think of them and love them. Therefore I am going just to tell you I think of you, that Christmas to me means you, that you are a part of the spirit of these times in my life. I want to tell you that the thought of you is sunshine to me. When memory brings back our days and words together, I am glad. If I were Fate I should make you very happy. I should write success upon your hands and brain every day, and bring restful sleep to you every night. Each impulse from my heart goes out to you in well-wishing. I like you. And I am angry with the space that separates us and the circumstances that render our meetings few. You are "my kind of folks," and I have a constant desire to be near you. I do not believe any of us realize how much friends mean to us, how their spirits subtly touch and stimulate ours when we are far apart, and what a glorious companionship they make for us when their faces gather around us in fancy in our moments of loneliness. Your face, my friend, is often with me, and I wish you could know what cheer it always brings. So here's to you! All my good wishes fly to you as doves. I appreciate what you have meant to me. I value your personality, just as it is. I clasp your hand through the intervening distance. From the bottom of my heart I say, "God bless you!" I think of you when I recall these words of Goethe: "This world is so waste and empty, when we figure but towns and hills and rivers in it; but to know that some one is living on with us, even in silence, this makes our earthly ball a peopled garden."—*From The New York Globe.*

FINDING JESUS

A Sermon by REV. T. E. WHITE, A. B., Ramseur, N. C.
Former Missionary to Porto Rico

TEXT: "And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, frankincense and myrrh."—Matthew 2:11.

ANYTHING found implies that a conscious or unconscious search has been made. There are some things diligently sought and never found; but even then, if the object of the search is worthy, earnest seeking has its rich reward. It is worth while to seek a worthy object. Even if you fail to find what you seek, you may in the search find something much better. Saul sought only the lost asses of his father; these he never found, but in searching for them he found the kingdom of Israel. Columbus was seeking a shorter route to India, but he found America instead. Mr. Bell, now famous for the telephone, did not set out to invent the telephone, but a different device. He found his useful invention while searching for something else. If earnest seeking after things of earth brings such rich rewards, much more will be our reward if we seek the Lord of heaven. He who seeks Jesus has chosen the highest object of search, and in the search for Him is the never-failing promise, "Seek and ye shall find."

The text tells the end of a long, difficult quest of wise men who sought and found Jesus. "They were Magi, not magicians, astronomers, not astrologers, scientists, not wizards." And who can paint the difficulties which they overcame? No railroads, no steamships, no telegraphs, no great libraries with hundreds of volumes to direct them, no preacher to point out to them their way, no witness to rise up and testify—nothing but a star. Then, too, what must have been the talk of neighbors, of wives, of children; what anguish of heart to leave these and native land; and what expectations of fear must have filled them in making such a strange journey! Let the excuse-maker beware, lest the Magi rise up and make him ashamed!

In our imagination, it is easy for us to see a large number who started out with the Magi in search for the King, but the length of the journey, and the cares of home cause them to return. Indeed, it is said that in the annals of the Celestial Empire, there is historical evidence of ambassadors or "wise men" having been sent towards the West in search of the "Great Saint who was to appear." A great light apeared in the southwest which illuminated the king's palace. The monarch called in the sages and these informed him that a great Saint had appeared in the West whose religion would be introduced into their country. Consulting the ancient books, it was found that the time corresponded with the time of the appearance of the light. An expedition was sent to the West to obtain information. On their way they were met by missionaries of Buddha, coming from India announcing an incarnate god; these the Chinese envoy mistook for the disciples of the true Christ, embraced their teaching, and introduced them to their fellow-countrymen as the teachers of the true religion. Thus was Buddhism introduced into China in place of Christianity.

There is, then, an unsuccessful search, even though the object of that search be Jesus. Discouragement, impatience, and sometimes false teachers keep men from the way. Wrong desires and base motives keep men from finding Him. In the search for Christ, heaven and angels are interested in helping or in hindering. You may have them to help you, or, even though you seek Him, they may be against you.

Your motive in seeking Jesus will determine whether your search is successful or unsuccessful—whether you shall be aided by angels or whether you shall be hindered by them.

Who ever sought more zealously or diligently to find Jesus than Herod? He had also superior advantages which the Magi did not have. Jerusalem, only six miles to Bethlehem. He had the Scriptures, and good interpreters, too, who could tell him without hesitation that it was in Bethlehem Jesus would be born. He had the strange testimony of wise men from the East who had seen a star. Yet Herod never found Him. He sought diligently, but his search was unsuccessful.

And many there are today who have made and are making an unsuccessful search to find Jesus. They attend the church, and perhaps may have joined the church, and may contribute to the church enterprises, but Jesus they have not found. Finding Jesus always brings joy to the seeker's heart. When we find Him there is joy in service and real delight in giving. The Bible is no longer a dry and inexplicable book, but from Genesis to Revelation, we see Jesus and commune with Him. Why do men fail to find Jesus? Like Herod they seek Him, but the motive is wrong. A higher motive, perhaps, than Herod's they may have, but too low to find Jesus. He seeks in vain to find the Christ who seeks Him for honor of men, or fame, or pleasure, or riches, or social betterment.

The Magi furnish us a beautiful example of earnest seeking and successful finding of Jesus. They sought Him at the first opportunity. They did not wait for a second impression as so many do. And there is a time to seek the Lord, just as there is a "time to sow and a time to reap." "Seek ye the Lord while he may be found."

Good advice from parents and friends is invaluable in seeking Jesus, but above these stands the Word of God. When the Magi came into the country where the King was born, and where the star had directed them, it appears that the light which they had seen had disappeared. Was it because they trusted in their own wisdom and preconceived idea that the king must be born in a palace and at the Jewish capital? However that may be, that which points them in the right direction is the Word of God: "And when he (Herod) had gathered all the chief priests and scribes together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet." No one can fail to find Jesus if they seek Him with a pure motive, aided by the Word of God. Verily, it is a "lamp unto my feet, and a light unto my path." He who denies the common people the right to read the Scriptures would throw darkness across the path that leads to Jesus. Blessed Book! The star may disappear, but the words of the prophet abide!

Some time ago I was visiting in a home of culture and refinement. During the conversation an intelligent member of the family remarked that she was not then a member of the church. She gave as a reason that she doubted her early conversion, and did not wish to remain in the church unless she was perfectly satisfied that she had been saved. I thought my opportunity had come to win a victory for Jesus. I asked her if she still had doubt. She informed me she had none, and in her Bible she showed me the passage where she found comfort and assurance. She sought Jesus by aid of the Word, and her search was rewarded by finding Him.

Fortunately for the Magi, when there was no star to guide, and disappointment was found in the palace, there was the Scripture. With the words of the prophet, "In Bethlehem," burning in their hearts, they set out again. "And lo, the star which they saw in the East went before them, til it came and stood over where the young child was."

What was the motive of that long, difficult search? There cannot be found the least trace of selfishness in it. They came, seeking not riches, nor honor, nor fame, nor office, but as they told Herod, "to worship Him." And when they find him, they "bow down and worship him." And, mark you, it is not Joseph, nor yet Mary, whom they worship, but "him." I place emphasis on "him." If there ever was a time when adoration should have been given to Mary, surely here is the place, and here are the men; but no, "they worshipped him." And those rich gifts! Why not divide them and give a part of them at least to Mary? If ever there was a time when she should have received them, surely here are the gifts, and now is the time to bestow them; but no, they are all for Jesus. "They presented unto him gifts; gold, frankincense, and myrrh." And again I place the emphasis on "him." And the devout, thoughtful heart would not wish it otherwise. All the worship they could give is not too much for Jesus; and all their gifts are none too large and costly to bestow upon Him.

Seek Jesus, then, not for wealth, nor honor, nor yet for the happiness of your home—though to find Him and bring Him into your home means a happy home. Seek Him to honor Him, and to worship Him.

Again, in the search of the Magi for Jesus, we have a sharp rebuke to our so-called Christian nation. Why did not all Jerusalem know about Jesus? Why should they not have been ready and glad to have told the Magi all about Him? What an opportunity for Jerusalem! Men from the East calling for Jesus, and Jerusalem troubled. The call of the Magi, "Where is he that is born King of the Jews?" is like the call that is coming to us today from India, from Japan, from Korea, from China, and from the Island of the Sea. And we, like Herod and Jerusalem, are troubled. We are troubled lest some of our family must go. Mission Boards are troubled for more men and money. Ministers are troubled on account of having a small aportionment to raise. Churches are troubled because there is a fund to raise. How quickly would our troubles disappear if we

had the right motive in seeking Jesus! And how quickly would the nations of earth bow down and worship Him! The automobile, the moving-picture show, and a hundred other things can find a place in the uttermost parts of the earth—even as Herod's soldiers find every home and every child in Bethlehem and the coasts thereof. And in a very little while might the nations of earth find Jesus, if instead of being troubled we would rejoice that they are seeking Him.

Again, the way we travel in finding Jesus, and our way ever afterward is a different way. The one is a *way* to Jesus, the other is a *walk* with Jesus. "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." The way to Jesus is not always smootn. To find Him the rough, rugged road of repentance must be travelled. We go by faith, and all the way it leads from the world. When we find Jesus our backs will be turned to the world. But our way afterwards will be "another way," a pleasant way. Then no task is too heavy; for He whom we have found will go with us all the way, and will constantly whisper, "My yoke is easy, and my burden is light."

Where may we find Jesus? Not far away. You may find Him in some home where sickness and death have entered, or you may find Him where poverty is pinching, or in the home of some aged father and mother, or in our Orphanage, or you may find Him by writing just a card to some one bearing life's heavy burden, or you may find Him in a kind word fitly spoken—oh, almost anywhere; for, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

What the Press Says of Mr. Lightbourne

Durham Sun:

Last evening at the Main Street Christian Church, Rev. Victor Lightbourne, the Dover, Delaware, evangelist, preached one of the most intensely interesting sermons ever heard in this city. The churchwas packed and the singing for the occasion was especially attractive. When the sermon was concluded the audience sat quiet, as the last echoes of a powerful sermon died away. A song was announced, and as it was rendered, men went forward and signified their intention of following Christ.

Greensboro Daily News:

Rev. Victor Lightbourne, who is conducting a series of evangelistic services at the First Christian Church, has already impressed himself upon the people of the city by his enthusiasm and earnestness. He is a man of wonderful intellect, of great personal magnetism and charm of manner, a speaker who is interesting wtihout having to resort to tricks of speech, a preacher who is powerful and effective *without a sign of the sensational.* He is eloquent to a marked degree and never fails to rivet the attention of his audience to his subject.

News and Observer:

Mr. Lightbourne, who is only about thirty years of age, is a wonderful preacher. The story of his life, as told by himself and of special interest to many, is very unusual. In addition to being a forceful, convincing speaker, with a wonderful flow of pure English, and the ability to draw the most vivid word pictures of joy or sorrow, he is a musician of unusual ability.

REV. VICTOR LIGHTBOURNE
Evangelist and Christian Worker

Herald of Gospel Liberty:

It will be of interest to our people generally to learn that the People's Church of Dover, Delaware, has recently experienced a very great revival. Dr. Lightbourne was assisted by his son, Victor Lightbourne, who began his work as preacher and evangelist in his father's pulpit and was signally blessed from the first. Many strong men broke down and entered the better life under his preaching. At one service several hundred stood at once in decision for Christ. He is emphasizing a definite experiencing of regeneration and baptism of the Holy Spirit as an anointing for service. He has a testimony and a message.

POINTED PARAGRAPHS ON EVANGELISM

Evangelism is one of the divinely ordained means for the salvation of the world.

The evangelist is definitely recognized in the New Testament as a specialized agent and messenger of the Gospel.

(See Eph. 4:11, 12; II Tim. 4:5.)

The evangelist's special work is to reach the conscience and heart of the unsaved by testi*mony, appeal* and *persuasion.*

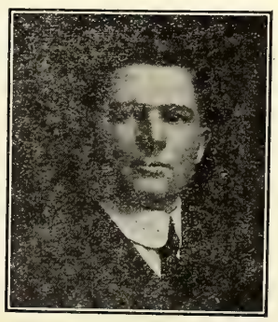
The New Testament evangelist is not an entertainer.

The New Testament evangelist is not an agitator.

The New Testament evangelist is not a theologian.

The New Testament evangelist is not a teacher of peculiar doctrines or dogmas.

The New Testament evangelist is commissioned to *proclaim the Free Grace of the Gospel through the Love of God and the Atonement of Jesus Christ.*



C. B. RIDDLE
Who Will Have Brother Lighthourne's Correspondence and Field Work in Charge

FOR CONSIDERATION

Brother Lightbourne offers his evangelistic services simply as a living witness to the saving power of Jesus Christ.

He was wonderfully saved from a life of dissipation, and has a message that reaches men.

He is young and enthusiastic and therefore appeals sympathetically to young men and women.

He is musical and poetical in gifts and temperaments, but has no fads or stunts.

He is interdenominational in his spirit and methods.

NOTES BY EVANGELIST VICTOR LIGHTBOURNE

Negative virtue is lazy virtue. Get busy!

Have you ever thought of the value of a soul?

Could anything be greater than bringing a soul to Christ?

Work, don't knock.

Is your milkman sour? Is your butcher a Christian? Is your maid a barbarian? If Christ isn't resentful he must have a heavy, yes, a lacerated heart!

Plato said: "The first of human virtues to grow cold is gratitude." Isn't it so?

To my mind the most despicable of men is the ingrate. Are you an ingrate?

Do you believe in Christ? He says there is a Hell—H-E-L-L—Hell. He says if you die in your sins you will go there. If you do not believe in him you are an atheist. Are you an atheist?

Listen to Christ: "Come unto me, all ye that labor and are heavy laden and I will give you rest."

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"Turn ye, turn ye from evil ways; for why will ye die?"—Ezek. 33:11.

"Let the wicked forsake his way and the righteous man his thoughts; let him return unto the Lord, and he will have mercy upon him—for he will abundantly pardon."—Isa. 55:7.

"How shall we escape if we neglect so great salvation."—Heb. 2:3.

Most men are prodigals. Some are prodigal with their own money; some with other people's money.

All men are prodigal with the truth; they pass it along—all of it—to the other fellow.

The great white way is a great white proud; it is white with the white heat of destruction; it is red with blood of its victims; it is black with hideous design.

With vice as with drugs, the dose must ever be increased.

Among great army of down and outers there is not one who expected to become what he is.

The murderer, thieves, drunkards, gamblers, liars, the prostitutes and all the rest of the denizens of the underworld of the next generation must come out of your sons and daughters. Christ offers to save them.

The prodigal arose and came to his father, not to a cracked cult! Not to a sanitarium, nor to a bunch of down and outers like himself, but to his father. "Him who cometh unto me I will in no wise cast out."—John 6:37. Will you come?

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

As we near the Christmas?time we think of Bethlehem and the manger in which the infant Redeemer was laid. That stone crib had no rockers, but it was tied to the stars by bands invisible. Angels and men came with songs and their adoration. "A multitude of the heavenly host was with the angel praising God and saying, Glory to God in the highest, and on earth peace and good will toward men;" yet it was not long till Herod had the children from two years old and younger around Bethlehem slain. Divine pecae does not stop bad men. War does not prove the failure of Christianity, but the wickedness of bad men. There is peace on earth now and good will toward men, though a hemisphere resounds with the roar of arms in battle, the fiercest of all the ages. The peace that Jesus gives is not the peace which the world gives. The dying soldier on the field of blood may have this peace. The widow whose husband was covered in a trench dug with swords may enjoy this peace. This is the peace of God. Jesus brought it, angels sang it, and men have felt it. It will never die in the earth. The tiller of the soil will some day plow in peace over the battlefields of the present war; and temples rent by shells will again resound with praise to God.

But back to Bethlehem and the gifts of gold, frankincense, and myrrh brought by oriental kings to Mary and the babe. That started the Christmas giving and it has been going on ever since. It will gladen twenty mililon homes and thrice as many hearts this merry Christmas of 1914 in this land of peace. Present small and great, cheap and costly, useless and useful, in a thousand forms, will pass through love-channels on Friday night. Babes too young to know, aged pilgrims on the verge of the tomb, gay young life and busy men will be reminded again of the birth of Jesus Christ. That birth changed the Calendar of time; broke down the middle wall of partition between Jew and Gentile; and ushered in the democracy of the world. His coming has created immense business; inspired great music; filed the world with good homes; lifted woman from a menial's place to position and potent influence in society; transformed home; blessed childhood in its helplessness and innocence; and filled the centuries with light and joy. It has written hope over the door of the poor; resurrection over the cemeteries of the ages! taken the mask from the priests of false faiths; and offered the gospel to a lost world. It has re-established the lost brotherhood of man; stopped the mouths of lions; quenched the violence of fire; and put a new song into the heart of mankind. It has made honest poverty honorable, rebuked the pride of kings, and made angels sing around the cradle of the lowly and over the fields where men toil. It crowns motherhood with new glory, inspires fatherhood with new obligations, and guides the family into paths of safety till bad men die. Hang up the stockings and let "Santa" come in while the darlings sleep! Listen! the children are up before light! Their feet patter, the trinkets ratle, and their hearts leap for joy! The grown folks listen to their merry shout! The household is happy, for it is Christmas morn! Jesus brought all this and a million times more!

W. W. Staley.

THE WORK AT DOVER, DELAWARE

For several years my good friend, Dr. A. W. Lightbourne, has been urging me to visit him and his work at Dover, Del., and at least on December 13, on my way north from Richmond, I found it possible to accept the invitation. My train arived at Dover late on Saturday afternoon, and on reach his home, there in the doorway stood Dr. Lightbourne extending the hand of welcome. Mrs. Lightbourne was away with her son's family at Elon College, but the honors of the household were in the competent hands of Mrs. Lightbourne, the minister's mother.

Our interest in Dover centers naturally in the People's Church, which was founded by Dr. Lightbourne, and which is certainly the leading spiritual force in Central Delaware. The church building is situated on a prominent residential street in the heart of the city, and in all its appointments is admirably adapted for the progressive Christian influence for which it is becoming known far and wide. This is the church of the people and it is a veritable hive of Christian industry. It stands for the Christ who went about doing good, and it emulates His gracious example in spirit and practice. Its worship is most inspiring, for the people come in multitudes, and led by the largest and best choir in the State, they sing with the spirit and understanding.

When the minister gives out the appointments for the week the list of organizations which are to hold meetings seems extended enough to suffice for the whole town, but they all have their duties in this one active church. But while centered in the church their activities reach out in all parts of the city and the region round about. Some of these organizations concern themselves with the ordinary duties of the House of God; the prayer meeting, the Sunday school, the ushers and the personal workers, but other care for the necessities of the needy. One organization, the Good Fellows, sees to it that every neglected child has a White Christmas, a Christmas with a stocking filled with goodies and with something even more worth while. Wherever there is a human want, Dr. Lightbourne sees to it that provision shall be made to meet it, and so promptly gets up a Club, or a Committee, or a Society that will assume that particular responsibility. And the beauty of it is that this People's Church delights in finding such special missions. On Sunday evening the pastor anounced that he had found nine poor children who wanted shoes so that they might come to Sunday school and church. They were provided in all other particulars and only shoes were lacking. Offers came in propmtly at the close of the service, and the children will be attended to long before this note gets into print. To see this good work, and the vigorous spirit of the great congregation was a joy to me, and when I was going to the train that was to bear me northward on the Monday morning it was with a sense of special satisfaction that I had been privileged to meet my friend in his home and in his home church.

It may not be amiss to state that on Sunday evening there was a sweeping gale attended with driving rain, and that so far as known to us the threatening weather kept the other congregations at home. But the People's Church was open, and a congregation of something like a hundred was in attendance.

Martyn Summerbell.

Lakemont, N. Y.

ELON COLLEGE NOTES

Mr. Garland Huffman, director of the Catawba College Band, is here for the vacation.

Mrs. J. O. Cox and children have concluded a visit to relatives and friends in Asheboro, N. C.

Little Miss Nannie Lee Brannock has been quite ill since Friday. She is reported as improving today (Monday).

It is announced here that President McReynolds, of Defiance College, was married to Miss Kitton at Britton, Mich., on Saturday, the 19th.

Prof. L. R. Johnson, Oak Ridge Institute, visited his sister here last week. He was on his way home for the holidays. He reports things in good shape at Oak Ridge.

On Tuesday afternoon last Miss Urquhart's dramatic class of eleven young ladies gave a splendid interpretation of "A King's Daughter."

Prof. J. J. Ingle, of the Catawba College Faculty, is visiting his parents, Mr. and Mrs. J. W. Ingle, for the holidays. Prof Ingle graduated in 1911.

The College church on last Wednesday evening heard reports from various committees, all showing the church in flourishing condition, and elected Prof. N. F. Brannock and Dr. S. A. Ware to the deaconship.

Mr. E. B. Hall, General Secretary of the Raleigh Y. M. C. A., visited the College Wednesday and conducted chapel services. He appreciated the work the local association is doing and expressed himself as highly gratified with the spirit of things generally.

Dr. and Mrs. Atkinson, with their family, will spend the vacation period with Brother Willis J. Lee and his good wife. They will start for Brother Lee's home on Tuesday. Miss Delia Williamson, who has been visiting here since Thanksgiving, will accompany them.

Dr. Martyn Summerbell will occupy the College pulpit on the second Sunday in January, morning and evening, and for four days immediately following will lecture on the Reformation in the Netherlands. Elon always welcomes this distinguished scholar and lovable Christian gentleman with open hearts and glad hands.

The Executive Board of Trustees held an important session on Friday evening. Every member was present. The Board this year consistes of Brother K. B. Johnson. Dr. R. M. Morrow, Brother J. Beale Johnson, Dr. G. S. Watson, Dr. J. W. Wellons, and President Harper. The Board heard reports of the Fall Term, inspected the plant, and expressed gratification over the conditions found. Routine matters of policy were also attended to, but no public announcement was made.

Rev. and Mrs. A. V. Lightbourne on Saturday evening gave a splendid concert to the students and citizens. Brother Lightbourne's ability as a violinist is well known. His wife's voice is one of rare richness and range. The audience was captivated. Miss Wilson accompanied them in her inimitable manner. Bro. Lightbourne leaves Christmas day for Le Grande, Iowa, on an evangelistic tour of several weeks. During his absence Mr. C. B. Riddle will have charge of arranging his evangelistic tours for the early Spring and Summer. Any church desiring a good meeting would do well to address Brother Lightbourne here at once, to which Mr. Riddle will give prompt attention.

There is considerable interest here in the Forward Movement launched at the recent meeting of the A. C. C. Mission Boards in Dayton, Ohio. This movement has adopted as its motto, $500,000 for Missions and Christian Education during the next four years—a great motto anda worthy one.

Examinations are passing off very quietly this time. There is an abundance of earnest work, and a general notion is prevalent that the grade of work which they evidence has been slightly above the average of recent years. They close on next Wednesday afternoon. College opens again after the holidays on January 7. any new ones will begin their Elon career then, and it is hoped that the great majority of Fall Term matriculates can return. Our friends will greatly assist us by using their influence on our behalf, for which we will be grateful.

"X."

THE RETURN OF CHRISTMAS

"Seems to me, Nichols, you came through the Christmas grind looking pretty cheerful; how did you manage it?"

The young business man whirled around in his office-chair, and smiled thoughtfully at the friend who had brought him this rather cynical greeting.

"Yes, Sumner," he responded; "I know what you mean by the 'Christmas grind'; I have sometimes felt it myself. But this year I had a—a sort of Christmas present that took away that feeling forever. It brought back the Christmas of my childhood; it did more than that; it made this Christmas a reality, and it will make every coming Christmas an inspiration and delight."

"Look here, now; it isn't the square deal to talk about a present like that and not let me see it. Have you got it with you?"

"I have, Sumner; that's the best thing about it; it makes Christmas stay with you all the year round. Here it is; listen.

"My little lad, Jamie, you know, was six last September. A few weeks before Christmas I was aware that he and his mother had some great secret on their minds. They had a good many private conferences, which ceased suddenly whenever I came into the room. I smiled to myself. I thought it was the ordinary before-Christmas scheming, and I was training myself to go into satisfactory ecstacy over something which Jamie had manufactured for daddy.

"But I was miles away from the facts. As the days went by, the conferences grew more frequent, and Jamie got more excited. When I came home at night, he would look at me with his big dark eyes—he's got Susie's eyes; and then he would clap his hand over his mouth, and run away and laugh.

"Christmas eve was clear, and toward morning the full moon began to shine brightly through the western window of my room. Afterward Susie told me that Jamie was awake at five o'clock, and eager to begin. She kept him quiet until about six, and then let him go.

" 'Merry Christmas, daddy!' was the first thing I heard; and, when I started up, there stood the lad, all in his warm, white nightgown, with the moonlight shining on him, beginning to say, clearly and reverently, as Susie had taught him,

" 'And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them.'

"Yes, sir, he went through the whole story without a break, but I never thought that then. As the lad spoke on, the story took on a new reality to me. I went back, back through the centuries; I stood with the shepherds beside the manger where the young Child lay, and I heard the heavenly host saying, 'Glory to God in the highest.'

"But that wasn't the whole of it. When the story was done, and I had caught the lad up in my arms, I had a new vision of the Christmas of today. I saw that home follows Christmas around the world. There sat Susie with the Christmas light shining in her eyes; and there was the lad, already learning the Christmas ideal of life. Do you see, Sumner?"

"Yes," quietly, "I think I do."—*Rev. J. Mervin Hull, in C. E. World.*

CHRISTMAS AT THE CHRISTIAN CHURCH

Believing that the sweetest joys of the Christmastide come only to those who seek in it an oportunity for giving to those less fortunate than themselves, rather than selfish anticipation of getting something for themselves, and feeling sure that this was the manifested spirit of Him whose birth we celebrate at this season of the year, the Christian Sunday school for three years has been having what is known as a "Giving Christmas." Each class makes its gift or gifts and these gifts have been distributed to the needy in our town and to the Christian Orphanage at Elon. This year the program was out of the ordinary. The program, "White Gifts for the King," was rendered. The music consisted largely of the old familiar Christmas hymns and carols. The decorations were almost entirely in white with just green touches here and there for a background. An illuminated, white cross occupied the center of the platform and at the foot of this cross the classes and departments deposited their gifts all wrapped in white.

Beside these gifts to Christ through those less fortunate the fulfilment of the "Inasmuch as ye did it unto one of the least of these, ye did it unto me," each member of the school is given a card with suggestions as to how they may give self, service, substance and they mark any of these suggestions as their gift to their king or write in any other gift they may desire to make. The exercises were held Sunday, December 20, at 7 p. m. All were invited to come and bring as an entrance gift at least a potato, orange or apple to be deposited in the box at the door.—*Burlington News.*

BELGIUM A LONG BREAD LINE

"Tragic Misery, the Like of Which the World Has Never Seen."

New York, Dec. 16.—"A tragic misery, the like of which the world has nveer seen," was the term applied tonight to conditions in Belgium by Theodore Waters, secretary of *The Christian Herald,* who went to Belgium last month to supervise distribution of the food cargo of the relief steamer Jan Block, and who returned today on the Transylvania. Belgium, he said, is one long bread line of starving men, women and children clamoring for a daily single ration of soup and bread.

"In Antwerp," he said, "I saw over 1,000 poorly clad women standing shivering in the snow, waiting for food to be delivered out. In Malines, under the shadow of the cathedral, its wals caved in, its old stained glass windows but ragged fragments, I saw men, women and children gazing disconsolately at the ruins of houses that once were their homes, poor people who begged something to eat of us as we passed. On the road to Brussels we overtook thousands of refugees returning to villages where there is not food enough to sustain those already there. In Brussels we saw women holding babies, standing on the cold street corners, begging for food.

"In Holland I found thousands of refugees from Belgium huddled in camps and on barges, some refined, some coarse and brutalized, all sleeping together without partitions to insure the least privacy.

"Stagnation lies like a blight upon Belgium—stagnation of energy, of hope. The country was one huge burying ground. Graves, orphans, a country desolate: its trees felled to make way for the bullets; its crops, long gone to seed, sticking leanly up through the snow. Broken houses, broken homes, broken hearts. Yet the refugees were always on the road, returning to desolate hearth-stones.

"When I was in Brussels there was only enough food on hand to last two weeks. What is true of Brussels is true only in a greater degree of all Belgium. If she does not receive food from America—and that is her only source—her people will starve, and starvation will spell ruin."

A CHRISTMAS CAROL

It chanced upon the merry, merry Christmas eve;
I went singing past the church across the moorland dreary—
"Oh! never sin and want and woe this earth will leave,
And the bells but mock the wailing sounds they sing so cheery.
How long, O Lord, how long before Thou come again?
Still in cellar and in garret and on moorland dreary
The orphans moan, and widows weep, and poor men toil in vain,
Till earth is sick of hope deferred, though Christmas bells be cheery."
Then rose a joyous clamor from the wild fowl on the mere,
Beneath the stars, across the snow, like clear bells ringing,
And a voice within cried: Listen! Christmas *carols even here!*
Tho. thou be dumb, yet o'er their work, the stars and snows are singing.
Blind! I live, I love, I reign; and all the nations through
With the thunder of my judgments even now are singing;
Do thou but fulfill thy work as yon blind fowl do,
Thou wilt heed no less the wailing, yet hear through it angels singing.

—*Charles Kingsley.*

A ROYAL CHRISTIAN MOTHER

It is the universal testimony of those who are in a position to speak from personal knowledge that the Empress of Germany is a truly queenly woman, possessed of every domestic virtue and animated by a spirit of Christian devotion, who visits people in distress, comforts sufferers in hospitals and asylums, and has been instrumental in building many churches. Here is an illustration of her good sense and motherly affection:

In 1896, at the Berlin municipal exposition, the Kaiser wanted to purchase for her an expensive dress with an elaborate train which was on exhibition. She refused with a smile, saying gayly: "What use would it be? With two or three boys always hanging to my skirt, it would be torn in a jiffy!"

Alas, those boys are now in the perils of war! The heart of the imperial mother is heavy with grief, though her valorous spirit would not restrain them from service to their country.—*N. Y. Christian Advocate.*

Sunday Schools and Christian Endeavor

A. L. HOOK, Editorial and Field Secretary, Elon College, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor.

SUNDAY SCHOOL LESSON XIII. DECEMBER 27

Jesus the World's Savior and King.—2 Cor. 5:14-21. (Review)

In making a review it is well to have each member of the class report on a certain lesson, or if the class is large divide it so that each student will have at least a part of a lesson to make special preparation and give the class the benefit of the investigation. Allow a certain length of time to each lesson and after all the lessons have been briefly but pointedly discussed let the teacher sum up the whole thought of the quarter and drive the great lesson home—Jesus is the world's Savior and King.

With the beginning of the new calendar year we hope and pray that the teachers will make the lessons more practical, individual and personal. Some teachers do not get away from the past. They are continually lounging around in history and never get to the present. They impress upon the pupils that good deeds used to be done and the call came, but fail to impress the fact that deeds are to be done even now and the call is ringing louder than ever before.

During the past year we have had the good fortune to acquaint ourselves with a character in which we foun dthe ideal. Happy are we to have this rock, which some rejected, as the corner stone of the foundation of our character. No life can be complete, no life can stand the storms of the earthly journey, without the spirit of the Nazarene.

"Let the current of your being set towards God, then your life will be filled and calmed by one master-passion which unites and stills the soul."

Socrates says: "I believe that we cannot live better than seeking to become better."

Below is given the subject of the lessons of the past quarter.

I. Christ Anointed for Burial. Mark 14:1-11. Golden Text: Mark 14:8.
II. The Last Supper. Mark 14:12-25. Golden Text: 1 Cor. 11:26.
III. In the Garden of Gethsemane. Mark 14: 32-42. Golden Text: Matt. 26:41.
IV. Jesus and Judas. Matt. 26:14-25, 47-50 27:3-10. Golden Text: Matt. 26:24.
V. The Arrest and Trial of Jesus. Matt. 26: 47-68. Golden Text: Isa. 53:7.
VI. Sowing and Reaping. Gal. 6:1-10. Golden Text: Gal. 6:7.
VII. Jesus and Peter. Mark 14:27-31, 53, 54, 66-72. Golden Text: 1 Cor. 10:12.
VIII. Jesus and Pilate. Matt. 27:11-31; Luke 23:1-25. Golden Text: Matt. 27:22.
IX. Christ Crucified. Mark 15:21-41; Luke 23: 39-43. Golden Text: Isa. 53:4.
X. Christ Risen from the Dead. Mark 16:1-8; Matt. 28:11-15. Golden Text: Luke 24: 5, 6.
XI. The Great Commission. Matt. 28:16-20; Luke 24:36-49.
XII. The Reign of Peace. Luke 24:50-53; Acts 1:1-11. Golden Text: Isa. 11:6.

CHRISTIAN ENDEAVOR: DECEMBER 27

This Year for Christ.—Ps. 90:1-17.

(New Year's Meeting)

If your society does not follow a similar plan to the one suggested below or are working to a full capacity we advise that you make good use of the topic which we have under discussion for this meeting. At the beginning of a calendar year is a good time to start work of a new nature and broaden out and give to the world more than we have ever received, that means to give more than we have ever given before becaus we reap what we sow (Gal. 6:7.) The best that we can plan to give to the world is to plan definitely to give Jesus Christ. If during this year we give the Savior we will be all the richer by so doing and our reward wil be great indeed.

Let us make and take new steps for our society beginning in this meeting, right now. First, let's talk of the work of the prayer meeting committee as a great portion of the spiritual responsibility rests and depends upon this committee. The leaders should be appointed, announced and their names posted at least a month ahead of the time for the meeting and better if they are appointed for a whole quarter. The committee should be careful and not sacrifice one meeting for a the possible development of a leader. In this case use the double system, putting an experienced member with an inexperienced, letting each share equal responsibility of the meeting and rendering every possible service.

Every important committee may be reviewed as the prayer meeting committee and if it is not doing its duty then liven it up. If you do not make resolutions certainly you will not carry any out. "The road to hell is paved with the breaking of good resolutions." The road to heaven is paved with the carrying out of good resolutions.

Bible References

Fen. 47:9; Job 7:6; Jas. 4:14; Redeeming the time: Eccl. 12:1; 1 Cor. 7:29; Eph. 5:16; Col. 4:5; Ps. 1:1, 2; Phil. 1:10; 4:5; Heb. 6:11, 12; 2 Peter 3:14; 1 Kings 15:14; Ps. 86:11, 12; John 9:4; 2 Cor. 4:18; Ps. 31:15; Consecration, Exod. 32:29; Rom. 12:1; 2 Tim. 2:21; Num. 32:12; Ps. 119:69; 1 Thess. 5:23.

A loyal subscriber paid up her 53rd subscription the other day. If we had a superannuated fund for such we would certainly place her on the highest seat of honor. Just think what THE CHRISTIAN SUN has meant to this home. When the circulation manager gets a request to discontinue the paper he only wishes that the party making such a request could talk with some of the *old guard* that have stood by the paper through the many trials it has experienced. Listen to this one. "I have been reading your paper for 15 or 20 years and feel that we would be at a loss in our home without it, even if the subscription was double what it now is."

Have your friends remember you by sending them THE CHRISTIAN SUN for a year. The price is only $1.50 and the same amount cannot be invested in a more helpful remembrance.

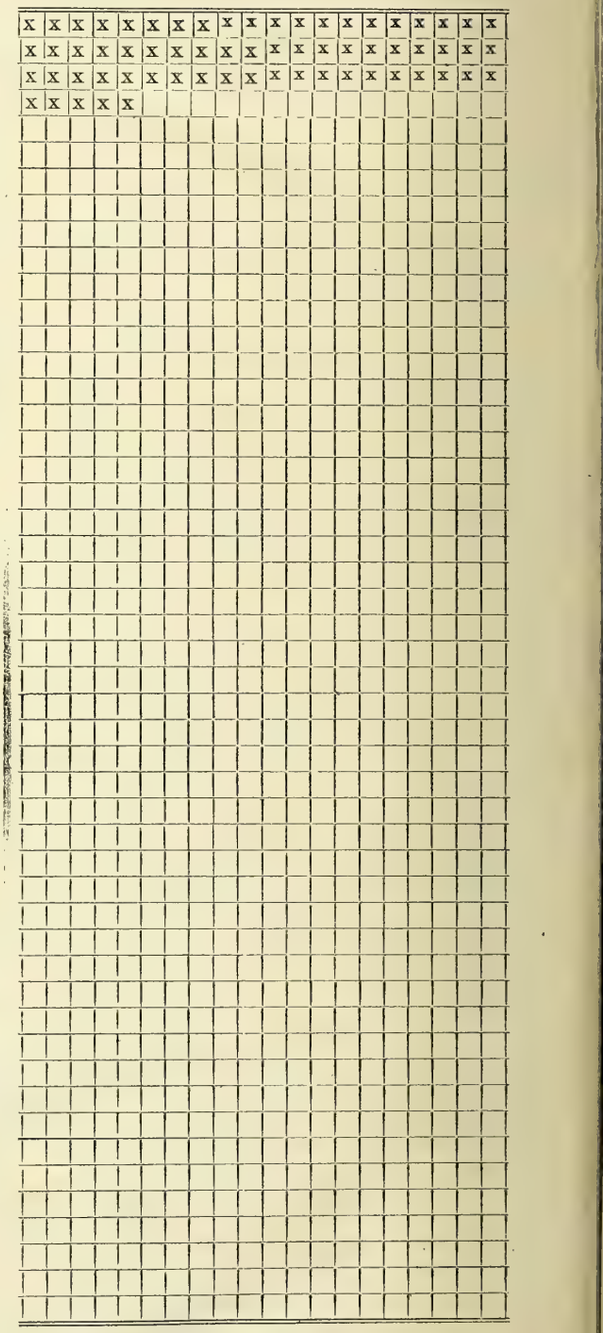
TO THINK ABOUT

Is my New Year resolution a worthy one?

1,000 BLOCKS

One thousand blocks representing $1.00 each or $1,000 in all. Just the amount that is necessary to put the congregation in the new church at Reidsville. How many blocks will you take? *Do it now.*

You are going to send us the amount of one block toward our *thousand,* are you not? Remember, we don't ask for the whole *thousand* from you; all we want is at least *one,* and we will surely get the whole number if you will only do this for us. Do not question whether others will do the same; leave that to us—that is our lookout.



How soon shall we fill these? Who will be next? We are expecting many to be taken this week. THE SUN will show each week by X how many have been taken. Send your dollar to Rev. L. I. Cox, pastor, Reidsville church, Elon College, N. C.

It just costs you a penny to drop us a post card asking for the magazine guide, a catalog that will save you dollars in your reading matter another year.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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LET US REMEMBER
to
OBSERVE THE WEEK OF PRAYER—JAN. 4-8
and to
MAKE A CHRISTMAS OFFERING
to
OUR KING
for
THE BUILDING FUND.

LORD, TEACH US TO PRAY

MRS. NEWELL DWIGHT HILLIS

Let Us Pray

Not only that war may cease, but if war be necessary to the bringing in of the Kingdom of Peace, we may bear the burden, the discomforts, the anxieties which come with war, as good soldiers, knowing that all things work together for good to them that love the Lord.

Let Us Pray

that however violent the strife, the prejudice, the hatred, among those who are at war, and among those whose hearts are torn asunder by the shedding of the blood of kindred and friends, we may keepour heartsi n tranquility, knowing that out of strife cometh peace; out of agony, strength to endure; and out of sympathy for the grief of others, cometh love.

Let Us Pray

that the Kingdom of God may grow and increase throughuot all lands and nations whether it come by peace or war, by hope or discouragement, by tumult or by quietness,—knowing that a day will come when every knee shall bow and every tongue confess that the King of Peace is Lord of all the earth.

Dear Father of Mankind: We come before Thee confessing that Thou art Lord of all nations, and that they are in Thy hand to shape and form as the potter molds the vessel upon his wheel.

We canot see the pattern of Thy work, we cannot see how out of tumult and apparent chaos shall come beauty and peace, but we know that through all ages Thou hast shaped the destniy of nations and that Thy power has not waned, nor Thy hand grown slack. And so we pray Thee that through the days and weeks of war, when our ears are filled with tales of cruelty and of bloodshed, of the tears of widows and the fatherless, of the moans of the hurt and dying, of deeds of unbelievable violence, we may still remember that back of the clouds and the storm art Thou, and if the sorrow and the anguish and the suffering are great, it is because Thy plans are great, too great for us to understand.

And so we only pray for quietness and strength that we may be able to stand in our place and do the thing that is nearest us in the way that Thou wouldst have it done.

May Thy kingdom come, and Thy will be done on earth as it is in Heaven.—*Bulletin.*

NOT MOSES, BUT CHRIST, OUR LEADER

BY REV. D. E. MILLARD

"Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. 12:28.

In this chapter the Apostle draws a contrast between the religion of the old and the new dispensation—between the leadership of Moses and that of Christ. Moses was the recognized leader of the Jewish church. Christ, the divine Son of God, is the only acknowledged Head of the Church of the New Covenant.

Even Moses, amid the thunders and lightnings of Sinai, "did fear and quake," and the people could not endure that which was commanded. But, says the Apostle, "Ye are come unto Mount Zion"—the heavenly mount, distinct and separate from the earthly and tangible Mount Sinai.

After the temple was built, at Jerusalem, the descendants of Abraham gathered there to worship in the holy place where were the emblems of the Divine presence—the place on Mt. Zion, which had been dedicated to the worship of God, and made sacred by the numerous assemblies of His people. And so Mt. Zion became a type of the glorified Church, and also of the church of the redeemed on earth.

It is in the "Court of the Lord" that His children are blest nowfi when thye meet for Christian worship, even as the Jews were blest in their temple worship under the old dispensation. But blessings come in larger measure now than then. Then worship was formal. Now the worship of the renewed disciples of Christ is spiritual. Then worshipers were moved by fear; now Christians are ruled by love. Love is the bond that unites them to Chist. And as they value and use the means of grace within their reach, they become more and more like Him whom they serve with 'reverence and godly fear."

But what is godly fear? A pertinent question, surely, since we have said Jewish worshipers were moved by fear—and Christians are ruled by love. Godly fear, then, canot mean dread of punishment or fear of the Sovereign power of God. For Gor is not only a sovereign, but a Father. We are His children, redeemed by the blood of the Lamb." Yet we fear lest, in running the race before us, we come short by neglect of the means of grace so essential to our spiritual growth.

From the above we see not only the meaning, but the importance of godly fear. Without it, we are liable to become self-confident, and, forgetting that we are dependent upon God for spiritual help in every time of need, prayer, public and private, is neglected; meetings for social worship and spiritual communion are forgotten, until finally all church services become things of the past, and the once active Christian, having lost faith and hope, falls back into the way of darkness and of spiritual death.

If we aspire after glory, honor, immortality, eternal life, we must not neglect the means of grace within our reach, but must so run that we may obtain. Moses is not our Mediator, but Christ, the Son of the living God. We are not under the law, but under grace. To neglect or misuse the privileges our heavenly Father has placed within our reach, for our spiritual growth is to neglect and forfeit the great Salvation.

By a beautiful figure the apostle, in the begining of this chapter, represents the patriarchs, prophets and good men of old whose faith he has celebrated in the preceding chapter—as having finished their combats with honor; as standing and looking at their brethren still running in the Christian race, and urging them on toward the goal.

Think how many of those who knew and loved have finished their course and gone to their reward. May the remembrance of their faithfulnes be an inspiration to us in our Christian life and "may we be imitators of them who, through faith and patience, now inherit the promises."

Portland, Mich.

PROGRAM FOR THE WEEK OF PRAYER

January 4-8.

"Ye that are the Lord's remembrances, take ye no rest."—Isaiah LXII: 6, 7

Monday, Prayer for Peace. Isaiah 59:8:16. Prayer for the church at home, for a deeper realization of individual responsibility.

Tuesday, Prayer for our Home Mission Work, for America, that she may be true to her great oportunity to give the Gospel.

Wednesday, Prayer for our Young People, that they may become a power in this great work. Prayer for our children at home and abroad.

Thursday, Prayer for our workers in Japan and Porto Rico, that through them Christ may be made manifest and souls won for Christ.

Friday, Consecration Service, Ephesians 5:13-21; 1 Chronicles 29:1-9. Prayer for the personal giving of self to the Lord Jesus, for greater faith to dare and do.

NOTICE, MUSIC COMMITTEE

The Music Committee of the Eastern N. C. Sunday school and C. E. Convention will hold a meeting on Saturday, January 2, 1915, at 1 o'clock p. m. in the Farmers' Room, Commercial National Bank Bldg., Raleigh, N. C., for the purpose of fixing the time for holding a musical institute. The committee request that every leader of music in the bounds of the Convention meet with them prepared to suggest plans, etc., for the betterment of the music in our schools. Brother Leader, come and help us. We want you, we need you, we must have you if we are to succeed as we hope and pray to do. Yours for better work,

GEO. M. MCCULLERS, Chairman,
J. H. MORING,
PAUL E. AYSCUE.

DID YOU FORGET?

Did you include Reidsville Mission Church in your gifts this Christmas, or did you forget those dear people who have no comfortable place in which to hold Sunday school or preaching services? Could you not send $1.00 as a Christmas gift this year? Do it now. It is sorely needed. "It is more blessed to give than to receive." Don't forget Reidsville.

What a live church your church would be if every member would take his church paper and keep informed as to what his church has done, is doing and will do. I wonder if there is a church in the Southern Christian Convention where every family represented in the church gets THE CHRISTIAN SUN. If so the circulation manager would be pleased to hear from that particular church.

Solve the gift problem this year by sending a copy of "Trailing the Truth." A book of 80 pages, containing thought that will help and inspire all through the year. 50 cents postpaid, from the publishers, Southern Christian Publishing Co., Elon College, N. C.

PRAYER FOR PROHIBITION

If every professing Christian would offer each day one sentence of petition for nation-wide prohibition and every Christian home remember that issue each day at its altar of prayer and every evangelical church hold one prayer-meeting each month in behalf of that philanthropic, Christian cause, the day of the nation's victory over its deadliest enemy would not be long delayed. And not only would that long desired end be greatly hastened but every participant would be spiritually helped. Taught and convinced by observation, precept and the Word of God that the prayer of the "righteous" availeth "much" and that we are to ask that we may receive, certainly there is no object towards which conscientious, devout people should give more earnest heed than the effectual obliteration of that curse that has so long blighted the homes of our land. And how could that earnestness manifest itself in a more forceful way than by a close, prayerful approach unto Him who heard and answered the pleadings of the prophets of old. The agitation for over a half century has not been wanting in courageous portrayal of the misery and woe entailed by the nefarious liquor traffic. What is particularly needed now is the coupling of our best efforts with our most fervent prayers that the overthrow of the nation-wide traffic in intoxicants be speedy and effective. There is an overwhelming power in consistency—that kind when prayer and effort point in the same direction. "One shall chase a thousand and two put ten thousand to flight" applies well to those who walk consistently before God along the line of Christian reform. That the public conscience is aroused now as never before upon the need of national prohibition recent developments are conclusive. But an increased activity is imperative and an intensity of earnestness that will not forget God amid all agitation but will call upon Him: that is indispensable to the desired end. "Knock and it shall be opened unto you."

E. H. PARKINSON.

A more appropriate Christmas gift could not be obtained than a copy of "Trailing the Truth," 50c. postpaid. Order at once from Christian Publishing Co., Elon College, N. C.

A CHRISTMAS PRAYER

"My God, who hast mercifully and patiently led me through this busy year, giving me more than I have deserved or even desired, give me at this Christmas time the grace of Jesus Christ. Let the gracious spirit of Jesus—the spirit of the little child—as it knocks today at the hearts of men enter my life and bless it. Let duty become touched with beauty, and justice be forgotten in love. At other times I ask that I may do my duty. Today I ask for more: that obligation may be changed to oportunity and duty done with joy. At other times I ask that I may walk uprightly. Today I pray for grace to bow myself to others' needs. Let my ears hear the cry of the needy; and my heart feel the love of the unlovely. Give my hands strength, not to do great things, but to do small things graciously. Let my gifgts today be not a sacrifice but a privilege. Let me accept kindness with humility. Heal the wounds of misunderstanding, jealousy or regret that scar my heart, and let the gentler air of the Christmas spirit touch my life as the cold of winter is touched by the gentler days of spring. As the old year ends and the new year begins, grant me peace with the world and peace in my own heart, that those I love and those whom I may help may have sweet joy and rest. Amen."—*Francis Greenwood Peabody, D. D., in The Ladies' Home Journal.*

Less Than a Cent

You may know a woman who has a reputation for making delicious cake, biscuits, etc.,—who seems to hit it right every time.

You may also know a woman, who, no matter how painstaking, can't seem to get the knack of successful baking.

Both use the same butter, same eggs, same flour and sugar. What is the difference?

Very likely it's all in the baking powder. Undoubtedly the woman with the knack uses Royal Baking Powder, and the unsuccessful woman uses an alum baking powder thinking it cheaper.

Yet the difference in the cost of a whole large cake is less than a cent.

It is economy to use

ROYAL BAKING POWDER

Absolutely Pure **No Alum**

THE OTHER SIDE

Your side is gold, the other side is brass?
Perhaps, but stay your pride.
Gold may be tarnished, brass be radiant:
Look on the other side.
Your side is true, the other side is false?
Perhaps; but time and tide
Have often overturned the thoughts of men:
Look on the other side.
—Amos R. Wells, in C. E. World.

A CHANGE

What a change! A thousand, yea, a million homes had bright firesides for a 1913 Christmas, where the 1914 Christmas will find that many closed doors, five times that many orphans and widows who shall not enjoy the sweetness of Christmas and the companionship of father and husband. The artist cannot paint the scene, the poet cannot express its feeling, neither can the orator paint the panoramic view by words. War is the answer for it.

C. B. R.

CHRISTMAS IS HERE

Why not help the Reidsville Church this Christmas by taking at least one block? Why not?

Send your gift to Rev. L. I. Cox, pastor Reidsville church, Elon College, N. C.

In making out your list of papers, journals, magazines and periodicals that you expect to read another year, why not club them and save money? Our magazine guide will tell you how. Send for it.

GIVE YOUR CHRISTMAS MONEY TO WIFE AND CHILDREN INSTEAD OF THE SALOON-KEEPER

We often thinkthat the celebration which should be for the birth of the "Prince of Peace" has lost its meaning. Do you believe His, of all birthdays, should be celebrated with intoxicating beverages?

It makes one feel sick to go to the express office and there see case after case of the vile stuff, ordered to celebrate (?) Christmas. From each package we can see rise and vanish the simple little toys which mean so much to the boys and girls of our homes—gone, and in their place a drunken father profaning the sacred air of home and Christmas.

And fortunate is the home which loses nothing more than this. Some of those express packages represent pairs of shoes for bared and chilled little feet; little coats and jackets, hats and dresses, books and school necessities, sashes for the house, curtains for the windows, paint for the home, and O, so many, many things! Kind Reader, you who have goten a package, what does yours represent? Are you a manlier man because you have it? Is the esteem in which you are held in your community increased? Is there nothing useful you could have bought with this money? Are your debts all paid? If not, is this your money you threw away or did you take it from your creditor? Answer these questions honestly, and may Heaven help you to be man enough never to degrade your name by having it appear on another shipment of the vile stuff.—*Gastonia Gazette.*

Elementary and Cradle Roll Departments

Edited by Mrs. J. J. Lincoln, Wakefield, Va., and Mrs. F. Bullock, Waverly, Va., respectively, to whom all communications for these Departments should be addressed.

Motto: "First the Blade."
Colors: Green and White.

CHRISTMAS LETTER

We are preparing just now to celebrate the birthday of a Baby who changed the world by His life and His character.

But very few of those who saw Him as He lay asleep in the manger realized that there before them lay the Lord of all the earth; very few, if any. To but few was there vouchsafed the realization that He was anything more than any other baby, dear and sweet, but just a baby.

So we too, as we look at the little tots on our Cradle Roll, can see in them only babies, blue-eyed babies, black-haired babies, babies fair and dark, big and little. But, like the germ in the seed, under these little heads is hidden the future man or woman who may be—God alone knows what. Here lies the future President, perhaps, yonder a great explorer; a leader of thought here, an inventor or scientist there. Saddest of all to realize is that some one will go into paths of evil as they grow older, and that back of those bright eyes and that baby smile may lie the mind that will some day incite its owner to deeds of evil and possibly even of bloodshed.

Let no one say this work does not count. It may make or mar a life as we are careful or lax. Good parents have often had evil children, and no doubt much of this is to be blamed to environment. We cannot always watch our children when they are away from our side, but we can do our very best to give them good habits and cause them to desire to be where good it.

To you and me, dear Cradle Roll Superintendent, is entrusted part of this task. Let us so love the babies, so watch them and care for them, and impress upon them and their mothers our love for them and our pride in them, that their first recollections of the Sunday school shall be so pleasant that never, never will they think of it except as ahappy place, a place where they were loved and wanted.

I tell you for a truth, I would rather offend a dozen older people, even if they carried the pocketbook of the church, so to speak, than that one of these little ones should be offended. A man of mature years who is a Christian ought not to take offense readily, and his life is nearly past; but for the babies whose lives have just commenced, it means that for years and years to come they and through them the church and the world will be influenced by the impressions they are now receiving.

As we prepare our little gifts for them this Christmas and decorate our trees, I pray you not to forget the preparation of our lives as a White Gift for the King, nor the decorating of the house of God in such wise to their childish minds that always they shall say with

(Continued on page 14)

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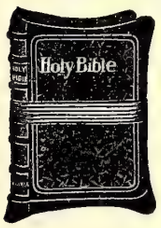
FOR INTERMEDIATE S. S. SCHOLARS



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FOR ADULTS, TEACHERS AND PREACHERS

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Specimen of Type.

¶ m From that time Je'sus to preach, and to say, n Repe the kingdom of heaven is

Containing **New Copyrighted Helps** by Rev. F. N. PELOUBET, D. D. a Treasury of Biblical Information, practical comparative concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

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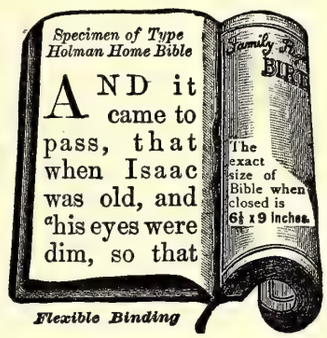
FOR OLD FOLKS and THE HOME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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

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C. D. Johnson, Chairman Board of Trustees, Graham, N. C.
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Brought forward $4,111.61

CHILDREN'S DUES

Nellie White .....$	.20
Dorothy Williams .	.50
Mary Lee Williams	.50
Harvey Cheatham .	.10
Wm. S. Cheatham.	.10
Jas. E. Speight ...	1.00
Patricia Holden ..	1.10
James G. Brooks ..	.10
Samuel F. Brooks .	.10
Romie Amick	.10
	2.80

S. S. OFFERING

Waverly, Va. ....$	10.00
Windsor, Va.	2.60
Hickory, Va.	11.40
Hines' Chapel	.67
	24.67

THANKSGIVING OFFERING

Waverly, Va. .....$	19.20
Ladies' Society, 1st church, Norfolk .	27.30
Mrs. G. W. Gwattney	1.00
Dingler Chpl., Ala.	1.90
G. H. Veagg	1.00
Cypress Chapel ...	4.64
Dendron C. S. S.	5.37
Berea (Nansd.) Va.	17.50
3rd church, Norfolk	17.54
Ingram special	3.00
Coshocton, O.	1.75
Wakefield, Va.	2.55
Oak Level, N. C. ...	5.50
	108.25
Total for the week ...$	135.72
Grand total .....$	4,247.33

My Dear Children and Friends:

Santa is so close after us that we wil not have time for a long letter this week; but we must take time to thank our great host of friends for their interest and helpful co-operation during the year closnig and wish for each of them a merry Christmas and a prosperous New Year.

As stated in the last paper all the children will remain here during the holidays and we are hoping for a pleasant time together. Our children have worked faithfully in school and the teachers report the best school work in the history of the Orphanage. We are very grateful for this record.

Our Thanksgiving offerings are about holding pace with those of last year. The rainy Sundays have hindered us, but our faithful pastors and loyal friends throughout the church will look out for the best interest of the Orphanage. I am sure each church will remember us with liberal offerings, but the trouble is we have promised to meet certain obligations by January 1 and the present outlook is that we are not going to be able to do so. We hope many of our friends will come to our rescue in the closing days of the year and help us keep our promise. And when we have met all our promises and started in upon the new year, we hope our friends, Sunday schools and churches will enable us to run the Institution on a cash basis. This can easily be done if we will lend a helping hand, and it will be so much better for the Orphanage.

I am wanting to enlist every one of our Sunday schools in the monthly offerings and am writing each pastor and superintendent a personal letter concerning this. I hope they will carefully and prayerfully consider their duty as leaders in the school regarding the Orphanage. Our children must be fed, clothed and educated and all our Sunday schools should have share in this noble work. The Lord's blessings are for those who do the Lord's work.

UNCLE JIM.

Ingram, Va., Dec. 15, 1914.
Dear Uncle Jim:—

You will please excuse us for not writing sooner. Mother has been sick and could not write for us, but we are glad to say that she is well again. We have the sweetest little sister just seven weeks old. Her name is Jessie Alexander. Brother and I are looking for Santa. We hope he will not forget the orphans and that they will have a pleasant Christmas. We close now with our dimes. Love to you and your big family.

Your little nephews,
James G. Brooks, Jr.,
Samuel F. Brooks.

Ramsuer, N. C., Dec. 12, 1914.
Dear Uncle Jim:—

I am sending my Thanksgiving offering to the Orphanage for the little cousins there. Find enclosed twenty cents. Your little niece,
Nellie White.

Sunbury, N. C., Dec. 15, 1914.

Dear Uncle Jim:—

Enclosed you will find one dollar which I send to help make some little heart glad. This is my first letter to the Orphanage. I will write again sometime. Wishing you and your big family a merry Christmas and a happy new year,
James Edgar Speight.

Franklin, Va., Dec. 14, 1914.
Dear Uncle Jim:—

It is almost Christmas, and how happy we are. Wishing you and each little boy and girl a merry Christmas and a happy new year,
Lovingly,
Dorothy and Mary Lee Williams.

Liberty, N. C., Dec. 10, 1914.
Dear Uncle Jim:—

Here I come with my dime for December. Christmas is coming near again and I wish the cousins a merry Christmas. We are going to have an entertainment at Smithwood Christmas eve and I have two speeches, and I hope to say them well. Best wishes.

Romie Amick.

Louisburg, N. C., Dec. 14, 1914.
Dear Uncle Jim:—

Father brought the barber out here this mronnig and he gave me a hair cut, so now they call me a little boy; but really I think I look better. Mother saved some of the locks for me to see when I get big. Christmas is almost here and I hope to keep well and spend it with my two grandmothers. But I will be here to hang up my stockings for Santa. It is cold weather now but I go to ride every day unless it is too damp, and I enjoy the out doors. I enclose one dollar for my Christmas offering, also my usual dime. I hope Santa will be good to all the orphans and fill their stockings from top to toe.

Much love from
Florence Patricia Holden.

Roxboro, N. C., Nov. 24, 1914.
Dear Uncle Jim:—

I am six months old today and weigh 7½ pounds, the same that I weighed at first. Miss Andrews who helps you care for the children, was here in August when Uncle William Long was and they both said I was very frail looking. I am still, but every one says that I look more like living. When little sister was five months old mother went to Raleigh and left little sister with grandma all day. She was as good as could be and never cried. And the day before five months old mama and Wm. Staley went to Raleigh and left me all day. She sent me to the doctor's for the day, and old doctor played me to sleep with his violin and the entire family said I was good and sweet all day. Mama took Wm. Staley to have him examined in the baby contest. If I live she hopes to take me next year. The 13th of this month papa came to see us all and spent the night. He brought me a rubber doll from Durham and I have gone to sleep many times with it in my arms. After papa went away he wrote mama that he was more hopeful than he had ever been. Mother did not mail our last letter on time, she has been very busy packing up to move from our present home up to the extreme south end of the street.

We have had whooping cough—at least Wm. Staley has and they think I have. I have the rattling in my lungs like brother and a few nights ago mother sat up all night with me, as she thought I was taking the pneumonia. She has also taken me in bed with her these winter nights. Heretofore I had been sleeping in the perambulator in the front hall near the screen door so I could get fresh air all

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night. Enclosed is my dime.
T. Harvey Cheatham.

Roxboro, N. C., Nov. 30, 1914.
Dear Uncle Jim:—

Here is the last of the dimes that grandma gave me when I was there in July. She gave some snow balls, but I haven't had time to write about her yet. I always write so much, but guess the printers will pardon me this time. Early this Fall mama told me that she would take me as a visitor to the first grade in school once a week every week I was good. I was so delighted with first visit that I tried hard to be good. We went three times and the teacher let me sit at a tiny desk, but the third time mama heard a little girl cough and she wouldn't take me any more. I told mama I wanted to be at school while the recess was going on. I marched out with John D. Rockerfellow and somebody gave me an apple. Several insisted on my eating the apple, but I didn't, though I gave the children no answer; for mama in past time had drilled into me the fact that I must have fruit peeled or washed. The first day mama took me to school the teacher let me go to the blackboard and make 2 or 3 and the arabic figures. I saw the teacher make m and n on the board, so I went home and made several loops and showed them to mama. She turned the paper upside down and said, They are good U's, and I said they were not U's, but what the teacher made on the board. Mama studied a few minutes and then it dawned on her what I was trying to make. So she told me that two loops like mine made an N and three made an M.

Friday night of the 13th papa spent with us. We surely had a great time. I told him jokes that Gov. Kitchen told here in a speech and he told me jokes. I hope to tell you some of them some time. He read to me out of my primer and we played games of checkers. He won two out of three and said it was the first time he had played since he beat Willie when she was a child. He brought me a flute and some candy and when I showed him his room that night I felt of his grip and said, Papa, have you anything else in your grip for me? I enclose my letter to Santa Claus:

Dear Santa Claus: Please bring me a roll top desk like papa's, a desk chair, a blackboard, an eraser, a seap of chalk and another horn for my automobile. Will try to be good. We will live up on South Main street, one-half mile from your home at the north pole.

William Staley Cheatham.

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Southern Christian Publishing Co.

ELON COLLEGE, N. C.

MARRIAGES

Piland-Haslett

On November 11, 1914, in the parlors of Monticello Hotel, Norfolk, Va., Mr. Sollie Amos Piland and Miss Blanche G. Haslett of Nansemond county, Va., were united in marriage, the writer officiating. They will reside in Suffolk, Va., where the groom is employed in the filter plant of the water company. I. W. JOHNSON.

Carter-Horton

On December 14, 1914, at the residence of the writer, Suffolk, Va., Mr. Herbert Carter of Gates county, N. C., and Miss Ruby Horton were united in marriage. Ceremony performed by the writer. Immediately after the ceremony they left for Hobbsville, N. C., their future home. I. W. JOHNSON.

Saunders-Spivey

On December 16, 1914, Mr. Dudley Lewis Saunders and Miss Virgie Ella Spivey of Nansemond Co., Va., were united in marriage, at the residence of the writer, Suffolk, Va., at 3 o'clock p. m. Mr. A. D. Martin and Miss Beatrice Saunders, a sister of the groom, were the attendants. After the ceremony the bridal party motored to the home of the groom's parents, Capt. and Mrs. Stephen L. Saunders, where a reception was given them.

Mr. and Mrs. Saunders will reside in the county near Everetts, Va. I. W. JOHNSON.

CHRISTMAS LETTER

(Begun on page 11)

David, "I was glad when they said unto me, Let us go into the house of the Lord."

And for yourself, dear friend, I wish you a merry Christmas, a Christmas in which the Christchild shall come to your heart, shall really be "born in your hearts" in a new and very tender and special realization of the great fact of His life, and that because He lives, we shall live also.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
Oh, morning stars together
Proclaim the wondrous birth,
And praises sing to God the King,
And peace to men on earth.

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No. 5	.....	4:37 a. m.
No. 1	.....	5:22 a. m.
No. 19		Ar. 10:30 a. m.
No. 11	.....	4:10 p. m.
No. 3	.....	6:07 p. m.

FOR THE NORTH

No. 2	.....	1:20 a. m.
No. 6	.....	2:05 a. m.
No. 12	.....	11:35 a. m.
No. 4	.....	12:15 p. m.

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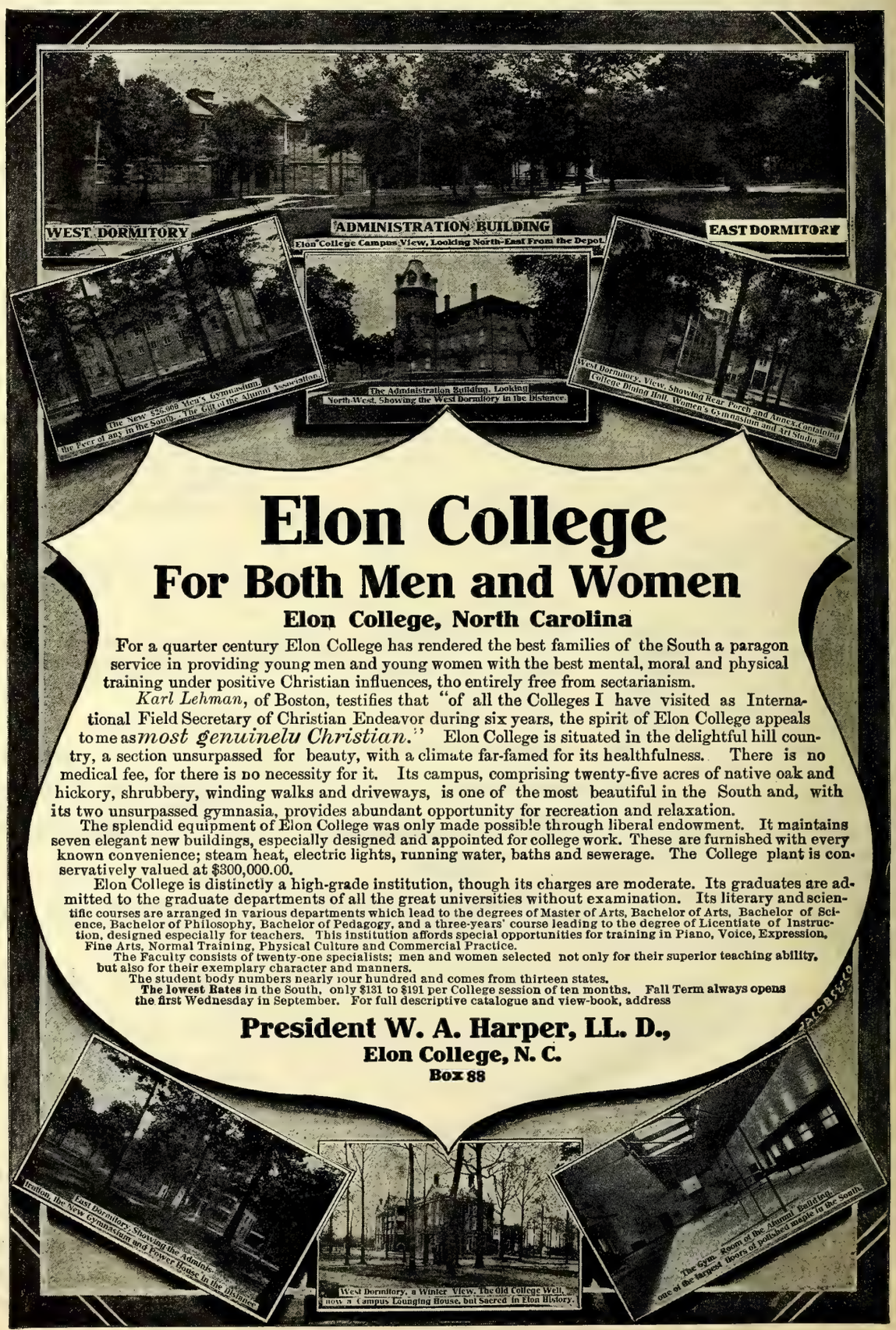
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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

One Year $1.50
Six Months ..... .75
Four Months ..... .50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

Crocker

The many friends of his who were not aprised of his illness were shocked to learn of the death of Luther R. Crocker, Esq., of Middleburg, N. C., which sad event occurred on Tuesday, December 15, at his home.

Bro. Crocker was a native of Franklin county, N. C., but for many years resident in Warren county, having married Martha G. Turner of that county, and to whom four sons were born, all living, and men of mature years. He was a man of liberal culture and high ideals. He held his membership with Mt. Auburn Christian church, and though too far separated from his church to take an active part in its work, yet he ever evidenced his love for his church and its enterprises. He set a high standard of religion and morals, but no higher than he himself endeavored to live up to. His usefulness as a citizen was shown by having been elected as Superintendent of Public Instruction for Vance county. He also, for a time, filled the responsible office of magistrate.

Brother Crocker and his wife, who survives him, were most fortunate in having his second son, Thos H., and his devoted wife to live with them in their declining years. Too much cannot be said of the filial affection displayed by them.

May the good Lord reward them with the consciousness of duty well performed. It is hard to realize that I shall no more see him face to face. May God bless and comfort the sorrowing ones.

S. P. R.

Carlton

Mary Ellen, wife of J. W. Carlton, died at her home in Richmond, Va., December 11, 1914, aged 74 years, 6 months and 21 days. She was married to Bro. Carlton January 31, 1866. She was the mother of seven children. Two, a boy and a girl, died in infancy. Five children survive: Edgar, Luther, Herbert, Pleasant and Nannie.

She was adaughter of Archibald Farmer of Halifax county, Va. Bro. Farmer was a deacon of Pleasant Grove church and often represented his church in conference and in convention. Bro. Carlton was for several years a member of Pleasant Grove church. Sister Carlton became a member in her youth of the same church, and when the church at Ingram was established she and her husband transferred their membership to that organization.

The sons of Brother and Sister Carlton have all become active and honorable men. Edgar, the oldest, is at the head of the Imperial Tobacco Co., and the other brothers are associated with him. Nannie, the only daughter, is the wife of Mr. T. T. Parrott, Newnan, Ga.

Sister Carlton was permitted to live until all her children were reared and established in successful business. Her family was a great pleasure to her. What joy, what happiness, what real bliss is the Christian home where parents and children live in each other's love and confidence, sharing with each other the joys and sorrows of life! It is typical of our home in heaven. Such should be every home.

The last sickness of Sister Carlton was not protracted but brief, and she passed quietly and peacefully away with a sweet smile on her face as if in restful sleep. She leaves a good husband, devoted children, two sisters, Mrs. E. T. Pierce of News Ferry, Va., and Mrs. Scott Boyd of Richmond, Va., and many relatives and friends behind.

Her body was placed to rest in Hollywood cemetery, Richmond, Va., December 12, 1914. Funeral services by the writer assisted by Dr. Staley of Suffolk, Va., and Drs. Smoot and Potts of Richmond, Va.

W. S. LONG.

Chapel Hill, N. C., Dec. 16.

Thompson

On December 1, 1914, Mr. Thos. J. Thompson died near Chuckatuck, Va., at the age of 59 years. Mr. Thompson had been greatly afflicted for several years and death came as a relief to him. The funeral services were conducted at Oakland church, and the remains laid to rest in the adjoining cemetery. He left a large family of children to mourn their loss.

I. W. JOHNSON.

Parker

On December 16, 1914, at Williamsburg, Va., Mr. Joseph S. Parker departed this life at the age of 62 years, 11 months and 10 days. He had been in feeble health for several months. He left a widow and nine children—four daughters and five sons. He was a consistent member of Liberty Spring church, where the funeral was conducted by the pastor.

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No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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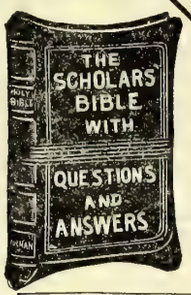

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